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MARCH—AUGUST, 1906

Volume XLIII



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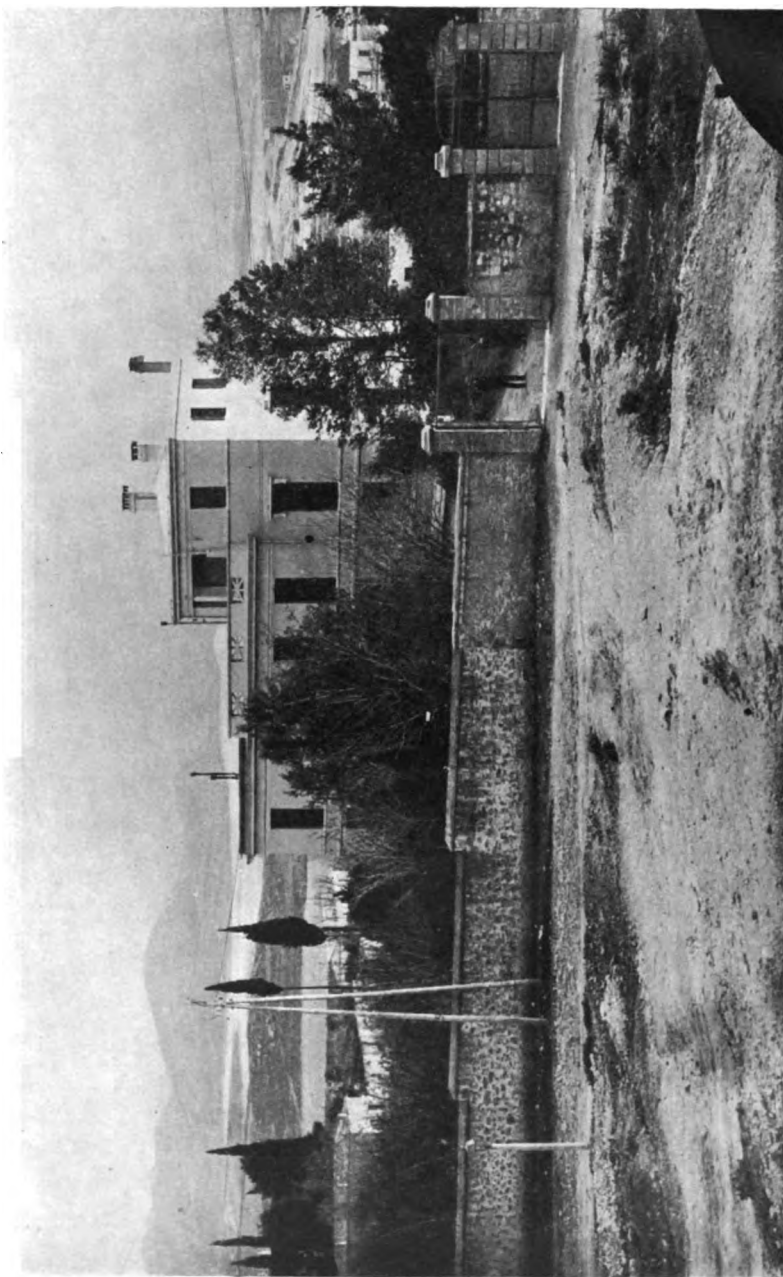
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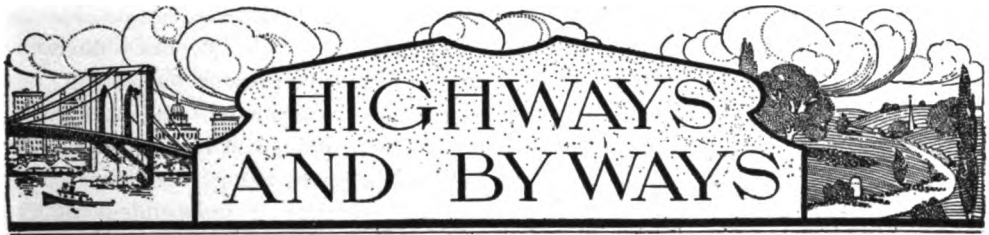
THE AMERICAN SCHOOL OF CLASSICAL STUDIES AT ATHENS

# THE CHAUTAUQUAN

VOL. XLIII.

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No 1.



**R**EVOLUTION is the word British editors and publishers have been applying to the outcome of the general election. It is, in truth, an amazing outcome. It astonished the routed Tories, or "Unionists," as well as the victorious Liberals. No one had even fairly forecast such a result.

When Mr. Balfour resigned the premiership in December he undoubtedly regarded the defeat of his party as probable. On the other hand, the whole attitude of the Liberals indicated uncertainty, not to say timidity. They took office reluctantly, fearing that the shifting of their position from the offensive to the defensive might adversely affect their chances of success in the elections. How profound the dissatisfaction of the country was with the Tory party, few really knew or felt. True, by-elections had disclosed a drift toward Liberalism, but would it prove sweeping enough to give that party a substantial majority? On the very eve of the election Liberal spokesmen were not sure of the answer. The polling began on the 10th of January and two days later everybody in England saw that what we in America call a political "landslide" was imminent. Extinction seemed to threaten the Tory-Unionists. Subsequent returns served to confirm this feeling, and before the election was half over all doubt as to the magnitude of the Liberal victory had disappeared.

In the last parliament the Unionists had at the outset a majority (over all parties) of 130. Even when Mr. Balfour gave up

office, his majority was about 70. In the new parliament (that is, in the House of Commons), the Liberal majority will be over 80. The several parties will be respectively represented as follows:

Liberals, 380 members.

Unionists 165.

"Laborites" 51.

Irish Nationalists 84.

The Liberal majority is of such proportions that no one—not even the aggressive Chamberlainites—predicts a "reaction" in two or three years. The successful party will doubtless remain in power for the full constitutional term of seven years and use its opportunity to effect the important changes of policy which they have so long advocated from the "opposition" benches.

What are the chief causes of the political "revolution"?

The theories and explanations vary. The free traders say that the fiscal position of the Unionists proved their undoing, that the people of England were uncompromisingly opposed to protection in any of its forms. The protectionists assert that the Unionists would have fared much better if Mr. Balfour, instead of "straddling" the fiscal issue and advocating tariffs for retaliation only, had definitely adopted the Chamberlain platform of a moderate tariff for protection with a preference for the colonies. In support of this view they point to Mr. Chamberlain's decisive victory in Birmingham (where seven protectionists were elected) in contrast with the humiliating defeat of

Mr. Balfour and several of his associates in the late ministry.

The fact seems to be that the fiscal issue, though important, was not paramount. The "Chinese slavery in the

Transvaal" issue, the education question (Mr. Balfour having forced through a reactionary act in relation to education), unemployment and high taxation were no small factors in the contest. Mr. Balfour furthermore, suffered seriously on account of his obstinate "hanging on" in office in spite of the adverse verdicts in many by-elections. British



THE LATE KING  
CHRISTIAN OF  
DENMARK

public opinion demands that a cabinet which has lost the confidence of the country shall retire and surrender to the opposition.

Aside from the Liberal sweep, the extraordinary feature of the election was the sudden rise of the Labor party. That party, which represents organized labor, had ten members in the last parliament; in the new House of Commons it has 51 members. It had, for the first time, nominated 90 candidates, and the political strength and cohesion it has displayed have excited great surprise. This party is generally in sympathy with Liberalism, but it has its own definite aims and will be independent. It is a new force in British political life. It will demand social and industrial reform, justice to trade unionism, the democratization of the Commons through payment of members and many other considerable changes. It favors home rule for Ireland and will coöperate with the Irish Nationalists toward that end. However, home rule

played no part as an issue in the campaign, in spite of the effort of Messrs. Balfour and Chamberlain to galvanize it into life. It is considered certain that the Liberal Cabinet will introduce no home rule bill in the present parliament. It will stand for economy, free trade, self-government, industrial reform, peace and national progress along "safe" lines. Its majority renders it independent of the Irish delegation, whose good will, however, it will court by giving Ireland desired legislation in other directions. It will have, too, as a rule, the votes of the "third party," that of Labor.



## The Catholic Church and France

Will there be a grave struggle between the Vatican and the French Republic? Will the Pope and his advisors bow to what appears to be the inevitable—permanent separation of church and state in France—and maintain friendly relations with the republic; or will they adopt a policy of defiance and resistance and hostility?

These questions are of serious interest to the whole Catholic Church as well as to the Catholic powers of the world. They are suggested by the action of the French Senate in passing, without amendment, the Briand bill (so-called) for the abrogation of the "concordat" (the agreement with the Vatican which Napoleon concluded as part of his counter-revolution program) and disestablishes the church. The measure had passed the lower house of parliament in June, and had been under discussion for several years.

As to its merits, opinions differ. Some condemn it as a manifestation of bigotry and intolerance; others, on the contrary, praise its alleged fairness and justice, while a third section object to particular provisions while approving its general principle and purpose. Certain it is that the bill is more liberal to the church and

clergy than was the original separation measure fathered by Emile Combes, the predecessor of the present premier, Rouvier.

The churches are "divorced" from the state. None will henceforth be entitled to any direct or indirect subsidy. They will be supported wholly by their respective followers, as is the case in the United States and elsewhere. But the salaries and pensions of the clergy are not to be discontinued suddenly. The religious budget will be reduced gradually and some of the dignitaries and clergy will be granted life pensions. The church buildings belong to the respective communes but the use of them is to be had for a certain annual rental and under regulations designed to prevent propaganda inimical to the state or the republic.

The administrative questions entailed by the separation act are numerous and difficult, and the council of state has been given three months. During this interval the attitude of the Vatican and the French clergy will be definitely ascertained. Should these refuse to accept the new regime, the principle of a "free church within a free state," retaliation cannot be averted. The act itself provides an alternative to peaceful arrangements. If the Catholics do not form religious associations under the general law and do not submit to the requirements of the state with regard to the form and scope of such associations, the property of the churches will be confiscated. (This, by the way, is the provision which the opponents of separation have most vehemently attacked.)

The Vatican, it is reported, has consulted the French episcopate as to the course it should adopt toward France, and the majority of the bishops favor resistance to the law by refusing to form religious associations and forcing the government to resort to seizure and confiscation. A powerful minority advocate acquiescence, but whether the Vatican will

heed the advice of this moderate element is rather doubtful at this writing. The fact that there is to be a general election in France early in 1906 influences most of the politicians in both parties or allied groups of parties, the opponents of the government hoping for, if not expecting, an effective rebuke for the cabinet from the Catholic masses. The probability, as even the Catholic publications admit, is that the next parliament will be quite as radical, republican and anti-clerical as the present one has been. Separation is therefore an accomplished fact, and the momentous step will hardly be retraced. The church in France has been "Americanized" once for all.



KING FREDERICK VIII  
OF DENMARK

### The Situation in Russia

Revolution, constitutional reform at last, or reaction—which of these will triumph in Russia? This is the question which thinking men are anxiously putting to themselves in view of the tragic and confusing developments of the period under review. At this writing, the "atmosphere" is very far from being "clear," and the future is still uncertain. The mood of the majority of Russian "intellectuals" is distinctly pessimistic, but in Western Europe it is felt that, perhaps, the distrust of the Witte cabinet and of the Tzar have been carried too far, beyond the point of justice.

Let us briefly review the sequence of events. The strike of the post and telegraph employes in the capital (provoked by official tyranny, by the denial of the

right of public employes to organize, and by arbitrary arrests of leaders) led to vehement attacks upon the government by the peasant congress, the union of unions, and the workmen's council. Even the



VISCOUNT AOKI  
First Japanese am-  
bassador to the  
United States.

financial credit of the government was assailed. This provoked retaliation in the form of further arrests and suppressions of meetings and newspapers. An order for a general strike followed, accompanied by threats of an armed insurrection.

The "general strike" was successful. Thousands walked out in St. Petersburg and in

Moscow, but this was not sufficient to produce the complete paralysis of industry and business which the leaders intended. The government resorted to physical reprisals, and the Moscow revolutionists issued an order for armed resistance. Thus the passive strike assumed the character of a revolt or revolution and although it appears that not more than 5,000 men participated in the insurrection, the government had the greatest difficulty in defeating this force, badly armed and poorly organized as it was.

It did, however, after extraordinary effort and much bloodshed, defeat the insurgents and restore order. The strike was called off; martial law prevented disorder in other parts of the empire, secessionist insurrections have been put down in the Baltic provinces and elsewhere, and, for the time being, the position of the government is undoubtedly improved.

What will it do now? What use will it make of its "victory" over the extreme factions of the opposition?

Many, as we have said fear reaction. Count Witte is not as strong as he was when the "premiership" was first established. There are known and hated reactionaries in the cabinet, M. Dournovo, the minister of the interior, being especially objectionable; and they seem to have ignored the premier and to have acted in accordance with the wishes of the court clique. There is, in truth, no reason to believe that they propose to carry out, in good faith, the reform promises of the Tzar's various rescripts.

Yet the government continues to protest that it wants order and pacification and an opportunity to undertake the constructive task of constitutional reform. At the height of the strike and insurrection it promulgated "temporary" press laws of a somewhat liberal character and a new election law which, imperfect as it is and short as it falls of direct and universal suffrage, is recognized as an advance upon the first electoral scheme, enfranchising as it does city workmen, professional men of small means, government clerks, etc., and free as it is from racial discrimination. Moreover, the government has explained that the national assembly will have the power to revise and change this law—to make it still more liberal and democratic.

While the distrust of the government is still deep, the moderate and constitutional elements stand ready to give it their support and confidence provided it really intends to abandon bureaucratic and arbitrary methods and to become truly constitutional. At this writing these elements are holding national conventions to decide whether or not they should participate in the elections to the national assembly. It is certain that the extreme factions will boycott the "douma," but this will help rather than hurt the reactionary cause. The more democratic, liberal and representative the first assembly is, the better it will be for Russian freedom and reform. Unfortunately, the bureaucracy is inter-

fering with the pre-electoral campaign, suppressing newspapers, arresting leaders and disturbing public meetings. This is a sign of bad faith, yet Witte, to whom strong protest has been made, has done nothing to restrain the police and the bureaucrats. Still, the campaign is in progress, and some degree of freedom is enjoyed by the constitutional reformers. Time will tell how much the government's concessions to liberty mean in practice.



### Evangelization vs. Buddhist Propaganda

The ordinary view in the West is that its mission in the East is, apart from all activity of an industrial and material nature, to give the populations of Asia the religion and ethical philosophy of our own Christian civilization. Occasionally some champion of the East challenges this theory; we have quoted certain utterances in which the claims of the Orient to spiritual superiority over the "progressive" Occident were earnestly presented. But far more startling than such Eastern dissent is the position taken by the distinguished metaphysician and moralist, W. S. Lilly, the English author and thinker. Mr. Lilly believes that the East has an important mission in the West, and that the work of moral and spiritual rehabilitation is not a monopoly of those who call themselves Christian nations.

What, he asks, is to become of the de-Christianized Europeans and Americans, of those who have rejected the supernatural features of Christianity, and are practically without religious faith? For these, he is inclined to think Buddhism has a message. That religion is at one with Western thought in holding that, parallel to the physical order with its laws and uniformities, there is a moral order with its law of righteousness. Its conceptions of purity, self-denial, duty and rectitude are proving attractive to Western minds, and

Buddhism for the first time in its history, is seriously undertaking missionary work in the West and increasing its activities in the East—founding colleges, schools, organs and associations. Mr. Lilly says:

The teaching of the Buddha, even in its most fantastic and corrupt form, is infinitely wiser, sweeter, and more ennobling than the doctrines of the school—unhappily the predominant school among us—which makes happiness or agreeable feeling the formal constituent of virtue.

Mr. Lilly does not explain why the moral teachings of Buddhism should prove more attractive to Western doubters and agnostics than the moral side of Christianity. This is pointed out by the *New York Evening Post*, which goes on to comment upon his singular view as follows:

It is, of course, impossible to say beforehand what men may believe and what they may disbelieve; and the reasonableness of a doctrine is not always a token that it will be acceptable. It is hardly probable, however, that any considerable percentage of those who have given up Christianity (no matter from what motive) are prepared to adopt the ideas of Buddha. Asceticism has had, it is true, a potent attraction for an element of mankind; and men are often led to embrace a religion by causes which lie psychologically deeper than clear insight and cogent reasoning. But we see no sign in the Occident that men are ready to seek "the path," and to meditate on the evil of existence and the relief of Nirvana. And so far as the law of righteousness is concerned, we fear that if they find darkness in Moses and the prophets, they will not be persuaded to turn their eyes towards the Light of Asia.

It is, however, interesting to contrast



ARMAND FALLIERES  
New President of  
France.



Mr. Lilly's opinions with those of the generality of Western thinkers. Take, for example, these typical expressions of President Benjamin Ide Wheeler of the University of California :

Within the next decade the educational institutions of the Pacific coast will surely be called upon, to an extent out of all proportion to anything in the past, to render service in opening Western education to the people of the Orient.

As it always has been in the history of human education, betterments and reforms will proceed from the top downward. The universities will lay the foundations. It will be the Chinese, trained in the best our universities can give, who will begin the reorganization of his home education and train the teachers in the common schools.

Our nation was shaped for the work of evangelization. It has gathered into it all the bloods and faiths of the Occidental world, and has moulded them together into a people out of which is emerging the concept man. It has based its institutions upon democracy, the most daring optimism devised by man, a system of governing the chief *raison d'être* of which lies in its power to educate and uplift men by conferring responsibility and saying to them :—

The law and the kingdom—lo, they are with you. The faith of our fathers is our faith today. Our evangelizing zeal is the zeal of democracy, the ultimate zeal of the West, to make men self-determining and self-governing.



## Chinese Exclusion and the Boycott Again

The Chinese minister at Washington, according to Peking dispatches, has informed his government that no legislation amendatory, in any substantial degree, of the exclusion act was to be expected from Congress. The administration was in favor of such legislation, he explained, and the majority of the representatives and senators readily admitted in private the need of it ; but the influence of the working classes, especially of the

organized sections of them, was too strong.

It is believed in official circles that this is too pessimistic a forecast. The administration is still hopeful, if not confident, of fairly satisfactory action along the lines demanded by the Chinese commercial and educational elements. These, it should be borne in mind, do not ask us to repeal the anti-coolie provision of the law. They

are willing to accept even a drastic statute prohibiting the entry of common and skilled laborers into the United States ; what they object to is the way in which the law has been enforced against the "exempt" classes—tourists, students, traders and the like. It is not thought probable that reasonable amendments doing away with needless and

unreasonable restrictions would encounter serious opposition from any source. The Secretary of the Interior, who knows the sentiments of the Pacific coast, has advocated several amendments and his position should carry weight with Congress.

However, the prospect is undoubtedly uncertain, and the question is anxiously asked, what will happen if Congress shall fail to meet the wishes of China in the premises? A Seattle merchant who has visited China says that in that event, the boycott, which has not been wholly suspended, will be vigorously and bitterly pushed. He is quoted as follows in a Seattle newspaper :

The organization is as strong as was at one time the highbinder organization in the United States. If the United States does not pass some law that modifies the



GENERAL LUKE  
WRIGHT  
New United States  
ambassador to  
Japan.

present exclusion act, I fear for the future of our trade in the Celestial empire. It was stated to me by men who are in close daily touch with the situation that not until this remedial legislation is passed by Congress will the boycott be lifted. The best classes in China stand shoulder to shoulder on this matter, and will insist that China be respected. The boycott was started by the student classes who were formerly in the United States. Whatever may have been the attitude of the United States in the past, it is certain that there must be a radical change of attitude in the near future, or the Pacific coast trade with China will be ruined.

This testimony, it appears, is confirmed by other observers, including our consuls in Chinese ports. Even the administration is distinctly apprehensive. In fact, it has been taking measures to prepare for a possible emergency in the shape of an anti-foreign movement. The War Department recently ordered two regiments of infantry and some batteries of field artillery to the Philippines to strengthen the military forces in the archipelago so as to enable us to send an expedition to China at the first sign of trouble.



HENRY C. IDE  
Governor General  
of the Philippine  
Islands.

The hostile feeling in question is not exclusively anti-American. Other foreign residents will also be in danger, and it is understood that England, Germany, and France are quietly making preparations similar to those of the United States government.

### Graft in Italy

William Roscoe Thayer, recently contributed to *The Nation*, an article entitled "Fighting Graft in the Naples Museum,"

from which Americans, humbled by recent insurance investigations, will derive a chastened joy in the revelation of graft in a country other than their own and in a field of activity which, they may hope, is in the United States still uncontaminated. In Italy, however, art and art collections are a source of revenue and as much a matter of business as the packing industry in Chicago. The attempt of Professor Eltore Pais as director of the Naples Museum to free that institution from all dishonesty makes an instructive narrative and casts considerable light upon the municipal rottenness of Naples.



LLOYD C. GRISCOM  
United States am-  
bassador to Bra-  
zil.

Professor Pais is a noted historian and archæologist who was offered the post of director of the Naples Museum, a position which carried with it as well the supervision of the important excavations at Pompeii. Realizing in this an opportunity to put the Museum at Naples in the front rank Signor Pais accepted the offer although he was aware that reform methods would arouse the antagonism of formidable enemies. In this belief he was correct for he soon excited the opposition of the Camorra.

The Camorra is to Naples what Tammany is to New York except that it is even better organized and its operations are if possible, more extensive. It is primarily an organization for crime, dependent upon the thefts of its members for its maintenance. It is well systematized and advancement in rank and authority is dependent upon ability in crime. In addition to its activity in open crime the

Camorra is also adept in the subtler system of graft and is a power in municipal politics, sending its delegation to the Chamber of Deputies. Its comprehensive dishonesties include the grafts great and

petty connected with the Naples Museum.

Signor Pais in his efforts to rearrange and improve the museum, to deprive Neapolitan art dealers of their privilege of making replicas of famous statues without paying any compensation to the museum, to make honest contracts, and in short to run the museum on a business-like and

scientific basis, inevitably excited the antagonism of all the dishonest men in Naples. To this opposition was also added, unfortunately, the scholarly disapproval of those Italian archaeologists who held theories different from those of Signor Pais. Before this combined attack the efficient Director refused to resign and was only forced out when the government, influenced by the Camorra, dismissed him on a technicality.

The dismissal of Professor Pais is a loss to Naples and the public service of Italy. It reveals, moreover, a very corrupt state of affairs in the municipal and national politics of Italy. In the whole matter there is but one redeeming feature: Professor Pais remained in office sufficiently long to reclassify the collections, a service of permanent and inestimable value to scholars and artists.



THE LATE GENERAL  
JOE WHEELER

## Catholics in Italian Politics

Previous impressions regarding the intention and desire of the Vatican to annul the "non expedit" or boycott decree of Pope Pius IX, and countenance the participation of devout Catholics in the political affairs of the Italian kingdom, have received confirmation in new developments. Some time ago the Pope issued an encyclical on Socialism, in which the Catholics were admonished that it was their duty to oppose that social heresy, and in which it was intimated that it might be found necessary to give that opposition practical expression in the realm of secular politics. All Italy commented on the significance of that papal utterance.

More recently the official organ of the Vatican, the *Asservatore Romano*, published a note on the reorganization of the Catholic party for educational and political purposes. Three directorates will be established, and each will have its distinct field. One group, formed of popular elements, will be directed by laymen and will be occupied exclusively with the civil, moral and religious education of the people. The second group will encourage the discussion of social and economic questions from the orthodox point of view. The third will concern itself with the electorate associations in Italy and will formulate the program which Catholic representatives will be expected to carry out in parliament, in municipal councils and in administrative positions.

The task assigned to the last group involves a clear recognition of the right and duty of Catholics to play their part in political life. The liberal, radical and socialist parties will be confronted by a new conservative opponent of power and influence, but the feeling among moderates is that the new policy will make for better conditions in Italian politics.



## Schools of Classical Studies in Athens and Rome

By Rufus B. Richardson

Formerly Director of the American School of Classical Studies at Athens.

**T**WENTY-FIVE years ago Latin and Greek held, not merely in America but in the civilized world, almost without question, the first place in what was called a liberal education. The habit of quoting from the classical authors assigned a man to the guild of scholars. But it is fresh in the memory of men considerably short of fifty how Charles Francis Adams and the Emperor William "gave Greek a black eye." And lo! a change came.

When the elective system became general, and the number of those who chose Greek was small, professors were satisfied because its study became more intensive in proportion as it was less extensive. Latin with its comparatively unimportant literature was, and still is, more generally studied, partly because it has an alphabet which does not frighten the beginner by its outlandish looks. There was also a swing toward modern languages because they are useful, and to history because we cannot get along without it. But this is not the place to review the whole hierarchy of studies. We simply note that the old definition of a university as "a place in which nothing useful is taught" is no longer applicable to the universities that we know. The tide is

not likely to turn back; but the so-called humanities will live and hold their places.

The foundation of American Schools of Classical Studies in Athens and Rome, the former nearly a quarter of a century and the other only eleven years ago, was a movement which has tended to revive and keep alive an intelligent interest in the literature, art and institutions of these two great peoples to whom we owe so much of our own civilization. Macaulay once said, "All the triumphs of genius and greatness over prejudice and power in every country and every age have been the triumphs of Athens." It is a pity that he spoiled the picture by laying on the colors so strong.

The feeling that American students of Greek ought to have a sort of home in Greece became so strong in 1882 that by the coöperation of about a dozen like minded institutions a school at Athens became a fact. Twenty-eight colleges, some for the whole period of twenty-four years and others for shorter periods have contributed annually the sum of \$250 to the enterprise. Some paid the amount out of the college treasury. Others collected it from their benevolent alumni. Some funded their obligations; and some headway was made in raising an endowment.

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This is the first instalment of a series of articles entitled "Classical Influences in Modern Life" which will appear in THE CHAUTAUQUAN during the months of March, April, and May.



BRITISH AND AMERICAN SCHOOLS, ATHENS

The middle building is the American School. The one immediately next to it is the British School. Mt. Hymettos is in the background.



INTERIOR OF THE AMERICAN SCHOOL, ATHENS

A director selected from the supporting colleges was sent out for a single year; and when he had got fairly acquainted with his duties and privileges he gave way to another. This went on for six years. A house was rented and a library started. The school had a home. But it was recognized from the outset that the arrangement was only provisional and that there must be a director who could stay long enough to make use of what he had learned in practical matters. The school ought also to have a house of its own.

In spite of the provisional nature of its start the school during these six years took an honorable part in the archaeological life of Athens by the side of the older schools. This was of course due to the eminent abilities of the directors who adapted themselves to their new conditions. Some important excavations were undertaken, notably at Ikaria. The men who had spent a single year at the School returned to America to receive almost without exception professorships. Thus the torch kindled in Greece lighted the colleges at home. Friends of the enterprise raised money for the erection of a fine building on the south side of Lykabettos on land presented free from taxation by the Greek Government. Professor Merriam, the last of the annual directors, moved the books from the rented house into the school building in the spring of 1888; and the new period began. With Charles Waldstein as director more important excavations were undertaken. The old period had been full of interest. When the school was started the excavation of Olympia was just finished; and when Professor Merriam left Athens the startling excavations on the Athenian Acropolis were drawing to a close. There was excitement enough in those days.

The American School at Rome started in 1894. To live and study in Rome is of course an inspiration. Rome is such

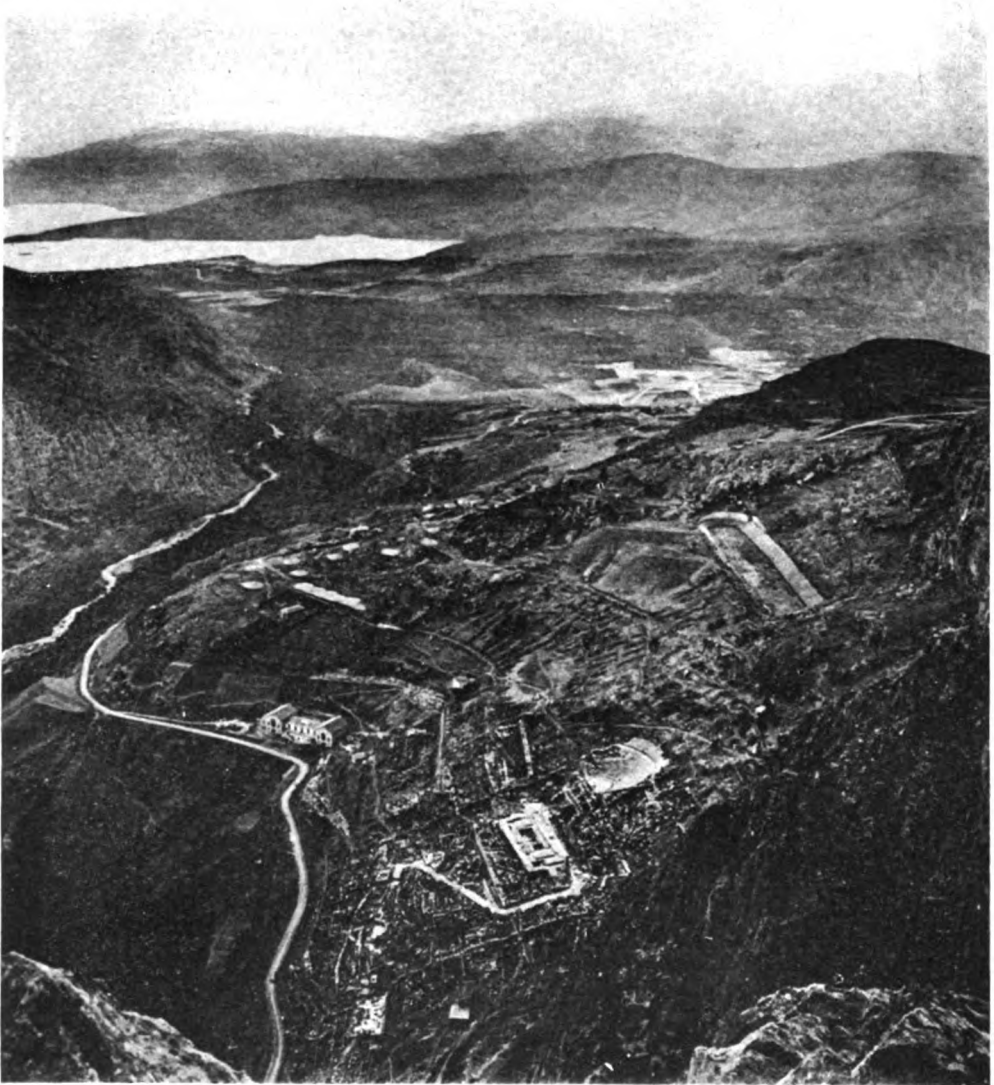
an attraction in itself that it drew larger numbers than Athens. It also required less initiative to go to Rome than to venture on the longer voyage to Athens. While the largest enrollment at Athens was sixteen, and ten was regarded as a large number—in the third year of the school there was only one member—the school at Rome when fairly started excelled in numbers. But its Director in one of the annual reports speaks of “a



BRITISH SCHOOL AT ATHENS  
View from the American School.

class of graduates of the women's colleges, in America, of which members not infrequently come to Rome, who with little or no proper training in classical studies, think a year at the school would be a pleasant finishing off process for their studies." It must be said that the young women who came to Athens were as serious and strenuous in their work as the men. Many of them took high rank as teachers on their return; Miss Boyd became a distinguished excavator and expositor of her work.

In 1895 an important step was taken. Two Fellows were appointed by selection



*From Stereograph, Copyright, 1904, by H. C. White Co., New York.*

BIRD'S-EYE VIEW OF DELPHI, VALLEY OF PLEISTOS AND THE DISTANT GULF OF CORINTH

at Athens with a stipend of \$600; and from that year onward these Fellows were selected by an examination. The competition was strong and in nearly every case the awards fell to those who had already had a year at the School. The result was that many members stayed two years; and a desirable element of continuity was introduced. Perhaps no step

contributed more to raising the tone of the school.

At the Roman School also, fellowships were established, two in Classical and one in Christian Archæology. Several colleges sent out graduates with fellowships. Yale and Harvard have usually had one such Fellow at Athens. In 1898 came the Agnes Hoppin Memorial Fellowship at

Athens for women, the holder of which did most creditable work. A considerable number also came on their own charges.

With Dr. Waldstein, whose engagements in England allowed him each year only a few months in Athens, was associated a professor called Annual Director, whose title was subsequently changed to Professor, who kept the School in touch with the supporting colleges. Five persons have served the school with the title of Secretary, under special circumstances. Two functions of the school were important for the whole body of students. The first was traveling. During many years in the fall the most important sites in Greece were visited. Ruins were explained. Topography and history became lucid from mountain-tops. In the winter came the second function, namely, lectures on the invaluable contents of the museums. It would be difficult to decide which is the more important of these two functions. Directors of the other Schools, except the French, give lectures to which members of all of the Schools are admitted. So numerous are these lectures that one must make a choice. The lectures draw to a close in the spring. Then the Director regards excavations as his duty and pleasure. The students also wish to share the strenuous labor. The best must naturally be selected. This reward is to the strong. To him that hath is given. When an object is dug up from where it has lain for millenniums and assigned to a man for writing an article about it, or as we say "publishing" it, it stirs the blood. There is nothing like it.

Of this exquisite joy the members of the Roman school are deprived. The Italian government allows no foreigners to excavate. But they can do much that is nearly as important: articles on extant monuments, collations of old manuscripts, for example. But they have not the intense excitement of those who take part in excavations.

Some of the best work at Athens, however, has been done on material waiting in museums or elsewhere for the seeing eye. A signal example of this was Mr. Andrews' reading of the "legend" on the east architrave of the Parthenon. He studied the nail-holes of the lost bronze letters, and copied them by dangling high in the air and squeezing wet sheets of paper into the holes. When



NIKE FOUND AT DELOS

they were dry he studied them in his room. The School rarely had a more sensational meeting than that at which he exhibited his "squeezes" to a large international audience. Think, however, of fulsome praise of Nero pinned up on the face of the Parthenon by Athenians!

There is a generous and friendly rivalry among the schools which gives a



peculiar charm to life in Athens. Each has its public meetings at which important papers are read, throughout the winter. The Germans open the campaign on Winckelmann's birthday, December 9; and from that time until May they hold sessions on alternate Wednesdays with the French. The British School and our own take alternate Fridays; but we do not hold rigidly to bi-weekly sessions.

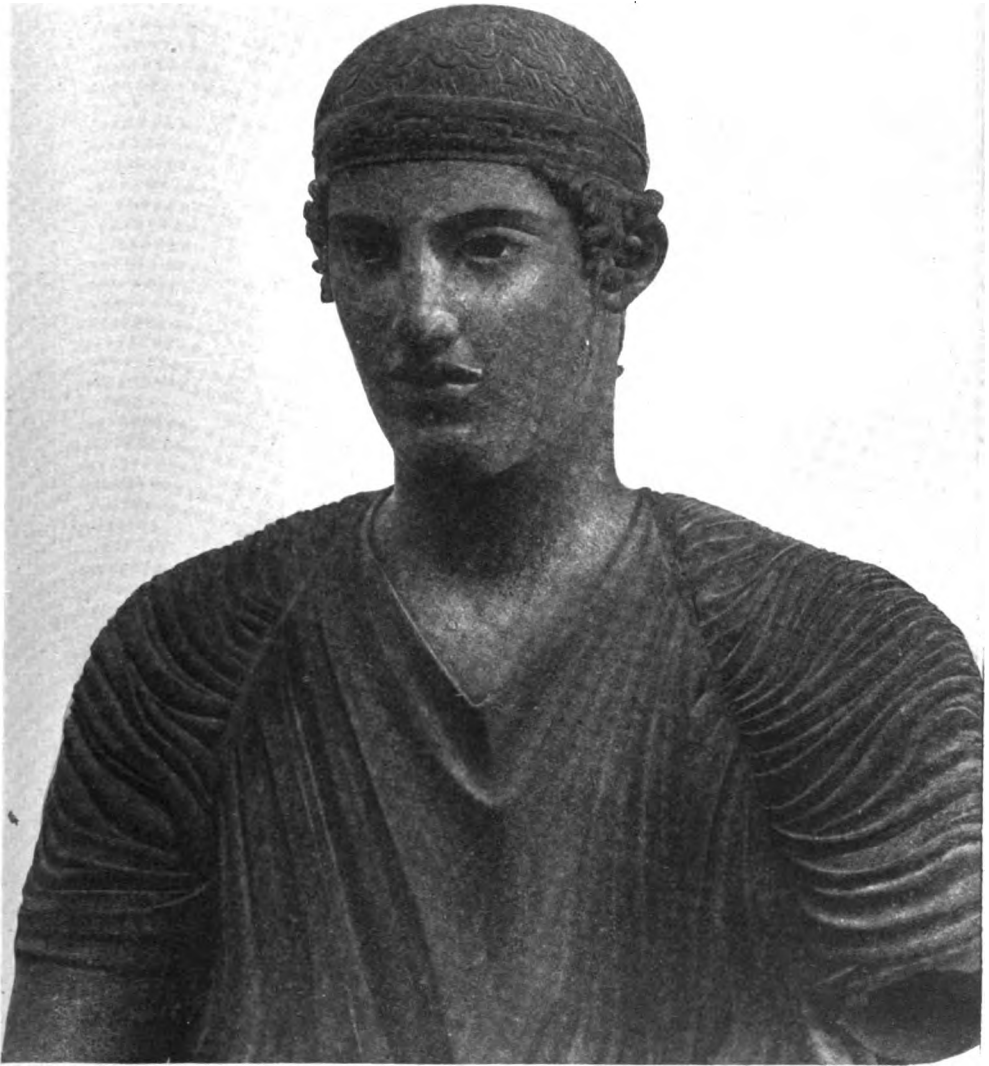
The youngest of the Schools is the Austrian, established in 1898. It has no building of its own, only a room for storing its books. It holds no open meetings, and has practically no pupils. The Directors thus have plenty of time for their own work. The senior Director, Reichel, died after three years of service, during which he and his colleague, Wilhelm, excavated with skill and good fortune a very ancient temple of Artemis at Lusoi in Arcadia, finding many ancient bronzes. Wilhelm is the best Greek epigraphist of today. When he appears at the public meetings of the various Schools his papers are often the feature of the meeting. So well does he know the formulæ of various classes of inscriptions that out of a few letters he will restore the whole inscription with convincing probability. His epigraphical exercises in the museum are largely attended by Germans and Americans. He, as well as Reichel, used occasionally to read papers at our public meetings. There was in fact a pleasant comity by which members of one School appeared in the Schools of other nationalities. Sessions were sometimes quite polyglot. Even Greeks appeared at our School.

By far the oldest of the Schools was the French, founded in 1846 in the days of Louis Philippe. It celebrated its semi-centennial in 1898, a postponement being caused by the war between Greece and Turkey. It is said that its first function was to teach Greek boys French. At any rate it has long been archæological, and has had a long line of distinguished Direc-

tors. It has the largest building of all the Schools, and the largest library. The French entertain royally; and it is currently reported in Athens that allowance is made for this in the budget, which in 1903-4 was 108,000 francs, of which 55,600 francs were devoted to excavations. Our largest excavations did not require more than a fifth part of this amount. Their outlay for library and housekeeping was not quite double that of our own. The French send out two prize men from the Ecole Normale each year, who remain three years, dividing their time, if so they wish, between Rome and Athens. The chief work of the Director is to see that these men called "members" accomplish something of note. They each have a stipend of 4,000 francs annually, a third as much as the Director's salary.

When Homolle was a "member" he conducted in 1877-79 at Delos the largest excavation undertaken by the French up to that time. Among his discoveries was the archaic winged female figure, running and flying at the same time. Homolle called it a winged Artemis, and perhaps he is right; but she is usually called Nike, and regarded as the first term in a series that led up to the glorious Nike of Samothrace.

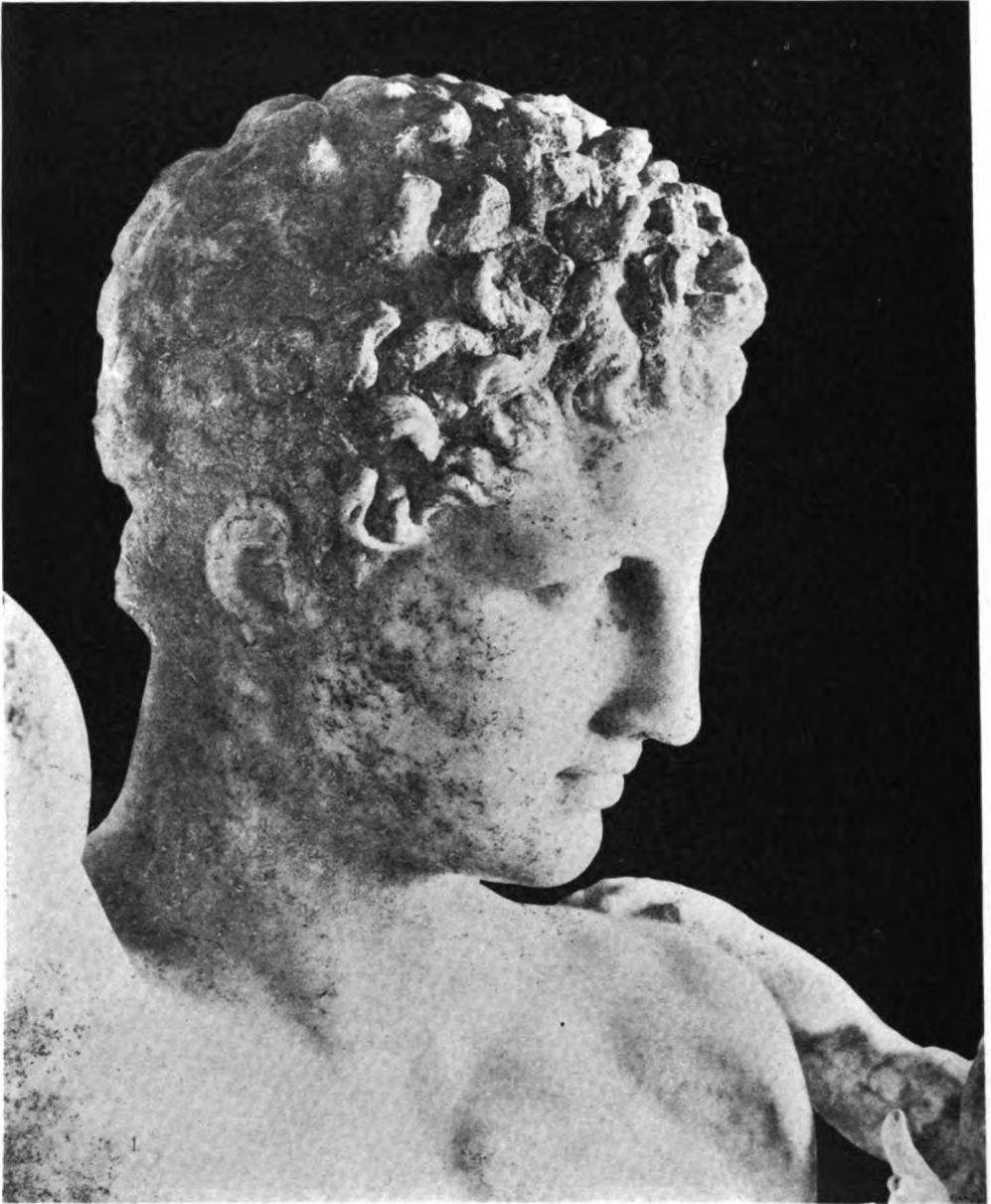
Homolle's greatest work was the excavation of Delphi, which was uncovered in ten years of arduous labor. After the concession was obtained it required two years to clear away the wretched village which covered the ruins. In 1894 the work was in full swing. Homolle was fortunate in his dump. Delphi was on a steep slope shaped like a theater, and but for its being terraced up in several series it would have slipped down into the river Pleistos, a thousand feet below. So in clearing out the hollow area all that was necessary was to run the cars around to one horn of the area and shoot the rubbish down into the river. It is perhaps well that this gigantic



THE BRONZE CHARIOTEER FOUND AT DELPHI

enterprise fell to the French School, which was much better equipped for it than the American School, which tried to secure it. Trained archæologists and trained engineers were easily procured. Funds came from the national treasury. The results of ten years' work were the complete excavations of the site, including the great temple of Apollo, badly broken up

and carried off, it is true, to which all Greece come to get advice from the Oracle; votive offerings; remains of treasuries of the different cities, one of which, called by Homolle the treasury of Knidos, has been reconstructed; the theater above the temple; and still higher up, above the whole sacred precinct, the magnificent marble stadion. Besides all this a



THE HERMES OF PRAXITELES, FOUND AT OLYMPIA

large quantity of statues was found, as well as vases and bronzes. The fine bronze charioteer of about 480 B. C. is worth a whole museum.

Herodotus makes Solon tell Croesus of several men happier than he. Two brothers, Cleobis and Biton of Argos, he said, when oxen were lacking to draw their mother, the priestess of Hera, to the

temple seven miles distant, harnessed themselves to the cart. When the mother, proud of her sons, and moved by the plaudits of the crowd, had prayed to Hera that her sons might receive the best gift the gods had to bestow, they lay down in the shade of the temple and never waked. Herodotus says that their statues were set up at Delphi. Homolle found

at Delphi two statues practically identical, of finest archaic work, made early in the sixth century B. C. Since one of them bore the signature of an Argive sculptor, Polymedes, in archaic letters, we may believe that the story of Herodotus is based on fact, and that we have before us today the identical statues.

Outside the sacred precinct and to the east, across the brook Kastalia, were excavated the remains of five temples, one of which we know must be the temple of Athena Pronaia, mentioned by Æschines. Since the excavations a mass of rock fell down from the cliffs called the Plædriads frowning down upon this group of temples, and annihilated one of them. Just such a fall is reported to have happened when the Persians attacked Delphi. But that was regarded as the work of Apollo. We have our own opinion about that.

Danger certainly hovers around Delphi in the form of those limestone crags. It may be that some day the most impressive stadion, restored by the French, will be again destroyed. Even the priceless museum may be wiped out. There was at one time talk of removing the bronze charioteer to Athens for safety. But the villagers, who live in a new village near by, threatened to resist the transfer by violence. Of course they get some profit from visitors whom the famous charioteer draws to Delphi.

A Greek banker, Syngros, with a larger income than the King, built the museum at his own expense; and when that proved after his death to be too small his widow gave funds for another building twice as large. In the summer of 1903 this was opened. The French School chartered two steamers and took a host of visitors from Athens to Delphi and back again. The museum was opened with speeches in all current languages, from high French officials, Greek officials, heads of Schools and others. Then followed a collation in the theater where the heat was so in-

tense that the champagne nearly gave out. Relief came when the sun sank.

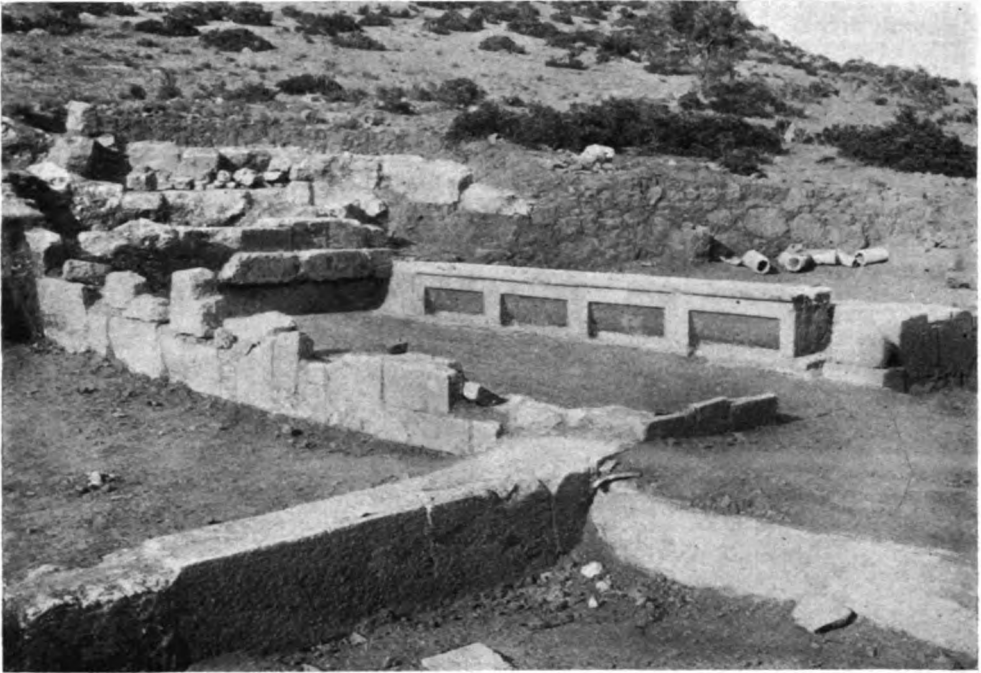
What impresses one at Delphi, more than the ruins and the museum, is the place itself. Directly opposite the gigantic natural theater the long mountain, Kirphis, shuts out the view to the south. Subtending quite an arc it leaves two en-



HEAD OF APOLLO FROM WEST GABLE OF  
ZEUS TEMPLE AT OLYMPIA

trances, or *parodoi*, through which the Pleistos flows. Back of this complex rise perpendicular the twin Plædriads. There is no place in Greece so solemn. Night-fall casts a spell over the scene. Here one could almost become a pagan. It was the religious center of Greece. Greeks resorted to it in time of trouble, to seek answers from Apollo, who could not lie. A thunderstorm on my first visit in 1890 was like no earthly thunderstorm. It was a war of the elements lasting nearly all night, so grand that one did not wish to lose any of it.

The second School in order of foundation at Athens is the German, founded in



PART OF THE GYMNASIUM, ERETRIA

1874. It is supported by the German government, and most of its members are "Stipendiaten," trained in archæology at the universities, and like the French "members" required to do conspicuous work. There are two directors who bear the titles, First Secretary and Second Secretary. Dörpfeld has been First Secretary twenty-three years. The School is in the heart of Athens in a house long rented, but recently purchased from the Schliemann heirs, and enlarged by an addition in the rear for a library and auditorium. The income of the School is about the same as that of the French School.

While the excavation of Olympia, begun in 1875, was not strictly an affair of the School but of the Archæological Institute in Berlin, the men who did the work were mostly members of the School. In six winter campaigns, at the expense of \$200,000, the sacred precinct, called the Altis, and adjacent buildings, such as porches and gymnasia, were laid bare. Ernst Curtius, who was the moving spirit

in the affair, secured the funds through the Crown Prince, afterwards Emperor Frederick III. Curtius and Adler directed the enterprise from Berlin. A century before, Winckelmann had urged the excavation and it was at last at the hands of his countrymen that his dream was realized. The young archæologists who did the work leaped into fame.

The results of each year's work were published in provisional volumes. It was not until nearly twenty years had elapsed that these results were presented in final form in folio volumes of plates accompanied by smaller volumes of text. The most important are those on Architecture by Dörpfeld, Adler, and others; Sculpture by Treu; and Bronzes by Furtwängler. Such thorough archæological work was never seen before. It was in striking contrast to Schliemann's work at Mycenæ in 1876.

The mere labor of removing the earth was appalling. The plain in which lay the Altis was covered by from twelve to fifteen feet of alluvium deposited by the

brook Kladeos, which here emptied into the Alpheios. The Kladeos was however according to Dörpfeld "our best workman." It was only necessary to transport the earth a short distance to the Kladeos which did the rest. The stadion still lies under twenty feet of earth except for slight excavations at the two ends.

In contrast to Delphi, Olympia lies in a sunny plain appropriate for sports. Of course there were games at Delphi and worship of the gods at Olympia; but in general the contrast holds. Religion and awe at Delphi, humanity and strenuous play at Olympia.

Not so much sculpture was found as Winckelmann had prophesied; but the greater part of the battered figures of the gables of the great temple of Zeus completed 456 B. C. have after much labor been put together into nearly complete figures. Since they had been thrown down by earthquakes from a height of forty feet

it is no wonder that they were badly broken. The east gable group, representing the ancient chariot race between Oenomaos and Pelops, typical of the chariot races of the time, was a quiet scene of waiting. The west gable group showed the fiercest of fights between Centaurs and Lapiths where restraint was thrown to the winds. Only the calm god Apollo, with a look that might appal mortals, stretches out his hand and says, "Thus far and no farther." The arrangement of the figures in the museum at Olympia is that of Curtius. Treu's restorations are probably more nearly correct, being based on the most minute study. Two of the twelve metopes representing the twelve labors of Heracles are practically entire, and two others well enough preserved to make some impression. Astonishingly few vases came to light; but the yield of bronzes was very great.

During the first campaign, on May 8,



THE HERAEON, OLYMPIA

At this, the oldest Greek temple, the Hermes of Praxiteles was found.



VIEW OF EXCAVATIONS IN THE AGORA AT CORINTH, WITH FIFTH CENTURY FOUNTAIN

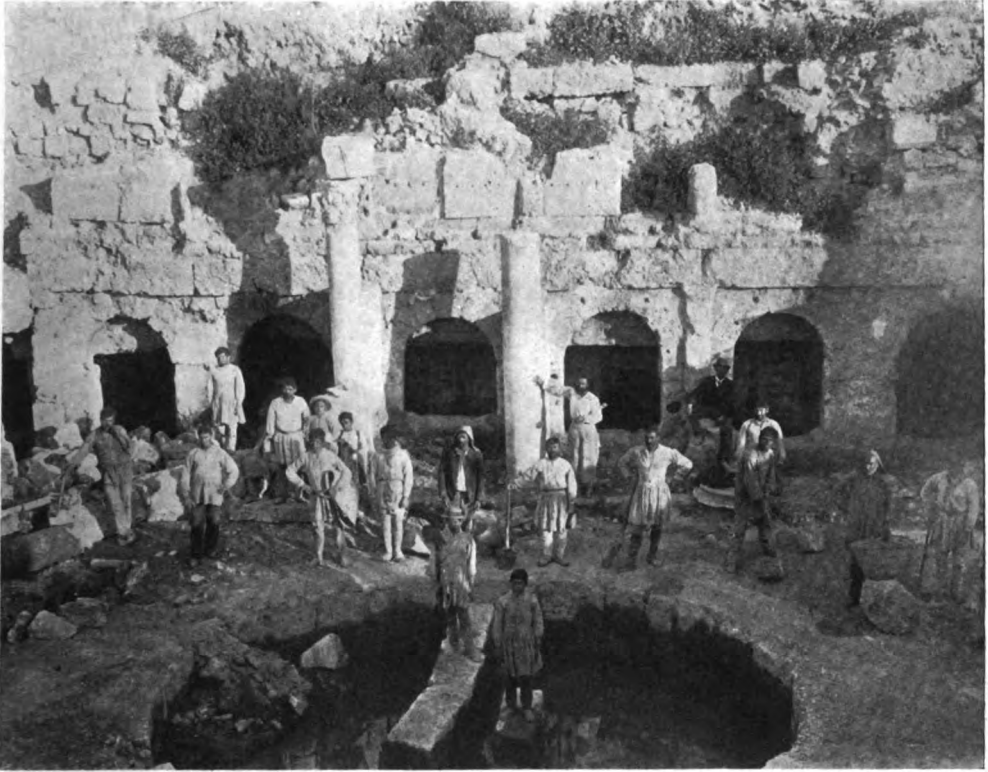
1877, the *Hermes* of Praxiteles was found. Pausanias mentioned having seen it in the old temple of *Hera*. The Germans were looking for it; and here it was. By the best of luck it had fallen forward from its base into a bed of clay formed of the disintegrated mud walls of the temple. It was practically entire. *Hermes* held in his right arm the baby *Dionysus*. By this find in the first year hopes were raised to the highest pitch. While these were not realized, the *Hermes* alone is above all market value. Of it alone we can say, "this is an original masterpiece of one of the six great sculptors." And yet this was a minor work of Praxiteles, barely mentioned, while his *Satyr* and his *Aphrodite* were praised to the skies. We cannot doubt the verdict; and we recog-

nize the more pungently how much we have lost.

The American is the third oldest of the Schools in Athens, being founded just one year in advance of the British School, which took its revenge by building its house before ours; and the two buildings now stand side by side. Better neighbors we could not have. During my term in Athens I was associated with four successive directors of the British School, all strong and good. This school like our own started out relying on the offerings of interested persons; but after some twelve years it secured a subsidy from the government of £500 a year.

Early in the '90's the School excavated under the Director, Ernest Gardner, a considerable part of *Megalopolis*, includ-





FOUNTAIN, PEIRENE, AT CORINTH

ing a theater. At that time Dörpfeld was maintaining that the Greek theater did not have a raised stage, but that the actors stood in front of a proscenium which had been wrongly understood as a stage. Gardner thought that he had found in the theater at Megalopolis traces of a raised stage of moderate height. For years the battle raged around this theater.

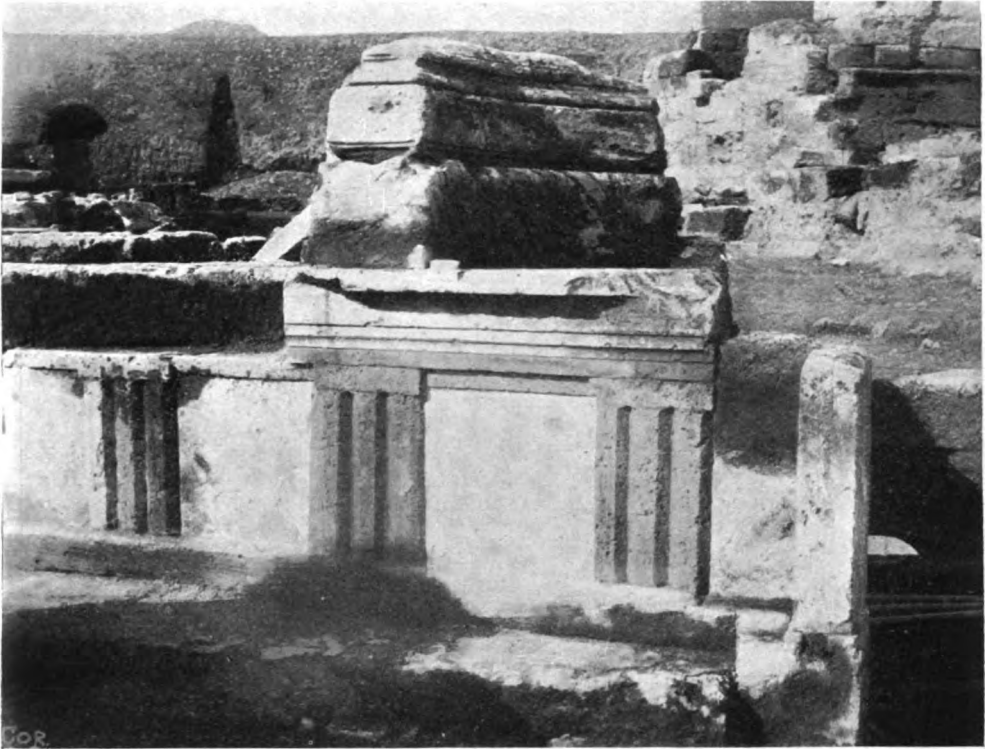
Cecil Smith excavated the gymnasium, Kynosarges, near the Ilisos, during his first year of directorship. Later, turning to Melos he excavated a Mycenaean palace. Under Hogarth and Bosanquet the School has turned its attention largely to Crete, where it has accomplished much alongside the work of Arthur Evans.

On coming to the directorship of the American School in 1893, I found the great enterprise of excavating the Argive Heraeum about half completed. This was carried to an end by Waldstein in two following campaigns. The results of that

excavation have been published in two beautiful volumes after a lapse of ten years. The most important part besides the architecture is perhaps the pottery, which has raised many questions and settled some. One fine head was added to the treasures of the Athenian museum.

Before undertaking a large excavation I made two excavation campaigns in Eretria, completing the excavation of the theater, discovering a temple adjacent to it, probably a temple of Dionysos, in the first year; and in the second excavating a gymnasium of great importance, because it retains features of the Greek form while many Greek gymnasia have been Romanized. It has a row of six stone tubs, two lost, by which athletes stood and gave themselves a douche, and a row of foot baths. Through both systems a stream of water flowed. Of many inscriptions one of fifty-two lines praised a rich citizen for many favors to the gymnasium, and





INCLOSURE OF FOUNTAIN OF THE FIFTH CENTURY AT CORINTH



THERON IN AETOLIA

especially for a liberal oil-fund for the athletes. The earth was only about four feet deep over most of the floor. Twenty years ago a fine male statue was taken from this gymnasium, the existence of which at that time was not suspected, and now stands in the museum at Athens. We added several important pieces of sculpture to this. Eretria was an important city with a superb acropolis, a landmark conspicuous far up and down the Euboean Gulf. The heavy hand of the Persians fell upon the city just before the battle of Marathon. It was afterwards restored; but it never regained the prestige that it had in the sixth and seventh centuries B. C. At Sardis it had attacked the Persian to its cost.

In 1896 I secured the concession to dig in Corinth. Up to that time no large Greek city had been excavated. The School furnished \$2,000. Hon. John Hay gave \$500 as an emergency fund,



MARBLE BLOCK AT CORINTH UPON WHICH IS THE INSCRIPTION, "SYNAGOGUE OF THE HEBREWS"

and during the campaign \$600 more came in from friends as the work proceeded. Since labor cost only twenty-five cents a day, we were able to employ

a hundred men during a period of three months.

Our first object was to get a landmark, to get our bearings, and then we could be guided by Pausanias, who described the Corinth of his time very closely. We dug twenty-three trial trenches. In one of these we struck the theater; and we had



CARYATID FROM PORCH AT CORINTH

a starting point from which we ultimately worked into the agora (the public square) a large part of which was afterwards laid bare. We proved that the venerable temple ruin known to all travelers was the temple of Apollo, probably built by Periander about 600 B. C. It had been called by many names but all wrong.

Our greatest success was the excavation of Peirene, a fountain so famous that the poets called Corinth "the city of Peirene." Its Greek form was most attrac-



VIEW OF THE DEEP EXCAVATIONS AT THE SOUTH-EAST CORNER OF THE PARTHENON

tive. Out from under the edge of a rock stratum supported by seven transverse walls came rushing water, filling the six compartments, which are really cisterns from which the people drew. When Corinth was refounded under Julius Caesar a two story Roman facade with half columns was set up in front, hiding the old fountain which had a touch of nature in it. Still later the facade was covered with marble, and a quadrangle, fifty feet square with three great apses having three niches each, laid out around a great open air cistern was covered with marble. Still later in Byzantine times a balcony was rudely built into the Roman facade which was badly hacked in the operation. In excavating Peirene we went down through thirty-three feet of soil.

Another fountain called Glauke, cut out of a cube of rock, probably left standing when quarrying was done for the Apollo temple, though broken away at



BROAD ROAD AND STEPS LEADING TO THE AGORA (PUBLIC SQUARE), CORINTH

the front, where it had a porch, is still effective. We found also a fountain of the fifth century B. C. which Pausanias never saw. It had, still in situ, two bronze lion's head spouts for the water. It was bordered on two sides by a balus-



SIXTH CENTURY STATUE OF ANTEOR FROM THE ATHENIAN ACROPOLIS

trade, six feet above the original floor, composed of metopes and triglyphs with patterns in red, blue, and yellow, very clear. The broadest band carried a beautiful meander pattern. Several porches of different dates backed up against the temple-hill were excavated. One of quite late date had caryatid-like figures in the place of columns. These colossal figures bore the architrave on a capital that rested on a pilaster at the back of the figures, which represented the typical barbarian captives of Romans.

Fifty-two prehistoric vases were found in graves near the temple, their only ornament being incised lines with white



TEMPLE OF APOLLO AT CORINTH

matter rubbed into them. Thirteen geometric vases of old type and much Corinthian ware may be added to the list.

One discovery ought not to be passed without a word, that of a marble block finely carved, and in its second use as a lintel having an inscription cut on it (in Greek), "Synagogue of the Hebrews." The Apostle of the Gentiles, probably in his residence of eighteen months at Corinth passed under this block. In taking leave of Corinth mention must be made of the great paved road which led out of the agora through the city toward the harbor, Lechaeon, over a mile away.

In the archæological life of Greece we cannot leave out the Greeks. Their Archæological Society and Periodical were founded in 1834, and both continue until this day. Some of the most important excavations have been done by Greeks. for

example, that of the Athenian Acropolis, which is not surpassed in importance by Olympia or Delphi. The whole surface of the Acropolis was cleared down to bed rock. Most interesting sculptures of the sixth century were found in the debris left by the Persians, painted statues and vases; and the origin of red figured vases was put back half a century. On the north side the Parthenon rests on bed rock, but on the south side on masonry of great depth. The activity of the Greeks in excavation is untiring, and they are supported in this by a lottery of the Archæological Society with three drawings a year. Eleusis, Epidauros, Mycenæ, and many other places attest their unflagging activity. At Thermon, the gathering place of the Aetolian league, high above beautiful Lake Trichonis, since 1898 great work has been done. One

result is a temple with a seven column front and painted terra cotta metopes extremely archaic, one of which represents Perseus running away with the head of Medusa. Underneath the temple is a strange elliptical foundation which is not yet adequately explained; but of its great antiquity there can be no doubt. Even the locality of Thermon was not settled before these excavations.

Among the foreign Schools in Athens there is a friendly rivalry as to which shall do most in the common cause of knowledge. Each rejoices in the success of the others almost as much as in his own; and all of them feel a deep sense of gratitude to the Greeks for their generosity in conceding some of their best sites to foreigners, and for their continuous help and courtesy.

## The Message of Greek Politics

By Cecil Fairfield Lavell

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THE word "politics" is to many of us not wholly savory, and to many more not quite inviting. To turn to the political life of the people who produced the Parthenon, the Prometheus Bound, and the Alcestis may seem to such persons almost irritating, like the contemplation of an unworthy trait in a man of genius. Yet to an Athenian or a Spartan the name of his city was the greatest and best-loved of all possible names; to serve her faithfully in civil office or in the field was the noblest of duties; for us to ignore the ideals and the practice of Greek liberty and Greek citizenship is to ignore one of the most characteristic and fundamental sides of the Greek genius. So let us put aside prejudice and try to get at the message of Greek politics. And in setting about this quest let us give form to our inquiry by asking first whether the Hellenic feeling for personal liberty, the Hellenic insistence on the importance of individual character and development has any practical interest for our own generation. And then let us see whether their intellectual keenness and sense for form helped the Greeks to make any real experiments in

government which have a message to the twentieth century.

Does the individualism of the Greeks matter to us? Well, perhaps we may say that it matters much as the monotheism of Abraham, and Jacob, and Moses matters to us in another field. From these men the Hebrews learned their religion. Historically, the Old Testament is inconceivable without Abraham and Moses. That part of the world, therefore, which values the religion and the sacred literature of the Hebrews looks back ever with reverent interest to these great pioneers who seized hold with so insistent and so unerring a grip on their faith in one God who loved righteousness. We do not believe in all things quite as they did. For actual guidance we look perhaps to Isaiah and Christ and Paul rather than to Abraham or even Moses. But we do not therefore burn the Pentateuch or look upon it as a mere collection of curious tales and superseded laws. There is a vitality, a never exhausted source of inspiration in the original perception and statement of great things that makes Abraham immortal in religion as, let us say, Niccolo Pisano is in modern

sculpture and Giotto in modern painting. Now there is the same exhilarating freshness, the same feeling that we are at the fountainhead of a great stream, in those passages of the *Iliad* and the *Odyssey* that show men standing upright and unafraid in the presence of kings and gods.

In the matter of government, then, as in so many other things, we owe to the Greeks the beginning of those ideas and methods which we consider distinctly European. The typical governments of the ancient East,—that is to say, the only non-Hellenic governments of which the Greeks themselves had knowledge,—were absolute and irresponsible despotisms, often strongly tinged with theocracy, without any recognition whatever of the rights of the governed. The story in the book of *Esther* of the king who could one day order without investigation thousands of innocent people to be put to death, and then later on empower the same people to slay those who attempted to carry out the royal decree, need be considered no exaggeration. There were good kings and there were bad kings. Some were dominated by fear of the gods and the priests, and some were not. But none were limited in their power by any requirement of equality or by any established rights of the people. The only equality was equality of powerlessness before the king and before the gods.

Now open the *Iliad*. Here is a king who does indeed insult one of his chiefs and unrighteously confiscate a beautiful slave; so far, Agamemnon might be a prince of India or Persia. But instead of receiving the insult like an Oriental noble, with outward submission and inward rage, Achilles upbraids his leader with bitter taunts, barely restrains himself from personal violence, and retires to his tent breathing defiance. And Agamemnon, angry as he is, does not dream of ordering punishment, then or thereafter.\* Not only Achilles, but Odysseus and even

\**Iliad*, I.

Agamemnon's immediate vassal, Diomedes of Argos, from time to time find occasion to reproach their king in terms far from courtly.\*\* The same spirit is maintained before the kings of heaven. Diomedes is as fearless before the God of War as before Agamemnon.† Achilles, when countered by the great Apollo, calls him in fury "most mischievous of all the gods," and adds—"Verily I would avenge me on thee had I but the power!"‡ Imagine a Hebrew, an Assyrian, an Egyptian, so addressing his God.

On the glorious shield made for the son of Thetis in the smithy of heaven was carved a scene that might remind one in some of its features of a German town as Tacitus described it a thousand years later:

But the people were gathered in the assembly place, for there a strife was arisen, two men striving about the blood-price of a man slain. . . . And the people were cheering both, as they took part on either side. And heralds kept order among the people, while the elders on polished stones were sitting in the sacred circle, and holding in their hands staves from the loud voiced heralds. Then before the people they rose up and gave judgment each in turn.§

Note the recurrence of the word *people*. To sum up then,—among the Greeks of Homer as among their descendants there was worship of the gods and there was sacrifice, but it was the king who sacrificed, and though there were priests there was no priestly power. There were kings who led in battle, gave judgment, and as kinsmen to the gods were the natural ones to give voice to the people's prayers to Olympus. But the elders and chiefs who surrounded the king advised and rebuked him without fear, and the people—although they did not share in the government—voiced approval or disapproval as free men.

\*\*In *Iliad*, IX and XIV, for example.

†*Iliad*, V.

‡*Iliad*, XXII.

§*Iliad*, XVIII.



Here then for us was the beginning of the individual dignity, the free citizenship that consents to obey but refuses to grovel, which is the pride of Europe as contrasted with Asia. The promise of the host before Troy, of the council gatherings of Phaeacia and Ithaca, was nobly fulfilled in the free assemblies of Athens and in the self-restrained liberty of Sparta. Perhaps the point as far as Sparta is concerned could not better be expressed than in the words of an exiled Spartan king to Xerxes:

Though free, they (the Lacedemonians) are not absolutely free, for they have a master over them, the law, which they fear much more than your subjects do you.\*

And add to this the perhaps idealized description of Athens which Thucydides puts into the mouth of Pericles:

It is true that we are called a democracy, for the administration is in the hands of the many and not of the few. But while the law secures equal justice to all alike in their private disputes, the claim of excellence is also recognized; and when a citizen is in any way distinguished, he is preferred to the public service, not as a matter of privilege, but as the reward of merit. Neither is poverty a bar, but a man may benefit his country whatever be the obscurity of his condition. There is no exclusiveness in our public life, and in our private intercourse we are not suspicious of one another, nor angry with our neighbor if he does what he likes. While we are thus unconstrained in our private intercourse, a spirit of reverence pervades our public acts; we are prevented from doing wrongly by respect for authority and for the laws. . . . And we have not forgotten to provide for our weary spirits many relaxations from toil; we have regular games and sacrifices throughout the year; at home the style of our life is refined; and the delight which we daily feel in all these things helps to banish melancholy.†

A glorious ideal which we can ill afford to forget.

So much then for the immense advance

\*Herodotus, VII, 104.

†Thucydides, II, 38. Or see Lawton, "Ideals in Greek Literature," Chap. XI.

in personal liberty, in a dignified and healthy public spirit, in equality of opportunity, which we owe to the Greeks. Now how far did they embody these ideals in permanent political forms, in actual governments, the study of which may guide us in our own national life? Here we must clear the way a little by noting two fatal defects which terribly limited the influence of the Greeks on the world and the duration of their independent life: the division of the Hellenic world into innumerable city states, each tenacious of its independence and jealous of all rivals, and a certain impatience of control, an impulsive hastiness of action, a tendency to be persuaded over-quickly, which was especially characteristic of that greatest of all the Greek states—Athens herself. Both of these defects sprang in a sense from the very features of the Greek make-up which we have already emphasized,—intellectual quickness and keenness, and a jealousy of anything that interfered with the life and rights of the individual. And this over-emphasis of personal liberty joined with a kindred defect, the racial incapacity for united action,—this insistence on individual and city liberty rather than on a large national independence and greatness, was the ruin of Greece. Yet the reasonableness of the Greeks and their way of seeing their ideals clearly and reaching forward to them eagerly, resulted in a series of brilliant experiments and acute criticisms of their own mistakes whose profit to us even their restlessness, fickleness, impatience and disunion cannot nullify.

It is impossible in this brief space, and quite undesirable too, to catalogue the constitutions of the Greek world. They were innumerable, and it is scarcely an exaggeration to say that they were in a state of perpetual change. But simply to itemize the stages of Athenian constitutional development will help to illustrate our point. Athens in the days of Theseus was a monarchy, like Mycenae and Sparta



and Ithaca. In due time the chiefs—those who were so powerful in the *Iliad*—did away with the monarchy entirely and established an aristocratic republic.\* But now the people, those whom we saw looking on and cheering in the scene on Achilles' shield—grew restless and demanded at least the security of written laws and administrative reform. Solon was made arbiter, the laws were codified, the abuses of the government were remedied, and the people given the right to meet in popular assembly. But if the land-owners were ill-pleased at this the people were far from satisfied. A leader arose who could take advantage of the unsettled state of the city, and by the arts of the demagogue gain the confidence of the discontented populace. The champion of the people became their ruler. So now we have the tyranny of Pisistratus,—that is to say, the rule of a man who, like Marius, Cæsar and Napoleon, was raised to power by the people to break the rule of a class, and who used his power to advance his own interest.\*\* But he continued the reformed methods of Solon, tyrant though he was, and in due time when Athens cast off the yoke of his sons—killing one and exiling the other—the power of the old aristocracy was found to be broken. Thus tyranny paved the way to democracy. Bit by bit the rule of the people was built up until at last the Athens that led in the triumphant repulse of the Persians, that perfected the drama and built the Parthenon, that produced Socrates and Pericles and became the "eye of Greece," was a full-grown democracy, the most perfect democracy, except for the stain of slavery, of which we have record. Here then are examples of revolutions that show us on the small scale of a single city

\*Exactly as the Roman patrician did. It is quite worth while to compare, point by point, the constitutional history of Athens with that of Rome. Both resemblances and points of contrast are most instructive.

\*\*Aristotle, *Politics*, III, 7. "Tyranny is a kind of monarchy which has in view the interest of the monarch only."

political problems, personal and party passions, conflicts between radicals, moderates, and conservatives, and all the multi-form phenomena of a vigorous and restless state-life.

Of all the city states of Greece, Athens was the most interesting, and doubtless she was consumed by a more restless, brilliant and fruitful activity than the others. But her political experiences were by no means unique. They were repeated in various forms and under various conditions in scores of cities within the radius of a few hundred miles—a perfect laboratory of politics, where the keen Greek mind might study almost every conceivable form of government and know in detail the circumstances of its beginning, duration and end. For alas, each before long came to an end. Athens herself, after a glorious career of half a century from Salamis, plunged into that fatal war with Sparta which is the saddest episode of Greek history, and though she soon rid herself of the shameful oligarchy which defeat forced on her, yet after another tempestuous period of sixty years, a period during which the Greek cities seemed possessed by a mad fury of self-destruction, she fell with the rest of the Hellenic world under the sway of Macedon. Under the conqueror of Persia, the destroyer of Tyre, the builder of Alexandria, the independent life and the unique genius of the Greek people perished in a blaze of glory. Only fitfully and half-heartedly did the descendants of those who had fought at Marathon and Plataea resume that intensely local political existence under which their greatest triumphs had been achieved.

Of the constitutions and immensely varied political experience of the Greeks nothing more need be said. Monarchy, limited and absolute, aristocracy, oligarchy, and democracy, they tried in almost every conceivable phase and under almost all possible conditions. But one general message to us runs through the

whole record. With all the interest and brilliancy of the Greek experiments in government they remained experiments. The value of permanence and stability was never learned except by the one great conservative state of Sparta. She alone, after developing the famous constitution and system of discipline that made her immortal, stood free from the broils and disastrous changes that brought so many of her sisters and rivals to destruction. But Sparta's great rival, that noble city whom we so love and revere that we know not how to point out a flaw in her, holds for us in her political annals a solemn and tragic lesson. No story could better illustrate the two fundamental principles that a law or an institution which is liable to constant change is just to that extent rendered ineffective, and that a liberty too little braced by the solid strength of fixed law is doomed to sure and swift destruction. Never to change the law is to stifle national life; continually to change it is to allow the introduction of a dissolving force as disastrous as despotism. Perhaps it was the consciousness of this fatal defect in his city, this danger of losing in excessive liberty the cardinal Greek virtues of self restraint and moderation, that made Plato turn wistfully to the Lacedæmonians, who pretended "to be unlearned people, lest it should become manifest that it is through philosophy they are supreme in Greece,"\* and base his ideal republic on silent, conservative, conquering Sparta rather than on his own tumultuous Athens.

Plato was indeed no believer in the divine right of the people to govern. He had seen his fellow citizens kill the victorious generals of Arginusæ and put Socrates to death, and he had heard how even Pericles had had to humor and strive to please them. No wonder that there is a tinge of bitterness in his description of how the young men of Athens "crowd to the popular assembly, the law courts, the theaters, the

camp, or any other public gathering of large bodies, and there sit in a dense and uproarious mass to censure some of the things said or done and applaud others, always in excess; shouting and clapping, till in addition to their noise, the rocks and the place wherein they are echo back and redouble the uproar of their censure and applause,"† It is the Athenian democracy that he is holding up to scorn when he condemns those "who teach nothing but the opinions of the majority, and dignify these with the title of wisdom. As well might a person investigate the caprices and desires of some huge and powerful monster in his keeping, studying how it is to be approached and how handled,—at what times and under what circumstances it becomes most dangerous or most gentle,—on what occasions it is in the habit of uttering its various cries and what sounds uttered by another person soothe or exasperate it, and when he has mastered all these particulars call his results wisdom and open a school, when in reality he is wholly ignorant which of these humors and desires is fair and which foul, which good and which evil, which just and which unjust."† To let the "whims and pleasures of the assembled many-headed multitude" be the guiding force in politics was to Plato irrational and destructive.

This leads us directly to our next consideration. The lesson of Greek practical politics may be in a sense negative, warning us away from too much changeableness and emphasizing the dangers of instability. But if the Greeks were in the main too restless, too impatient; if they carried their virtues of individual liberty too far in practice; still there were always thoughtful men among them who—unable as they might be to stem the current—yet saw with their clear Hellenic vision the inexorable laws that were working themselves out in these busy hives of intense life that dotted the Aegean and

‡Republic, VI (492).

†Republic, VI (493).

\**Protagoras*, 343.

eastern Mediterranean world. The Romans *did* just what the Greeks failed to do,—built up a solid and lasting constitution, elastic and yet stable, and a majestic body of law. But Rome left no contributions to the philosophy of politics comparable for a moment to the *Republic* of Plato or the *Politics* of Aristotle: Plato, an Athenian who saw his city's decline, and who saw both the triumphs and the fall of Sparta and Thebes; Aristotle, pupil of Plato, friend of Philip, teacher of Alexander, a cosmopolite Greek who saw lying before him the whole course of his people's achievements and failures. Neither was blinded by the patriotic enthusiasm that might well have misled them had they lived in the Athens of Themistocles or Pericles, and that even now filled the soul of Demosthenes. Contemplating with calmness and clearness the fundamental questions of social and political life, each in his own way—poetic, ideal, with large, creative vision, or analytic, inductive, with effort to systematize and classify—tried to find a rational basis for that colossal thing—the State. And this searching of theirs gave to the modern world and to all future generations the final message of Greek politics.

Now what is Plato's word? We have already noted his scorn of a pure democracy. Liberty and equality, as he had seen them tried in a city where the average of intelligence was probably higher than it has been in any city or state since, he condemns without compromise. Men are not equal in goodness, in patience, in virtue, in physical strength, or in intellect. They are not equally capable of lifting weights or of enduring pain; they are not equally to be trusted in times of emergency or in the face of temptation; why then should they be considered equally capable of sharing in that most difficult and most important of all tasks,—the governing of the state. Those who grumble at such a decision may be

told a fable,—that we are some of us made of iron, some of copper, some of silver and some of gold.\* Those who are pure gold are fitted by nature to care for the welfare of the state, and may be called guardians. Those who are silver may assist the guardians, and may fittingly be called auxiliaries. Those who are of iron or copper must do the work for which they are fitted in the fields of agriculture, commerce and general industry, and leave government alone.

Only very careful regulation, constant sifting and wise education, Plato sees clearly, can enable such an organization to run smoothly. So as an indispensable requisite for a healthy state Plato outlines a system of education. Some things all citizens must learn. Some courses of study are planned only for the auxiliaries and guardians. Philosophy, the study of pure truth, the quest for absolute reality, is restricted to those who are found worthy of the task of government. So thorough is this education to be—so directly and subtly is every lesson in music, poetry, geometry, gymnastic or philosophy made to apply to life and character—that once the curriculum is arranged and applied there are few additional laws necessary. Troubles regarding property are avoided by making all property common, its use to be regulated by the guardians, and in other matters "*the bent given by education will determine all that follows.*" This is fundamental. Those who "spend their lives in continually enacting and amending laws, expecting thereby to attain perfection, are like those who are in bad health, and yet from want of self-restraint cannot make up their minds to relinquish a pernicious course of life. . . . Indeed these are the most amusing people in the world, who imagine that with their everlasting enactments and amendments they will find some way of putting down knaveries

\*Republic, III (415).

. . . little thinking that they are only cutting off the heads of a Hydra."\* So this noble dreamer makes his state free from the tumults, the angry conflicts, the vain prattle, the eager ambitions of his Athens; a state in which the philosophers are the rulers, in which each man works and lives according to his fitness, and in which a wise education makes the essential needs of social life so clear to every citizen that further laws are unnecessary; a state that is an aristocracy in the root sense of the word, where the best rule.

Plato's *Republic* is a vision that could doubtless never be realized in fact. Aristotle's *Politics* is a systematic treatise, probably the most complete and suggestive book on things relating to government that has ever been written. To concentrate its wisdom and its message into a page is impossible and will not here be attempted. Most earnestly may it be said that whosoever would get a real glimpse of the political wisdom of the Greeks must read, if nothing else, the first two books of Thucydides, and, say, the third or fifth book of the *Politics* of Aristotle.† "He who would make a philosophical study of the various sciences, and does not regard practice only," says Aristotle himself, "ought not to overlook or omit anything, but to set forth the truth in every particular." Admirably does he fulfil his own precept, and if he lacks the poetic touch, the large imagination, the delicate humor, the feeling for beauty which we love in Plato, yet not seldom are his classifications and definitions and groups of instances lifted and irradiated by a touch of majesty, a gleam of far-thrown light that penetrate like the thrill in the voice of a well-loved master.

Man is by nature a political animal. . .

. . . But a state exists for the sake of a good life, and not for the sake of

\**Republic*, IV, 425-6.

†The translations of both of these most entirely to be recommended are those by Benjamin Jowett, published by the Clarendon Press. Dale's Thucydides (Bohn's Classical Library) and Welldon's Aristotle (Macmillan) are also good.

life only; if life only were the object, slaves and brute animals might form a state, but they cannot, for they have no share in happiness or in a life of free choice. . . . It is clear then that a state is not a mere society, having a common place, established for the prevention of crime and for the sake of exchange. These are conditions without which a state cannot exist; but all of them together do not constitute a state, which is a community of well-being, in families and aggregations of families, *for the sake of a perfect and self-sufficing life*.

What is to be the supreme power of the State? We have seen, all too briefly, Plato's answer to this, and it will be worth while to note that of Aristotle. He is by no means as possessed by conviction as was his old teacher. Is supreme power, he asks,‡ to be given to the multitude, or to the wealthy, or to the good, or to the one best man? There are difficulties in almost any solution, but on the whole Aristotle decides for the rule of the many. "For the many, of whom each individual is but an ordinary person, when they meet together may very likely be better than the few good, if regarded not individually but collectively, just as a feast to which many contribute is better than a dinner provided out of a single purse,"§ To this argument that the collective wisdom of all the people is greater than that of any one class or group Plato would certainly have had a retort ready. With his guardians in mind he would have suggested that there are certainly some and possibly many cases in which the multitude has not the wisdom of a group of leaders or indeed often of a single leader. The voice of a chief rather than that of the people is often the voice of God. This Aristotle sees at once to be possible, and in this case he declares that the class or the one man whose wisdom quite overtops the collective wisdom of all should by all means possess supreme power. The extreme democracies—Athens herself, for

‡*Politics*, III, 10.

§*Politics*, III, 11. Digitized by Google

instance—sometimes expelled a citizen who was too great to be called the equal of the rest, but no calm mind could consider this good. "The only alternative is that all should joyfully obey such a ruler, according to what seems to be the order of nature, and that men like him should be kings in their state for life."†

"But," he adds a little later, and with this we must close our discussion, "the rule of the law is preferable to that of any individual. Even if it be better for certain individuals to govern, they should be made only guardians and ministers of the law. He who bids the law rule may be deemed to bid God and reason alone rule, but he who bids man rule adds an element of the beast; for desire is a wild beast, and passion perverts the minds of rulers, even when they are the best of men. The law is reason unaffected by desire." And

†Politics, III, 13.

one may imagine a touch of sadness in the soul of the great philosopher as he penned this praise of the rule of the wisest and best, and this final almost passionate declaration that people and rulers alike must conform to law. For before Aristotle died Greece had produced the greatest of all her men of action, had bowed to his control, had reaped the final reward of disunion and public lawlessness, and had given up her freedom. And then as we see Alexander and Aristotle pass together from the stage, we listen to catch from far away to the west beyond the Adriatic the clash of the Samnite wars, the stern roar of hard-fought battles, the cries of kites soaring above the Alban hills and watching for the gleam of helmets at the gates of Rome. For a new power was rising whose only master was the law, and the bright genius of Hellas was passing forever away.

## The Greek Preparations for Christian Thought

By Rev. Charles W. Barnes, D. D.

### I. PRE-CHRISTIAN PERIOD

**T**HE thought life of the world, like its physical life, is continuous.

There are aspirations, revelations, phenomenal and sudden attainments, but there are no breaks. It is not strange, therefore, that the messages of great thinkers, who dwelt in the early ages by the mountain stream of human history, should float far down, and touch the life of our own day. In her most famous poem the late Mrs. Mary Mapes Dodge says:

"Then might they say—these vanquished ones  
—and blessed is the thought:  
So death is sweet to us, beloved! though we  
may show you naught;  
We may not to the quick reveal the mystery  
of death—  
Ye cannot tell us, if ye would, the mystery of  
breath.

"The child who enters life comes not with knowledge or intent,

So all who enter death must go as little  
children sent.

Nothing is known. But, nearing God, what  
hath the soul to dread?  
As life is to the living, so death is to the  
dead."

In Euripides (b. 480 B. C.) we read:

"Who knows if Life is Death,  
And Death is counted Life by those below.  
Who knows if Life, as we speak, is but Death  
And Death is Life."

Another example of this far drift is found in a poem of Tennyson. In *Phædrus*, Plato represents Socrates as saying that it is impossible "to comprehend satisfactorily the nature of the soul without comprehending the nature of the universe." Tennyson tells his little friend, the "flower in the crannied wall,"

"If I could understand  
What you are, root, and all, and all in all,  
I should know what God and man is."

It is not the purpose of this paper to trace the drifting of isolated truths,\* but to consider the general preparations made by Greek thought for the introduction and dissemination of the Christian teachings.

The historic preparations for the Advent were three fold:

(1.) The first was the world wide diffusion of the Hebrew race. The Jews carried, wherever they went, their race message of Monotheism—the doctrine of the one God. This teaching made ready for Christ's message of the Divine Fatherhood and the Brotherhood of man.

(2.) The second was the world empire of Rome, giving the lesson of universal law. The world unity by force was the necessary step to the realization of race unity by love—the Christian message.

(3.) And the third is our theme—the Greek preparation of the world's thought for the acceptance of Christian Truth.

The first element to be borne in mind is the rise, and final worldwide extension, of the kingdom of Alexander the Great. The building of this world power is one of the wonders of history. The rapid dissolution of the kingdom is equally remarkable. It seemed to pass without permanent result, but its influence is felt throughout the world until this day. The Greeks were the world's schoolmasters, and the conquests of Alexander gave these makers of men an intellectual dominion of 5,000,000 square miles. Wherever they went they carried Greek wisdom and culture, and the golden tongue of Sappho and Pericles. It is

\*A curious example of the drift of the trivial gives us a glimpse of the antiquity of our old weather-wise friend, the ground hog. Aristotle (384-322 B. C.) says: "Observations have been frequently made of the instinct of the hedge hog, for when the north and south winds change, those that dwell in the earth alter the position of the entrance of their burrows: those which are kept in houses alter their positions from wall to wall, so that they say that in Byzantium there was a person who obtained character of predicting the change of weather from the observations made on the hedge hog."

interesting to know that Alexander took with him, on his military campaigns, his scientific men who were busy with their studies and observations, while his soldiers were fighting his battles. The Greek language became known throughout the world. Synchronous with this spread of the Greek language came an event of great importance—the translation of the Old Testament from the Hebrew into the Greek. This version was made in the reign of Philadelphus and is known as the Septuagint. In his article in Hasting's Dictionary, Nestle says:

No question can arise as to the greatness of the place occupied by the Alexandrian version in the religious life of the first six centuries of its history. The LXX was the Bible of the Hellenic Jew, not only in Egypt and Palestine, but throughout Western Asia and Europe. It created a language of religion which lent itself readily to the service of Christianity, and became one of the most important allies of the Gospel.

In the fulness of time came the disciples of Christ using the same beautiful speech to preach the Gospel of the Son of Man, and later the New Testament was written in Greek. Thus Alexander, the Greek Caesar, unconsciously made ready for the coming of the Kingdom.

Another element favorable to the rapid diffusion of Christian Truth was the Socratic method of instruction joined with the Greek habit of public address. We get a glimpse of both customs in the scriptural account of Paul's visit to Athens. The Athenians were curious to hear of all new things, and assembled for conversation in which, by question and answer, they might attain new views or facts. And the custom of the Rhetors gave the connected public discourse. In these methods, together with the more formal oration, is found the origin of the Christian catechist and preacher. The way was thus open to reach the public. It was not an impertinence to engage strangers in close personal questions upon

religious themes. From the days of Socrates such had been the custom, and it was easy to gather a crowd at any time upon the street, in the market place, in the philosopher's hall or under the trees. The speakers and crowds under the trees of the Boston Mall are a curious survival of the old Greek life. All classes were of easy access. It will be remembered that St. Paul preached first to the general populace in the Athenian market place, and later before the philosophers in the Areopagus. The Greeks were found in almost every city and thus furnished a wayside pulpit where the Gospel could be preached, in the language of Jesus and John, throughout the world.

The character and content of the Greek mind were also favorable for the introduction of Christianity.

Neander observes:

As it had been intrusted to the Hebrews to preserve and transmit the heaven-derived element of the Monotheistic religion, so it was ordained that, among the Greeks, all seeds of human culture should unfold themselves in beautiful harmony; and then Christianity taking up the opposition between the divine and human, was to unite both in one, and show how it was necessary that both should coöperate to prepare for the appearance of itself and the unfolding of what it contains.

The Greek mind was inquiring, and in the main sincere. It sought truth. St. Luke recognizes this trait in the opening verses of his Gospel: "That thou mightest knew the *certainly* of these things." It is recorded only of the Greeks that when they came inquiring for the Master, Jesus rejoiced. He evidently valued their interest beyond that of other men.

Dr. DeWitt Hyde in his notable book, "From Epicurus to Christ," states that the five centuries before Christ produced in the Greek life four principles that are elements of personality. They are the Epicurean or pleasure loving; Platonic—the ascetic; Stoic—self-control; and the Aristotelian, the practical. The Christian spirit of love comes to purge these ele-

ments and crown them in the perfection of Christian character. The Greek happiness in the sensuous life is lifted to the high realm of happiness in God and spiritual realities. The ascetic temper is a preparation for the Christian renunciation of evil. The Stoic spirit is a preparation for Christian resignation and the practical spirit of Aristotle is the beginning of Christian ethics. Purged of its dross each of these elements contributes its part to the golden chalice of Christian truth.

It now remains to trace the influence of Greek thought in preparing for the messages of two of the New Testament writers, St. Paul and St. John. We must further confine attention to a single teaching in each case: with St. Paul, the doctrine of the Fatherhood of God; and St. John's doctrine of the Logos or the Incarnation.

When St. Paul visited Athens his spirit "was stirred within him." And there is little wonder when it is remembered that St. Paul was the greatest intellect of his age and that he was entering the brain center of the ancient world.

What a notation can be made of the mighty names of Athens!—Socrates, Plato, Aristotle, Aeschylus, Aristophanes, Thucydides, Xenophon, Phidias, Praxiteles, Callicrates, Demosthenes, Aeschines, Isocrates, Pericles, Miltiades, Alcibiades, Cleon, Themistocles; and these are only the bright stars in this golden galaxy of Athenian history. Truly Athens was "The eye of Greece, mother of art and eloquence." In St. Paul's visit, the old civilization and the new life were to meet. It was not merely contact—but combat. It was the royal battle of brains which was fought out on Mars Hill. St. Paul reached Athens by the sea. His ship passed the shore of Thessaly. The shepherds watching their flocks above the vale of Tempe, might have seen its white sail. It rounded the marble steeps of Sunium, and weary and alone St. Paul

entered the city of Plato. He spoke in the market place. Later he was invited by the Philosophers, the successors of these famous men to speak before them. He climbed the stone steps of the Areopagus and preached the new faith with such effectiveness that it was literally true that he "planted the Cross in the eaves of the Parthenon." The quest of centuries had prepared for the address of that hour. With perfect courtesy and gracious tact St. Paul referred to the altar of the Unknown God, and to the deep interest of the Athenians in things religious, and enforced the doctrine of the Fatherhood of God by a quotation from the hymn of Cleanthes. It is thought by some scholars that the lines of Aratus were used. We shall be interested to follow Lewins' translation of both poems.

CLEANTHES—HYMN TO LOVE

"Great Jove! most glorious of the immortal band,  
Worshiped by many names, alone in might,  
Author of all; whose word is nature's law!  
Hail! Unto thee may mortals lift their voice.  
*For we thine offspring are.* All things that creep  
Are but the echo of the voice Divine."

ARATUS—PHENOMENA

"From Jove begin we: who can touch the string,  
And not harp praise to Heaven's Eternal King?  
He animates the mart and crowded way,  
The restless ocean and the sheltered bay.  
Doth care perplex? is low'ring danger nigh?  
*We are his offspring, and to Jove we fly.*"

ST. PAUL

"That they should seek the Lord, if haply they might feel after him, and find him, though he be not far from every one of us. For in him we live, and move, and have our being; as certain also of your own poets have said, *for we are also his offspring.*"—Acts 17:27-8.

Max Müller says, "That Zeus was originally to the Greeks the Supreme God, the true God—nay, at sometime their only God—can be perceived in spite of the haze which mythology has raised around his name." Thus, as Paul elsewhere declares, God "hath not left himself without a witness." St. Augustine, the great church father, frankly declares, "Plato made me to know the true God, Jesus Christ showed me the way to Him."

If Plato prepared the way for Paul, it is evident that Philo made ready for the message of St. John concerning the Logos—the doctrine of the Incarnation. Pascal declares, "The eternal silence of the infinite spaces terrifies me." Philo tried to bridge these starry distances and to break the silence by his doctrine of "The Word." Philo was a Jewish philosopher and writer who lived at Alexandria (20 B. C.—54 A. D.) and was intent upon two things; he desired to commend the Jewish religion to his Greek neighbors and on the other hand he desired to secure the Jewish acceptance of the Greek philosophy. His attempt in this matter is best seen in his doctrine of the Logos. Canon Farrar with his usual clearness thus states the case:

Philo keeps in sight two elements in creation—on the one hand formless chaos,—on the other, a Being better than all goodness, holier than all holiness, more beautiful than beauty, of whom man may know that He is, but hardly what He is.

But how was it possible to bridge over this vast abyss between the two? How, in the words of Plato, could the mortal be woven into the immortal? Philo meets this difficulty partly by the conception of the Logos, "the Word," by whom God created all things." Pfeleiderer's statement is equally clear:

The chasm between the world of sense and the world of ideas which the philosophies of Plato and Philo vainly sought to fill up, and the removal of which Judaism referred to the future, in the thought of the Christian Alexandrian had been already bridged over, at all events at one point, namely, the mediatorial personality of Jesus Christ.

It will be observed in all his writings that Philo approximates but does not reach the Christian view, he does not clearly assert the personality of the Logos. He says, "The shadow of God is His Logos, using which as an instrument, He made the world." That which was shadow to Philo was reality to John. Christ spans the infinite spaces as a rainbow bridges



the sky. The fear of Pascal is driven away, for the great silence has been broken by the lips of Immortal Love.

## II. THE PERIOD OF THE RENAISSANCE

The influence of Greek life and thought in the "Revival of Learning," closing the Middle Ages and reaching through the fifteenth and sixteenth centuries, is a factor as clearly marked as is the Pre-Christian Period which we have briefly studied. Dr. P. V. N. Myers defines the Renaissance to be "that new enthusiasm for classical literature, learning and art, which sprang up in Italy toward the close of the Middle Ages, and which during the course of the fifteenth and sixteenth centuries gave a new culture to Europe." Symonds describes it as "the movement by which the nations of Western Europe passed down from the medieval to modern modes of thought and life." Michelet declares the Renaissance to be "the discovery of the world and man." Dante, a lover of the classics, was a forerunner of this period, and Petrarch, "the first of the humanists," was one of its earliest prophets. He collected sixteen works of Plato and greatly prized a copy of Homer sent him from Constantinople. He collected two hundred manuscript volumes of the ancient writers. His enthusiasm was contagious and his devotion almost religious. He was only one, however, of many men. The search for manuscripts became a holy quest. Their translation was an almost sacred employment. An eminent Greek teacher, Manuel Chrysoloras, settled in Venice and "men past sixty felt the blood leap in their veins at the thought of learning Greek." The fall of Constantinople and the forced migration of Greek scholars promoted the movement. By this movement, as Myers observes, the broken unity of history was restored, education reformed, and an impulse given to religious reform. Humanism crossed the Alps and with the northern nations took the form of enthusiasm for all ancient records, the Hebrew and

Christian as well as Greek and Roman. The invention of printing followed, and gave to the world the Bible in Hebrew and Greek; and the Sacred Scriptures became likewise the subject of enthusiastic studies. This led to the revival of primitive Christianity, and as Symonds points out the Renaissance was the forerunner of the Reformation. It has been well said that in the Renaissance "Greece arose from the dead with the New Testament in her hand."

## III. THE MODERN PERIOD

In many particulars modern religious thought shows the Greek influence. A few of these instances may be briefly mentioned. The modern spirit insists upon absolute religious sincerity; Achilles declares, "Hateful to me as the gates of hell is he that hideth one thing in his heart and uttereth another." The modern spirit emphasizes with great force the religion of conduct; Euripides four centuries before Christ recognizes the same *cruz*. He says:

"Oft have I lain awake at night and thought  
Whence came the evils of this mortal life;  
And my creed is that not through lack of wit  
Men go astray, for most of them have sense  
Sufficient, but that we must look elsewhere.  
Discourse of reason tells us what is right  
But we fall short in action."

The modern mind has accepted Renan's statement that "Man is incurably religious." In a passage of rare beauty Epicurus expresses the same conviction and pleads for our joyous participation in his worship.

"What else can a lame old man like me do but sing hymns to God? If I were a nightingale, I should do the work of a nightingale; if a swan, the work of a swan; but being as I am a rational being, I must sing hymns to God. This is my work; this I do; this rank as far as I can—I will not leave; and I invite you to join me in this same song."

Possibly the most comprehensive, and significant Greek element in the religious thinking of our day is our Renaissance of the Divine Immanence. This teaching of the Stoics has its check and corrective in the Divine Transcendence of the Neo-Platonists. In the full Christian doctrine

both Immanence and Transcendence are united in the Personality of God. The Christian doctrine guards from the distant "absentee Deity" of Deism on the one hand, and the pitfall of Pantheism on the other. Thus interpreted the Divine Immanence gives the basis for—

(1.) The modern view of the sacredness of nature. It explains Wordsworth's lines:

"I have felt  
A presence that disturbs me with the joy  
Of elevated thoughts; a sense sublime  
Of something far more deeply interfused.  
Whose dwelling is the light of setting suns,  
And the round ocean and the living air,  
And the blue sky, and in the mind of man."

That "Something" is the Divine Presence.

(2.) The Divine Immanence is in man as well as nature for is not man a part of the Cosmos? It follows that history is sacred—all of it, and there is no part of human life which is not touched by the Divine radiance. All days, and doings are holy days and sacred duties. This gives us the "New Sanctification"—the sacredness of the secular.

(3.) The same teaching has its contribution for the world of science. History is not drift but development. The moving force in evolution is the Divine Immanence. The constant volitional immanent presence furnishes the "missing links," and makes the unbroken chain of Eternal Life. Across the ages we hear the words of Plato, "We have said that all which becomes must needs have an author, who is the cause of its becoming." This interpreting life may be called "Laws." Emerson says, "Conscious Law is the King of Kings." and another poet has written:

"A fire mist and a planet, a crystal and a cell;  
A jellyfish and a saurian, and caves where  
cave men dwell,  
Then a sense of law and beauty, and a face  
turned from the clod—  
Some call it evolution, and others call it God."

(4.) The Doctrine of the Divine Immanence is the philosophic statement of the fr—— teaching of the constant

presence and ministering of the Holy Ghost. Bliss Carman sings:

"One whisper of the Holy Ghost  
Outweighs for me a thousand tomes;  
And I must heed that private word,  
Not Plato's, Swedenborg's, nor Rome's."

We have now reviewed the presence of Greek thought in the Pre-Christian period, in the Renaissance and in the religious thinking of our own age. We have seen that this preparation is associated, intertwined, with two others equally significant, the Hebrew and the Roman. They join in enforcing the conviction that Christianity is not an episode forced into the history of the world, but is itself the very heart of the life of man; and that its full development, its ultimate spiritual triumph is the

"One far-off divine event,  
To which the whole creation moves."

## REVIEW QUESTIONS

### SCHOOLS OF CLASSICAL STUDIES IN ATHENS AND ROME

1. How was the American School of Athens founded? 2. What progress was made during the first six years? 3. How did the beginnings of the School at Rome compare with those at Athens. 4. What fellowships were established in both schools and with what results? 5. Describe the various methods of work in the Schools. 6. In what respect is the work of the Roman School restricted and why? 7. What study of the Parthenon was made by Mr. Andrews? 8. Give some idea of the friendly rivalry between the different schools. 9. Describe the organization of the French school. 10. What important discovery did the French make at Delos? 11. Give an account of the French excavations at Delphi. 12. When and how was the German School established? 13. Describe the excavation of Olympia. 14. When was the British School founded and what has been its work? 15. What interesting remains were found at Eretria? 16. Describe the excavations at Corinth. 17. What important discoveries have been made by the Greeks?

### THE MESSAGE OF GREEK POLITICS

1. In what respect are the Hebrew and Greek Classics alike as a source of inspiration for us? 2. How does the Greek Spirit in the Iliad compare with that of non-Hellenic nations of that time? 3. What significant scene may be found on the Shield of Achilles? 4. How did the Spartan King express to Xerxes the sense of freedom of the Greeks? 5. How does Thucydides represent Pericles as expressing a similar idea? 6. What were the two fatal defects which limited the influence of

## Classical Influences in Modern Life.

Greece upon the world? 7. In spite of these defects what five qualities enabled them to make experiments of great profit to us? 8. Show how Athens passed from monarchy to democracy. 9. How did she and the other cities illustrate the fatal weakness of Greek politics? 10. Why was Sparta more stable than Athens? 11. What picture does Plato give in his "Republic" of the Athenian democracy? 12. What did Rome achieve which the Greeks could not? 13. Why nevertheless did Greece instead of Rome give to the world the greater political message? 14. What plan for the administration of the State is set forth in Plato's "Republic"? 15. What was Aristotle's view of the rule of the many? 16. What importance did he attach to the rule of law? 17. What changes in Greece did Aristotle live to see?

### THE GREEK PREPARATIONS FOR CHRISTIAN THOUGHT

1. What three historic contributions prepared the way for Christianity? 2. How did the Greek language become known throughout the Ancient World? 3. How did the Hebrew scriptures also become widely disseminated? 4. How did the Greek method of teaching contribute to the spread of Christian thought? 5. Show how the distinctive traits

of the Greeks adjust themselves to the teachings of Christianity. 6. How did Greek thought respond to St. Paul's idea of the fatherhood of God? 7. How did Philo approach the teaching of John? 8. How did the Renaissance bring about the revival of Christian teaching? 9. How did Homer and Euripides both express the Greek feeling for sincerity of conduct? 10. Illustrate the modern view of the sacredness of nature. 11. What is meant by the "sacredness of the secular"? 12. How does the doctrine of "Divine Immanence" regard scientific law?

### SEARCH QUESTIONS

1. What important work has been done by Charles Waldstein? 2. Who is Miss Boyd and where has she made excavations? 3. What society has the general direction of the schools of archæology, and what is its official publication? 4. Who has been the Director of the American School since 1903? 5. Who is the present Director of the American School at Rome? 6. What were the chief cities of Greece before the time of the Macedonian conquest? 7. Mention six works of literature which picture ideal commonwealths. 8. What is Pantheism? 9. What is the Septuagint? Why is it so called?

*End of April Required Reading for Chautauqua Literary and Scientific Circle, pages 11 to 42.*



DETAIL FROM THE WEST FRIEZE OF THE PARTHENON

The west frieze is still in its original place.

# Symbols in Italian Painting

By Mrs. Herman J. Hall

**S**YMBOLISM, relic of paganism, has been termed the "perfume of Christian piety." Its semi-mysterious and evanescent characteristics make it a captivating adjunct to art production especially in that country where tradition has always been hand in glove with decoration.

The Italian painter of the middle ages aimed to tell a story or illustrate an ideal concept rather than to exhibit the technique of his art. Therefore symbols which were accepted by the church aided him greatly, inasmuch as he was able by a single emblem to present in the abstract, an historical fact or a legend which should in a measure suggest atmosphere about the personages or scenes presented, thus making them more delightfully realistic, or idealistic, as the case might be.

It is probable that the first known symbol was the beguiler of Eve which has trailed his sinuous length through the Orient and the Occident. Raphael saw fit to sport with it by painting its body encircling a tree, but, in place of the usual pointed head and forked tongue, he has joined to the body a woman's head with a face expressing astonishment rather than subtlety, as it turns wide eyes upon our first parents. Nevertheless, the serpent, with all its possibilities as a charmer, never has been so popular a model in art as the dragon, which, after the same journey as its predecessor, landed in Italy, covered with iridescent scales and spouting such fires as to warrant the signification that its mouth was the "Gate of Hell."

No doubt the many paintings of St. George and St. Michael exist because of a demand for this decorative and symbolic monster. In conjunction with St. Theodore, the dragon has three heads, and in the annihilation of this form of evil St. Margaret is quite as successful with her

staff for a weapon, as St. George with his lance—so powerful is Good.

The arrow "that flieth by day," whether shown as a slayer of hearts despatched by mischievous Cupid, as in the painting on the ceiling of the Farnese Palace in Rome, or depicted as by Titian, in the Vatican, where we find this symbol of evil piercing the flesh of St. Sebastian, seems to be equally destructive.

Giotto's execution of the life of St. Francis, in the cathedral at Assisi, represents Evil in the form of beasts which are frightened away by Punishment carrying a Trident, the pagan emblem of productive energy, but here used as a symbol of the Trinity.

Italians represented earthly wisdom and prophecy both by objects and personages who in turn bore their own emblems. The closed book signifies knowledge; the open book, perfect knowledge; the scroll, rhetoric; and the implements used in the natural sciences as typifying each. The whole fabric of Roman history shows the rich threads woven by the prophetesses or Sybils whose supposed predictions have been claimed by subsequent soothsayers.

Michael Angelo painted the five Sybils, with the book for their attribute, on the walls of the Sistine Chapel. The Cumaean Sybil, said to have been successful in a third effort to sell her oracular writing to Tarquin, legendary King of Rome, is sometimes accompanied by a manger, the Nativity having been predicted by her. In Domenichino's great painting she is attired in the crimson robes and turban of dignity and carries a scroll of music.

The symbols of earthly power, which may be deemed by some a product of Evil, originated with decorations for the head. In Italy, these are in the form of crown, fillet, wreath, turban, and mitre. The paintings of Veronese and others, which are in the Ducal Palace, Venice, amply

illustrate these objects as well as the sceptre, sword and crozier, also emblems of temporal sovereignty. In "Venice Receiving Justice and Peace," the Queen, whom Veronese has placed on a globe, emblem of might, holds in her hand a sceptre finished with a ball and cross (Church and State). Venice wears a crown set with the pearls of purity and



ANGEL OF THE ANNUNCIATION. BY DOLCI

the rubies of royalty, while at her feet crouches the winged lion, her cognizance. Approaching is Justice—her emblems a sword and pair of scales—accompanied by Peace, who wears the emeralds of victory and presents an olive branch.

Several of the Roman Emperors encircled their brows with a band, others a laurel wreath, as a badge of dignity. In Guido Reni's "Virgin Enthroned," celestial beings hold a wreath above the Madonna's uncovered head. The triple crown of the Pope, consisting of three coronets, one above the other, and the mitre are emblems of Spiritual Sovereignty on earth. The mitre, once a

sacerdotal head-dress of the Lycians and the Phrygians, in its various styles is worn by bishops of the several Catholic orders.

The mantle of royalty, another indication of earthly power, is usually lined with ermine, the fur of sovereigns. This is evident in Tintoretto's painting on the walls of the same Ducal palace where he paints the Doge Pruili receiving the sword of state. Fame in this scene carries her wreath over her arm. St. Mark, seated on a cloud, with his feet touching the lion's head, reads from the Book of Wisdom.

The emblems of Divine power as employed in Italy were the Hand, the Nimbus, and the forms representing the Savior and the Saints. The open or uplifted palm extended to typify Divine Might is common to all branches of the Semitic race. Says Alviella, "A cylinder of Babylonian origin exhibits an uplifted hand, precisely the type of our hand of Justice." We usually find this emblem of the Godhead as emerging from clouds and giving the sign of the Trinity. This sign shows the third and fourth fingers closed upon the palm, with the first and second fingers and the thumb extended. The hand of the Christ Child is often so indicated. The Trinity is generally signified by a triangle or a trefoil.

The most familiar symbol of the Savior is the Lamb, which testifies meekness and the ability to "meet death without murmuring." In Raphael's "Christ and His Apostles" the sheep crowding lovingly about the Master show Him to be the "Good Shepherd."

The Fish, ancient Semitic symbol of reproduction, and later that of baptism, was chosen by the early Christians as a sign because the letters of the Greek word for fish corresponded with the initials of the Latin sentence which, translated, reads, "Jesus Christ Son (of) God, Savior." Rude sketches of this sign may be seen in the catacombs, which in the days of persecution, were literal finger post to those threading the passages.



VENICE RECEIVING JUSTICE AND PEACE. BY PAOLA VERONESE

Symbols: globe, crown, scepter, sword, olive branch, winged lion, jewels.

The Dove, emblem of the Third Person of the Trinity, is usually painted with outstretched wings, emitting rays of light neither solar nor lunar. In Taddeo Gaddi's composition on the ceiling of the Santa Maria Novella, Florence, the effulgence from the Dove lights the entire scene depicted beneath it. When seven doves are represented the observer is to read the seven gifts of the Spirit, which are: power, riches, wisdom, strength, glory, honor and blessing.

The Nimbus, which is a blood relation of the pagan sun and moon symbols, in



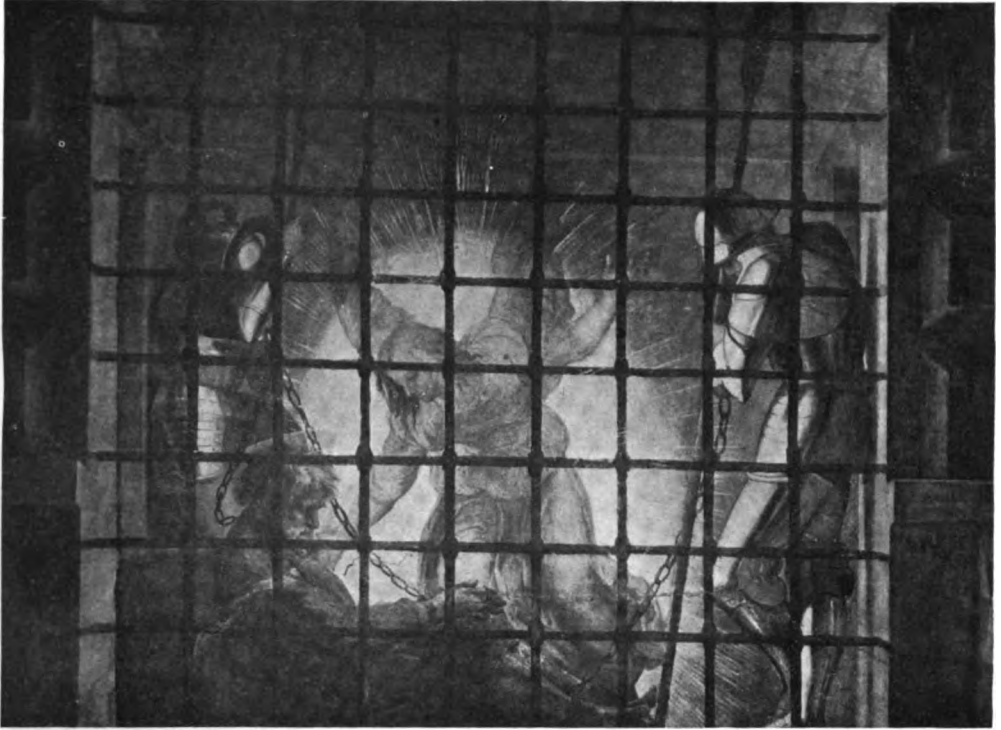
"THE DAY," IN THE PISOTTA PALACE,  
PARMA. BY CORREGGIO

its several forms indicates spiritual power and glorification. The plain circle on which are seen the Greek letters signifying I AM, represents the Father. The earliest paintings exhibit the nimbus dedicated to the Son and decorated with some one of His monograms or with the outlines of a lamb. The most familiar of the mono-

grams is I. H. S., the initials of *Jesus Hominum Salvator*, Jesus Savior of Men. A plain nimbus shaped like a horse shoe throws in relief the head of Cimabue's Madonna in Florence. Although the circle, more or less decorated, was the usual form, a square nimbus was sometimes introduced to identify personages merely dignified on account of spiritual growth. Gozzoli had a fashion of etching the name of the wearer on his nimbus. Fra Angelico jeweled these symbols profusely, and Andrea del Sarto simply indicated their presence by a faint ring or halo of light. This is especially charming in his portrait of St. Agnes, as it is more suggestive of heavenly thought than the massive head-pieces so affected by some of his brother artists.

The Aureola is a halo encircling the entire body, as illustrated in the wonderful scene of the "Liberation of Peter," in the Stanza d'Eliodoro of the Vatican, and the Glory is the combination of the aureola and nimbus.

There were prominent Italian painters, however, who disdained to employ these particular marks of sanctity, who actually loaded their compositions with symbolic meaning. Notable among these was the greatest Venetian of the 15th century, Giovanni Bellini. For example, in his Madonna in the Church of S. Saccheria, we find the Renaissance style of background employed to suggest the (new) birth of the Child. In the ceiling of the alcove is His emblem of the Vine, in conventional form, and united with the eagle of St. John. A censer swinging from the center signifies piety before men. Above the Virgin's throne is a rather too bold head representing that of the Supreme Being in the Circle of Eternity. At the left of the painting is a fig tree with trefoil leaf. In front of the tree stands Peter with book and key, and, beside him, St. Catherine, carrying the palm branch of martyrdom. Opposite are St. Jerome reading the Bible that he translated from



THE LIBERATION OF PETER. IN THE VATICAN

Greek into Latin, and near him the delicate features and fair hair of St. Lucia, who is clad in blue of heavenly truth and the red of divine exultation. She carries in her hand what may be a jar or dish. There is a local tradition that Lucia manifested her disdain of earthly beauty by plucking out her eyes and sending them in a dish to a youth who openly dared to admire them. The tree back of her, doubtless represents life in the abstract. Although we are in doubt as to the artist's full symbolic meaning of this famous composition, we can but feel that the scene suggests poetry and the music of the angelic viol to which the group seem listening.

"And the first beast was like a lion, and the second beast like a calf, and the third had a face as a man, and the fourth beast was like a flying eagle.

"And the four beasts had each of them six wings about him." *Revelation iv: 7, 8.*

It is instructive to note how the various artists approached the vision of the Revelator in their pictures of the Evangelists.

In referring to the winged lion as the symbol of St. Mark as well as the cognizance of Venice, Ruskin seems to imply that the symbol was intended to signify personal attributes of the Apostle and is therefore critical as to its fitness, but others disclose that the emblem related to St. Mark's interpretation of the dignity and courage of the Savior, and this last we like to believe. St. Jerome is usually accompanied by an aged lion, which reminds the observer that this worthy saint once removed a thorn from an infirm lion's foot and that the creature was so grateful that it followed him about like a faithful dog for many months. This symbol is cleverly introduced by Correggio in his painting called "The Day," in the Pisotta Palace, at Parma. In the background of the composition is an oak, pagan emblem of the Deity, but which here probably denotes Strength. A winged being of great beauty holds the Book of Books for the Babe to read. The Mag-

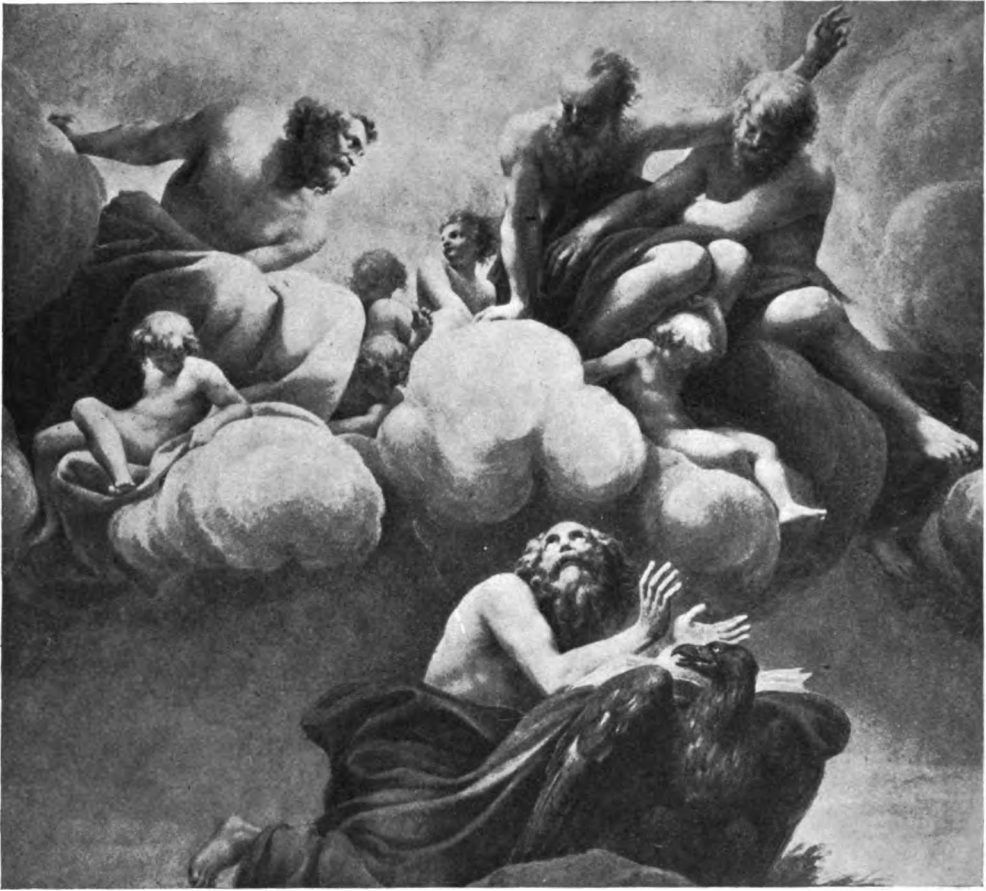




THE DOGE PRULI RECEIVING THE SWORD OF JUSTICE. BY TINTORETTO, IN THE  
DUCAL PALACE, VENICE



THE BELLINI MADONNA IN THE CHURCH OF S. SACCHERIA, VENICE



JOHN AND THE OTHER EVANGELISTS. BY CORREGGIO

dalen at his feet half conceals a youth bearing the Cup of Agony.

The ox, ancient emblem of sacrifice, preserves the same signification when connected with St. Luke, whose writings clearly refer to the priesthood of the Savior, while his brother apostle, who soared to heavenly heights and wonders in his revelations, could be typified by a no less virile and active creature than the king of birds. St. John the Divine, who cleft the sky of material thought and penetrated into the mysteries of the New Jerusalem, is splendidly given by Correggio in the Church of S. Giovanni, at Parma. Here, the eagle, bearing the Book of Revelations on its back, seems to scream its emotion as it catches a glimpse of the Holy City.

The characteristic head and beak, the gleaming eyes and fierce talons of the eagle, make it a favorite secular emblem, and in its passage from land to land a parallel to the migration of symbols is forcibly suggested. With offerings of Peace and War, it dominates the arms of the United States of America, and is a forceful adjunct to the escutcheons of several Englishmen. It first appeared in the dual-headed form on the Phrygian coins, and later in Asia Minor. From thence it traveled to Flanders, and also replaced the single-headed emblem of the Holy Roman Empire. The Austrians borrowed it, and since the time of Ivan III, it has been the cognizance of Russia.

From the beginning of Art, the emblems which have been used to suggest

immortality in different beliefs have been so varied, and, in some cases, so radically changed in form and meaning as they have migrated, that one chokes with difficulty those important and comprehensive. Possibly the most attractive is the lily, the descendant of the triscula, which, in Italian Art, suggests the Annunciation and the Ascension. The face of Carlo Dolci's "Angel of the Annunciation" expresses, in loftiness of beauty, our concepts of the Virgin and the Savior, and the lilies he bears are reflections, sweet and pure, of the gentle Mother and the "One altogether lovely."

The most precious of all Christian symbols, in all lands and in all creeds, is the Cross, which also claims pagan ancestry. It represents the hope of immortality found in the Christian religion. In the Latin form it signifies the Crucifixion, and is also an emblem of Helena, mother of Constantine the Great, who is said to have discovered it in the third century A. D. In conjunction with the mantle of skins, the Latin cross reveals in art the

identity of John the Baptist. The most pleasing pictures are the Foligno Madonna in the Vatican, and Guercino's John the Baptist, in the Capitoline, Rome. The papal emblem of the triple cross, and the X, or cross of St. Andrew, are the next most frequently seen in Italy. The latter is so-called because St. Anthony, in deep humility, begged to be crucified in a still more humble manner than his Master.

No symbol has ever received such veneration and affection as the cross. It has been made of the costliest materials and has occupied the most sacred and exalted places. The greatest Emperors have knelt humbly before it, and the lowliest soldiers have proudly borne it upon their shields and banners. Wrongs have been righted and rights have been wronged in its name. The belief that the cross has the power to banish evil has always dominated the Italian people, and is the first sign learned by every child in that land of symbols, where nearly every sculptured doorway and nearly every painted wall is an epic poem in form and color.





## Dionysos and the Pirates

Translated by W. C. Lawton

Glorious Semele's child I will summon to mind, Dionysos;  
How he appeared on the brink of the sea forever-unresting,  
On a projecting crag, assuming the guise of a stripling  
Blooming in youth; and in beauty his dark hair floated about him.  
Purple the cloak he was wearing across his vigorous shoulders.  
Presently hove in sight a band of Tyrrhenian pirates,  
Borne in a well-rowed vessel along the wine-colored waters.  
Hither their evil destiny guided them! When they beheld him,  
Unto each other they nodded: then forth they darted, and straightway  
Seized him and haled him aboard their vessel, exultant in spirit,  
Since they thought him a child of Kings who of Zeus are supported;  
Then were they eager to bind him in fetters that could not be sundered.  
Yet he was held not with bonds, for off and afar did the osiers  
Fall from his hands and feet, and left him sitting and smiling  
Out of his dusky eyes! But when their pilot beheld it,  
Straightway uplifting his voice he shouted aloud to his comrades:  
"Madmen! who is this god ye would seize and control with your fetters?  
Mighty is he! Our well-rowed ship is unable to hold him.  
Verily this is Zeus, or else the archer Apollo.  
Or, it may be, Poseidon:—for nowise perishing mortals  
Does he resemble, but gods who make their home on Olympus.  
Bring him, I pray you, again to the darksome shore and release him  
Straightway! Lay not a finger upon him, lest in his anger  
He may arouse the impetuous gusts and the furious storm-wind."  
Thus he spoke, but the captain in words of anger assailed him:  
"Fellow, look to the wind, and draw at the sail of the vessel,  
Holding the cordage in hand; we men will care for the captive.  
He shall come, as I think, to Egypt, or may be to Cyprus,  
Or to the Hyperboreans, or farther, and surely shall tell us  
Finally who are his friends, and reveal to us all his possessions,  
Name us his brethren too: for a god unto us has betrayed him."  
So had he spoken, and raised his mast and the sail of his vessel.  
Fairly upon this sail was blowing a breeze, and the cordage  
Tightened: and presently then most wondrous chances befell them!  
First of all things, wine through the black impetuous vessel,  
Fragrant and sweet to the taste, was trickling: the odor ambrosial  
Rose in the air; and terror possessed them all to behold it.  
Presently near to the top of the sail a vine had extended,  
Winding hither and thither, with many a cluster dependent.  
Round about their mast an ivy was duskily twining,  
Rich in its blossoms, and fair was the fruit that had risen upon it.  
Every rowlock a garland wore

And when they beheld this  
Instantly then to the pilot they shouted to hurry the vessel  
Near to the land: but the god appeared as a lion among them,

Terrible, high on the bow, and loudly he roared; and amidships  
 Made he appear to their eyes a shaggy-necked bear as a portent.  
 Eagerly rose she erect, and high on the prow was the lion  
 Eyeing them grimly askance. To the stern they darted in terror.  
 There about their pilot, the man of wiser perception,  
 Dazed and affrighted they stood; and suddenly leaping upon them,  
 On their captain he seized. They, fleeing from utter destruction,  
 Into the sacred water plunged, as they saw it, together,  
 Turning to dolphins. The god, for the pilot having compassion,  
 Held him back, and gave him happiness, speaking as follows:  
 "Have no fear, O innocent suppliant, dear to my spirit.  
 Semele's offspring am I, Dionysos the leader in revels,  
 Born of the daughter of Cadmos, to Zeus in wedlock united."  
 Greeting, O child of the fair-faced Semele! Never the minstrel  
 Who is forgetful of thee may fashion a song that is pleasing!

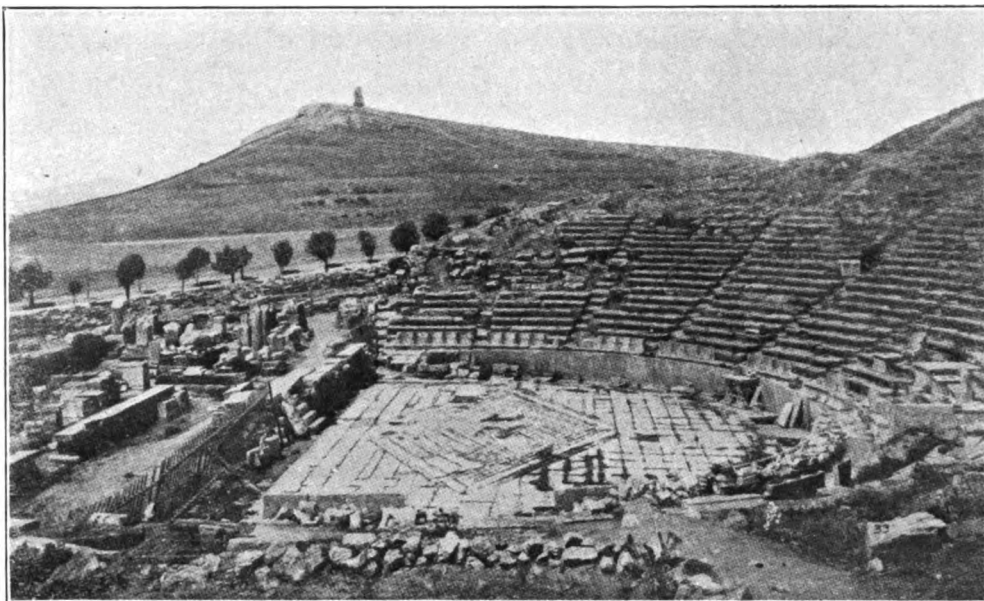
## Some Extracts from Haigh's "The Attic Theater"

THE ancient Athenian drama was in many respects unlike any kind of dramatic performance that we are accustomed to in modern times. . . . In the first place, the luxury of having theatrical entertainments at every season of the year was a thing never heard of among the ancient Athenians. The dramatic performances at Athens, instead of being spread over the whole year, were confined within very limited periods. They were practically restricted to the two great festivals of Dionysus, the Lenaea (originally outside of the walls) and the city Dionysia (held within the city). It is true that at these festivals the number of plays exhibited was large enough to satisfy the most enthusiastic playgoer. Several days in succession were devoted entirely to the drama, and on each day tragedies and comedies followed one another without intermission from morning till evening. But with the exception of these two festivals, and certain contests in acting at the Anthesteria, there was no other occasion on which plays were performed in the Athenian theater. . . .

Another vital point of difference lay in the fact that the ancient drama was man-

aged wholly by the state. To provide for the amusement of the people was considered to be one of the regular duties of the government. . . . Poets and actors were both selected by the state. The cost of the performance was a tax upon the richer classes. Every wealthy citizen had in his turn to defray the expense of a tragedy or a comedy, just as he had to pay for one of the ships of the fleet, or perform any other of the state burdens. The theater was a public institution for the benefit of the whole people. Every Athenian citizen of whatever degree was entitled to be present at the annual dramatic performances; and if he was too poor to pay the entrance fee, he received the price of admission from the state.

The audience consisted practically of the whole body of the people. In a modern theater, owing to its limited dimensions, the spectators are few in number, and have no representative character about them. But the theater of Dionysus at Athens was capable of containing nearly twenty thousand people. Every Athenian attended the performances at the Dionysia as a matter of course. The audience therefore to which the Athenian dramatic poet



THEATER AT ATHENS FROM THE EAST

addressed himself was in reality a gathering of the whole body of his fellow-countrymen. In those days books were not plentiful, and their use was confined to a limited class. The ordinary Athenian depended for his literary pleasure upon the various public performances and recitations of poetical compositions. The drama was therefore much more to him than to a modern playgoer. At the present day, when continual supplies of fresh literature are accessible to every one, it is hard to realize the excitement and expectancy with which an Athenian looked forward to the annual exhibition of drama at the Dionysia. . . . It was here that he found an equivalent for the books, magazines, and newspapers of modern civilization. Hence he was able to sit day after day, from morning to evening, listening to tragedy and comedy, without any feeling of satiety. . . .

Another prominent characteristic of the Attic stage, which distinguishes it from that of modern times, was the fact that almost every dramatic performance took the form of a contest. In the best period of the Greek drama the production of a play by itself, as a mere exhibition, was

a thing unknown. In later times celebrated plays by the great dramatists were sometimes exhibited alone. But in the period covered by the names of Aeschylus, Sophocles, Euripides, and Aristophanes, the only mode of exhibiting plays was by competing in the dramatic contest at the festivals of Dionysus. . . .

But the most conspicuous difference between the ancient and modern drama lay in the essentially religious character of the former. The Athenian drama was not only an amusement for the people: it was also part of a great religious celebration. Throughout its history it never ceased to be closely connected with the religion of the state. It was developed originally out of the songs and hymns in honor of Dionysus, the God of wine. In later times its range was widened, and its tone secularized: but it continued to be performed solely at the festivals of Dionysus. Together with the other contests and ceremonials it was regarded as a celebration in honor of the God. The spectator who sat watching a tragedy or a comedy was not merely providing for his own amusement, but was also joining in an act of worship. . . . To pre-



serve the sanctity of the festival from contamination, no person suffering from civil disability was allowed to take part in a chorus at the Dionysia, or even to superintend the training of it. The performances in the theater, being the most conspicuous part of the proceedings at the festival, were equally sacred in character. The god Dionysus was supposed to be present in person to witness and enjoy them; and this belief was symbolized by the curious custom of placing his statue in the orchestra, where it remained throughout the whole of the festal period. Most of the front seats in the theater were given up to the priests of the different deities. In the center of the front row, and in the best seat of all, sat the priest of Dionysus, presiding over the celebrations in honor of the god. . . .

The theater at Athens, whether regarded from the historical or the architectural point of view, is one of the most interesting buildings in the world. It was apparently the first stone theater erected in Greece, and may therefore be regarded as the prototype of all other ancient theaters, both Greek and Roman. It cannot indeed claim to have been contemporary with the most glorious period of the Attic drama. Recent investigations have shown that it was not built till after the middle of the fourth century. Still it occupied

almost exactly the same site as the old wooden theater in which the plays of Aeschylus, Sophocles, and Euripides were first exhibited. It no doubt reproduced in a more permanent form the main features and characteristics of that ancient theater. . . .

The Greek theater was exposed to the open air, and had no roof or covering of any kind. It was generally built upon the slope of a hill in or near the city. It was of enormous magnitude, compared with a modern theater, being intended to contain at one and the same time the whole theater-going population of the city. The largest part of it consisted of the auditorium, or tiers of seats for the spectators. These seats rose one above the other like a flight of steps, and were arranged in the form of a semi-circle with the two ends prolonged. The flat space at the bottom of the auditorium, corresponding to the stalls and pit in a modern theater, was called the orchestra or "dancing-place," and was used by the chorus only, the spectators being entirely excluded from it. At the further end of the orchestra, facing the tiers of seats, rose the stage and the stage building. The stage was a long platform, much narrower than the modern stage, and was reserved for the actors, as opposed to the chorus. Thus it is observed that the general spec-



THRONE OF THE PRIEST OF DIONYSUS IN THE THEATER AT ATHENS

On the back of the throne are two Satyrs holding a bunch of grapes; in front, two oriental figures engaged in a fight with winged lions. On the outside of the arms are two bas-reliefs of kneeling Cupids in the act of setting cocks to fight. This is explained by the fact that the annual cock fight commemorating the Persian invasion was held here.



tacle presented by the interior of a Greek theater during the representation of a drama must have been quite unlike anything we are accustomed to in modern times. The open-air building, the performance in broad daylight, the vast crowds of spectators, the chorus grouped together in the center, the actors standing on the narrow stage behind them—all these characteristics of a Greek theatrical exhibition must have combined to produce a scene to which there is no exact parallel at the present day. . . .

The scenery in use upon the Attic stage was simple in character and limited in amount, compared with that employed in a modern theater. Elaborate set-pieces and gorgeous spectacular effects were unknown. The principal expense in the production of a play was the training of the chorus, the payment of the actors, and the supply of suitable dresses. The scenery was never made the prominent feature of the exhibition. All that was required was an appropriate background to show off to advantage the figures of the performers. The simplicity in the character of the ancient scenery was a necessary result of the peculiar construction of the stage. The Attic stage, though from sixty to seventy feet long, was apparently never more than about fifteen feet in depth, and was still further contracted in after times.

The actors and chorus were entirely distinct from one another. The chorus was chosen and paid by the *choregus*, and performed in the orchestra. The actors were hired by the state, and their proper place was upon the stage. The term "hypokrites," or "actor" was never applied to the members of the chorus. It was not even applied to all the performers upon the stage, but only to such of them as took a prominent part in the dialogue. The various mute characters, such as the soldiers and attendants, and also the subordinate characters who had only a few words to say, were not dignified with the

title of "actor." It should be remembered that the Greek actors invariably wore masks, and were consequently able to appear in several parts in the course of the same performance. When, therefore, it is said that in the early history of Greek tragedy only a single actor was employed in each play, this does not imply that the number of characters was limited to one. All it implies is that only one character could appear at a time. The number of actors in a Greek play never exceeded three, even in the latest period. But the effect of this regulation upon the capacities of the Greek drama was less cramping and restrictive than might have been supposed. There was no limitation to the number of mute and subordinate characters which might be introduced at any time upon the stage. There was no restriction upon the number of the more prominent characters, provided they were not brought upon the stage simultaneously. The only limitation was this—that not more than three of the more prominent characters could take part in the dialogue in the course of the same scene.

The principal function of the actors was to carry on the dialogue and work out the action of the play. The principal function of the chorus was to sing the odes which filled up the pauses in the action. Of course very frequently the chorus took part in the dialogue; but, speaking in general terms, the dialogue was the business of the actors. Such was the condition of things during the best period of the Attic drama. . . .

The dress of the actors in tragedy was always entirely distinct from that of the chorus. The chorus consisted originally of satyrs, the half human followers of Dionysus. Later on it came to be composed in most cases of ordinary citizens, and was dressed accordingly. But the actors represented from the first the gods and heroes of the old mythology. For them a different costume was required. The practice of the Greeks in regard to

this costume was totally opposed to all modern notions upon the subject. Historical accuracy and archæological minuteness in the mounting of a play were matters of complete indifference to the Greeks. Accordingly, when bringing these heroic characters upon the stage, they never made any attempt to produce an accurate imitation of the costume of the Homeric period. At the same time they were not content that the heroes of their tragedy should appear upon the scene in the garments of ordinary life. Such an arrangement would have been inconsistent with the ideal character of Greek tragedy. A special dress was therefore employed, similar to that of common life, but more flowing and dignified. The garments were dyed with every variety of brilliant color. The bulk of the actor was increased by padding his chest and limbs, and placing huge wooden soles under his feet. Masks were employed in which every feature was exaggerated, to give superhuman dignity and terror to the expression. In this way a conventional costume was elaborated, which continued for centuries to be the regular dress of the tragic actors. All the leading characters in a Greek tragedy were dressed in this fashion, with only such slight variation and additions as the particular case required.

The contrast between the ancient and the modern actor is marked by nothing so conspicuously as by the use of masks. These masks, or similar devices, were a regular feature in the old Dionysiac worship, and were probably inherited as such by the tragic stage, and not invented of set purpose. With the growth of tragedy they soon acquired a new character. Thespis, the earliest of tragic actors, is said at the commencement of his career to have merely painted his face with white lead or purslane. Later on he employed masks; but these were of a very simple character, consisting merely of linen, without paint or coloring. Choerilus in-

troduced certain improvements which are not specified. Phrynichus set the example of using female masks. Aeschylus was the first to employ painted masks, and to portray features of a dreadful and awe-inspiring character. . . .

The mask is said to have added resonance to the actor's voice; and this was a



COSTUME OF TRAGIC ACTOR

From an ivory statuette found at Rieti in Italy.

point of great importance in the vast theaters of the ancients. Also without masks it would have been impossible for one actor to play several parts, or for men to play the parts of women. At the same time the practice had its inconvenient side. The Greek actor was deprived of any opportunity for displaying those powers of facial expression which are one of the chief excellences in modern acting. It was only by his gestures that he could emphasize the meaning of what he had to say: his features remained immovable. But niceties of facial expression would have been scarcely visible in the huge ex-

panse of a Greek theater. The tragic mask, on which were depicted in bold and striking lines the main traits in the character represented, was really much more effective, and could be seen by the most distant spectator. Then again it must have been difficult, if not impossible for a Greek actor to delineate finely drawn



TRAGIC MASKS

The first represents Pereus with cap of darkness; the second a man

shades of individual character. The masks necessarily ran in general types, such as that of the brutal tyrant, the crafty statesman, the suffering maiden, and so on. The acting would have to correspond. It would be difficult to imagine the part of Hamlet acted in a mask. But the characters of Greek tragedy were mostly types rather than individuals. The heroes and heroines were drawn in broad general outlines, and there was little attempt at delicate strokes of character painting. The use of masks no doubt helped to give this particular bent to Greek tragedy.

Masks were generally made of linen. Cork and wood were occasionally used. The mask covered the whole of the head, both in front and behind. Caps were often worn underneath, to serve as a protection. The white of the eye was painted on the mask, but the place of the pupil was left hollow, to enable the actor to see. The expression of the tragic mask was gloomy and often fierce; the mouth was opened wide, to give a clear outlet to the actor's voice. One of the most characteristic features of the tragic mask was the *onkos*. This was a cone shaped prolongation of

the upper part of the mask above the forehead, intended to give size and impressiveness to the face. The *onkos* was not used in every case, but only where dignity was to be imparted. It varied in size according to the character of the personage. The *onkos* of the tyrant was especially large; that of women was less than that of men. A character was not necessarily represented by the same mask throughout the piece. The effect of misfortune or of accident had often to be depicted by a fresh mask. For instance, in the "Helen" of Euripides, Helen returns upon the stage with her hair shorn off, and her cheeks pale with weeping. Oedipus, at the end of the "Oedipus Tyrannus" of Sophocles, is seen with blinded eyes and blood-stained face. In such cases a change of mask must have been necessary. . . .

For the ordinary tragic personages there were regular masks of a stereotyped character. . . . The strong and powerful man, such as the tyrant, has thick black hair and beard, a tall *onkos*, and a frown upon his brow. The man wasted by disease has fair hair, a pale complexion, and a smaller *onkos*. The handsome youth has fair ringlets, a light complexion, and bright eyes. The lover is distinguished by black hair and a pale complexion. The maiden in misfortune has her hair cut short in token of sorrow. The aged lady has white hair and a small *onkos*, and her complexion is rather pale. Attendants and messengers are marked by special characteristics. One of them wears a cap, another has a peaked beard, a third has a snub nose and hair drawn back. One sees from these examples how completely Greek tragedy was dominated by conventional rules, in this as in all other respects. As soon as a personage entered the stage, his mask alone was enough to give the spectators a very fair conception of his character and position. . . .

All of the choruses wore masks in accordance with the usual Bacchic tradition.

. . . . The tragic chorus was usually composed of old men, or women, or maidens. In such cases they wore the ordinary Greek dress, consisting of a tunic and mantle. No attempt was made to give them an impressive appearance by the use of strange and magnificent costumes, similar to those worn by the actors. Such costumes were perfectly appropriate to the heroes and gods upon the stage, but would have been out of place in the chorus, which was generally supposed to represent the ordinary public. The masks of the tragic chorus would of course be suitable to the age and sex of the person represented. A special kind of white shoe, said to have been the invention of Sophocles, was worn by the tragic chorus. Old men usually carried a staff. Various little details in dress and equipment would be added according to circumstances. Thus the chorus of bereaved matrons in the "Supplices" of Euripides were dressed in black garments, and had their hair cut short, as a sign of mourning; and carried

Bacchantes in the play of Euripides carried tambourines in their hands, and were doubtless also provided with fawn-skins and wands of ivy. But no tragic chorus ever caused a greater sensation than the chorus of Furies in the "Eumenides" of Aeschylus. Their costume was designed by Aeschylus himself, and the snakes in the hair, which afterwards became one of their regular attributes, were especially in-



MASKS OF COMIC ACTORS

vented for the occasion. As they rushed into the orchestra, their black dresses, distorted features, and snaky locks, are said to have inspired the spectators with terror. . . .

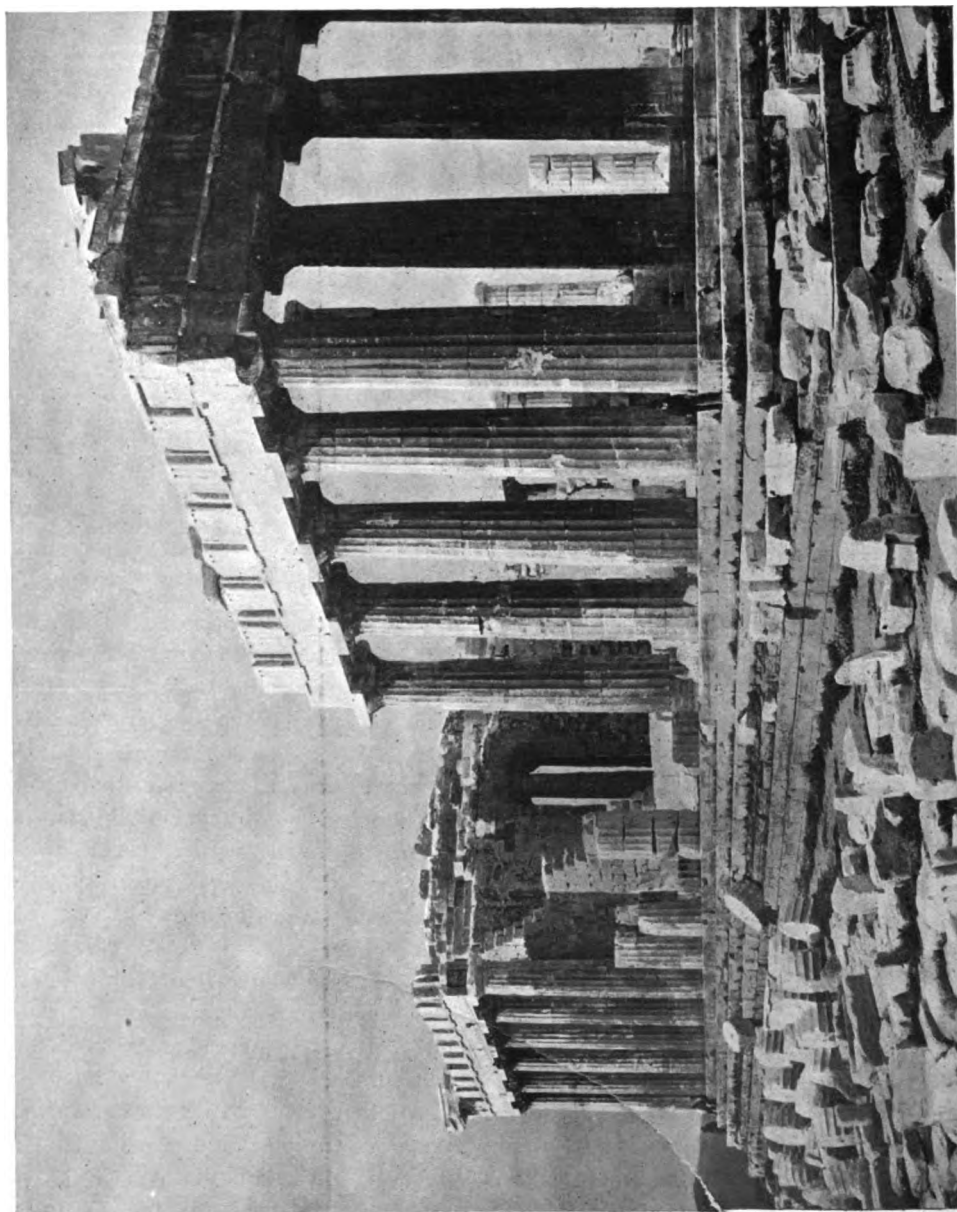
The chorus in the Old Comedy, was of the most varied and fanciful character, and was drawn from every possible source. All classes and professions were introduced at some time or other. There were choruses of Poets, Sophists, Athletes, Trades-women, Sorcerers, Knights, Drummers, and so on. Foreign nations were often represented, such as Persians, Macedonians, and Thracian women.

Another class of choruses was composed of various kinds of animals. We have the Birds and the Wasps of Aristophanes; and we hear of other poets introducing Goats, Frogs, Vultures, Storks, Ants, Fishes, Bees, Nightingales, and so on. . . . As regards the costume of these animal choruses, it would be highly interesting to know how it was managed. There are five vase paintings of the early



CHORUS OF BIRDS FROM A VASE PAINTING

branches twined with wool, the symbol of supplication, in their hands. The chorus of maidens in the "Choephoroi," who had come to offer libations at the tomb of Agamemnon, were also dressed in black. In some cases the tragic chorus was altogether of an exceptional character, and required a special costume. In the "Supplices" of Aeschylus the daughters of the Aegyptian Danaus appear to have been dressed as foreigners. Probably the same was the case with the Persian Elders in the "Persae." The



THE PARTHENON, ATHENS

fifth century which depict such choruses dancing to the accompaniment of a flute-player; though it is doubtful whether in any case the performance is of a dramatic kind. . . .

The best painting for our present purpose is one which represents a chorus of birds, and which is here reproduced. The costume is clearly delineated. The bodies of the *choreutae* are covered with a close-fitting dress, made in rough imitation of feathers. Two long ends hang down from each side of the waist, and a bunch of feathers is affixed to each knee. The arms are provided with wings. A row of upright feathers is attached to the crown of the head, and the mask is made with a

long and pointed nose, suggestive of the beak of a bird. From this painting we may obtain a fairly clear idea of the manner in which animals were imitated in the Old Comedy. We see that there was none of the realism one meets in a modern pantomime. The imitation was only carried so far as to be generally suggestive of the animal intended. The body and legs were left unfeathered, to allow of free movement in the dance. At the same time, to judge from the specimen before us, the costumes seem to have been designed with a great deal of spirit and humor, and to have been extremely well adapted to the purpose for which they were intended.

## The Parthenon by Moonlight\*

By Richard Watson Gilder

### I

This is an island of the golden Past  
Uplifted in the tranquil sea of night.  
In the white splendor how the heart beats fast,  
When climbs the pilgrim to this gleaming  
height;—  
As might a soul, new-born, its wondering way  
Take through the gates of pearl and up the  
stair  
Into the precincts of celestial day,—  
So to this shrine my worshipping feet did fare.

### II

But look! what tragic waste! Is Time so lavish  
Of dear perfection thus to see it spilled?  
'T was worth an empire;—now behold the  
ravish  
That laid it low. The soaring plain is filled  
With the wide-scattered letters of one word  
Of loveliness that nevermore was spoken;  
Nor ever shall its like again be heard:  
Not dead is art—but that high charm is  
broken.

\*From "In Palestine and Other Poems,"  
The Century Co., New York. Reprinted by  
permission and through the courtesy of Rich-  
ard Watson Gilder.

### III

Now moonlight builds with swift and mystic  
art  
And makes the ruin whole—and yet not  
whole;  
But exquisite, though crushed and torn apart.  
Back to the temple steals its living soul  
In the star-silent night; it comes all pale,—  
A spirit breathing beauty and delight,—  
And yet how stricken! Hark! I hear it wail  
Self-sorrowful, while every wound bleeds  
white.

### IV

And though more sad than is the nightingale  
That mourns in Lykabettos' fragrant pine,  
That soul to mine brings solace; nor shall fail  
To heal the heart of man while still doth  
shine  
Yon planet, doubly bright in this deep blue;  
Yon moon that brims with fire these violet  
hills:  
For beauty is of God; and God is true,  
And with his strength the soul of mortal  
fills.

# Dr. Harper and Chautauqua

By John H. Vincent

**I**T was in 1883 that Dr. Harper first came to Chautauqua as teacher of Hebrew. He succeeded Dr. S. M. Vail who organized Hebrew classes in 1875, and who continued in this service for several years. In THE CHAUTAUQUA HERALD for August, 1883, under the head of "The Chautauqua School of Languages" and with the list of teachers for that season, in German, French, Spanish, Greek and English, appeared this announcement of the School of Hebrew:

Professor William R. Harper is the brilliant Hebrew specialist who holds the chair of Hebrew and the cognate languages in the Chicago Baptist Union Theological Seminary at Morgan Park, Chicago. He is the originator and conductor of the American Institute of Hebrew. He has a Correspondence Class of nearly five hundred members. His teaching power, although he is a man not yet twenty-eight years of age, is remarkable. His work at Chautauqua will open on July 28 and continue for five weeks.

Dr. Harper exhibited such rare ability as teacher and organizer and such genuine appreciation of the whole Chautauqua movement in behalf of popular education, that he was soon placed by the Superintendent of Instruction at the head of the formal school work of Chautauqua—its College of Liberal Arts, including what had been known as The School of Languages. Dr. Harper at once gave a new impulse especially to the Biblical and Language Departments of Chautauqua. His morning Bible Readings in the prophets, his expositions, his mastery of every subject that he touched, together with an enthusiasm that was magnetic and inspiring, made his more public ministries exceedingly attractive. He gave a remarkable series of lectures on the Book of Genesis which were followed the same season by a series on the same subject by Prof. Green of Princeton Seminary—the latter setting forth the conservative and

Dr. Harper the later and more radical views.

Old Chautauquans take pleasure in recalling the young professor of this rural university. His morning lectures were a self-revelation. It was a vision that would have filled with satisfaction the heart of Plato or Socrates or Arnold of Rugby to see the young professor of Hebrew in the old amphitheater in the valley where the later amphitheater now stands, with his audience of eager students, men and women, old and young, from town and country, open Bibles in hand, held spell-bound by his enthusiasm and magnetism as he lectured, expounded and reasoned concerning the prophets of old, the language they used, the conditions, political, social and religious that influenced them, and the place and power of the Divine inspiration breathed through them, that gave a double significance to their words—uniting human and divine elements in a revelation which it would be the delight of later scholarship to discover and expound. Dr. Harper as a teacher of the Word was to the last degree reverent, never treating with discourtesy any conservative or other view against which he might be compelled to protest, but using his immense store of vital and moral energy in the advocacy of a process of study and interpretation through which he believed that the Bible would come to be more highly honored by scholarly men, its difficulties diminished and its spiritual values augmented. Although committed to the later thought in lines of Biblical criticism he was never dogmatic, always ready to hear the other side, always intent on getting at the real thought of the prophet or other writer in a given passage, with no reference on his part to any hypothesis that was to be defended or attacked. He was quick in grasping a



THE LATE WILLIAM R. HARPER, PRESIDENT OF THE UNIVERSITY OF CHICAGO



thought, tolerant and courteous in entertaining an objection, fair in discussing an argument and as candid in acknowledging the necessity of modifying a statement as he was positive in adhering to a conviction.

Dr. Harper felt called of God to do a great work. Industrious, indefatigable, independent, with insight and with keenest farsight, he had also a grip on men and a mastery of conditions. Opposition he of course encountered, but he met it with a genial smile; and usually with promptness overcame it. He was ambitious to do great things and to do them well, to have his hands on things so that he might not be hampered in his work, to control so far as control was necessary to efficiency, in the particular work before him. This was the fact but it was the limit of his ambition. Dr. Harper liked to "bring things to pass" and he coveted whatever opportunity and power were necessary for this end. He had no small ambitions and his larger vision and enthusiasm for service saved him from selfish ambitions.

Dr. Harper fully appreciated the meaning and value of the Chautauqua movement, and his closest friends are frank to

confess that Chautauqua to a great degree influenced the plans through which the University he established has been made to serve such a wide and varied constituency. His relations to that University rendered it impracticable for him to continue in the active service of Chautauqua. His withdrawal was a loss to our Institution.

The apostle of culture, the aggressive promoter of colossal educational schemes had one more testimony to give, one more appeal to make to an eagerly attentive constituency. But that testimony needed an ordeal of limitation and pain, of agony inexpressible. And God led him—our noble and heroic Harper—down into the darkness, and a path of suffering few men are required to tread. And the ordeal was accepted. From the lips of the resolute leader, the brilliant organizer, the self-reliant and scholarly teacher, came the words of prayer and witness in the valley of pain: "God help! . . . God will help! He always helps!" Thus to his splendid lesson of enterprise, resolve, persistency and energy he added the supreme lesson of personal confidence in and surrender to the God of Israel.

## The Vesper Hour<sup>\*</sup>

By Chancellor John H. Vincent

**T**HESE words are written at Chautauqua and in midwinter. No contrast can be more complete than that presented by the memories of a morning in Summer during the Chautauqua Season and the view at this moment from my windows in one of the comfortable Chautauqua cottages. No green thing in sight, bare black branches

of trees, great and small, against the blue sky, and every roof and exposed ledge crowned with snow. Through the deep snow that covers the streets are paths carefully cut by the snow sledge. And overarching this vision of the wintry landscape is the cloudless blue, and in the heart of it the morning sun—living and glorious! This victorious sun makes

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<sup>\*</sup>The Vesper Hour, contributed to THE CHAUTAUQUAN each month by Chancellor Vincent, continues the ministries of Chautauqua's Vesper Service throughout the year. This feature began in September with the baccalaureate sermon delivered by the Chancellor to representatives of the C. L. S. C. Class of 1905 at Chautauqua, New York.

winter more than beautiful, and one forgets the contrast between June and January, and finds on his tongue the same doxology that he is wont to sing when the forests are green, the flowers abloom and these streets crowded with the multitudes that come to Chautauqua during the months of music and eloquence and enthusiasm. One is glad to visit Chautauqua in midwinter to observe this contrast. And yet even in winter, there are many attractions here. Comfortable winter cottage life, charming quiet when one desires it, open shops, busy offices where C. L. S. C. activities abound—the keeping of records, correspondence, editorial work, a crowded post office, public services, socials, lectures, reading circles, receptions, music—memories of the delightful summer passed and the better, richer summer to come. The skies are blue today, the sun radiant, the snow stainless, the air delightfully bracing at this elevation—seven hundred feet above Lake Erie fifteen miles away and fourteen hundred above the Atlantic less than five hundred miles to the East. Chautauqua suggests a God of grace and glory as really and effectually in winter as in summer. And the people here recognize Him and worship Him in chapels and at family altars. The emphasis of the summer is not lost in the winter at dear old Chautauqua. The pastor of the Chautauqua church and the rector of a church in the adjoining town hold services here and the former as a representative of Chautauqua contributes in wise, industrious and earnest ways to the intellectual service and spiritual good of the place. As I write the sun pours its light on my paper and reminds me of the presence of God, His light and grace and glory. So far away when one thinks of it. But so very near and so comfortable and so beautiful and blessed—as though there were no distance at all between the glory of His throne in the Heavens and the silence of this cozy little room where He

really dwells. If only we could have the faith in God's presence here and now—how it would transform life, banish doubt and all darkness and fill our hearts with comfort! Let us pray, "Lord, increase my faith," and follow the prayer instantly with the wise resolve "I will, I do believe."

Our old friend Dr. Wythe is here—one of the most active factors in the Chautauqua of the earliest years. It was he who built our pyramid and our model of Jerusalem—both of which have perished, the first by touch of time and the other by a storm that one night laid one of our old forest trees across the miniature Holy City and destroyed it as cruel kings and mighty armies sought through centuries to do under the shadow of Mount Olivet in Canaan. It was Dr. Wythe who laid out our Chautauqua model of the Holy Land, dug its water courses, raised its miniature mountains and built its cities. Dr. Wythe is feebler now. His hand has lost its cunning. His burdens and loneliness and feebleness are in marked contrast with the strength, good cheer and heroism of the early years. Let those who pray for others now and then, remember at the Vesper Hour our dear old Chautauquan—Dr. Wythe! As his winter comes on may the Sun of Righteousness make beautiful and glorious the last days of his earthly life!

And as I sit at my window, the white robes of winter covering the landscape, I recall another Chautauquan of the other years whose body less than a week ago was placed in a silent vault under the shadow of an institution he had founded. I met him first soon after Chautauqua began and captured him as Hebrew teacher and Bible School conductor. When Dr. Harper first came to Chautauqua he was a young man but full of promise. The strength of the promise lay in the success he had already achieved. He rendered to

Chautauqua invaluable service. It has always been to me a matter of regret that he left us for wider fields. And yet he gave us wisdom, inspiration and reputation—and always placed a high value on Chautauqua and its mission.

Dr. Harper was an earnest man full of laudable ambition and enthusiasm. His energy and ingenuity showed no abatement. We have every reason for believing that another decade added to his life would have been as full of invention and surprises as were the two past decades. But it was in God's purpose that he should learn another lesson and give by his reverent and patient acceptance of the divine order one more word to his many disciples and admirers. Success in material spheres, success in the noblest educational enterprises do not measure the highest and noblest possibilities of a soul. By his last words Dr. Harper gave new significance to his remarkable career.

The following beautiful tribute to Dr. Harper has just been received from his old time pupil and friend, President Lincoln Hulley of Florida:

#### TO WILLIAM RAINEY HARPER

Bravest of hearts beneath the shining sun,  
Thou servant of the living God well done,  
Jehovah's law within thee young was writ  
For fifty years thou hast been living it.  
'Twas Moses first who caught thy listening  
ear  
And lighted thee with visions of a seer.  
Then David sang his lyric soul to thine  
And rapt Isaiah his inspiring line;  
While Amos' wrath enkindled wrath in thee  
For sin and every form of infamy.  
'Twas Job who chiefly taught thee how to bear  
The suffering sent of God and not despair;  
While Paul's great labors stirred thee through  
and through  
With that untiring zeal was thine to do;  
But more than all the Master's toil and strife  
We see both in thy labors and thy life.  
A battle planner, thou hast planned a war  
Gainst ignorance as prophets did of yore;  
A battle fighter thou hast conquered sin  
Unyielding hero trusting God within.  
A high souled courage thine to do, to dare.  
Thy will hath triumphed and thy crown is won,  
Thou servant of the living God well done.

## Barbara at Home\*

By Mary E. Merington

**B**EFORE breaking up their party on St. Valentine's Day the Circle of the Two Scipios devised a plan whereby the next meeting should be made one of general interest, by engaging all the members of the Circle in the evening's exercises.

To accomplish this purpose it was decided that each one should, within seven days, send to another member the most commonplace statement he could think of, and challenge the recipient to find anything of classical or historical interest in the same. Challenges were sent and were duly taken up at the assigned meeting with the following results.

\*The story entitled "Barbara" which appeared in THE CHAUTAUQUAN for July, 1905, by Miss Merington, created a character whose further experiences will be of special interest to Chautauquans.

"I have bought me a new cravat—Alexander Johnstone." "Leave out the *me*; it is poor English to put it in; and next time you send me a challenge don't give me such easy words. Everybody knows that cravats have a history," was Addie Fletcher's retort.

"They do, do they?" exclaimed Sandy, "I am somebody that does not know it. Let's see if you do."

"Read the history of Ban Jellachich, Viceroy of Temesvar," answered Addie with conspicuous superiority, "and you will find that he was a Cravate. Then leap back over two hundred and fifty years of history and you will come across a whole number of brave men, Cravates also, who were such determined fighters that we read of a French prince who told the noble sieur de Tavannes to charge

*à la cravatte*, as the Cravates, the Croates or Croations did. These men were employed by France in the seventeenth century and because their neck-gear struck the popular fancy, it became the eponymous ancestor of the various forms of silk, linen and lace that have bedizened the human throat since that time."

"What has Banjella-what's-his name to do with the neckties?" queried the challenger.

"Nothing," said Addie, "only that he was a Cravate."

"It is my belief that you made it all up," objected Sandy, "just on purpose to have something to say."

"I did no such thing," pouted the damsel. "It is in any dictionary that you like to consult."

"Peace, combatants!" exclaimed the president, "the lady has the day. Who next enters the field?"

"Yourself, most noble chairman," replied the recording secretary, consulting a slip she drew from a basket.

"I take up Brother Bankses glove," said Judge Hanson, as he rose. "He sends me a line from that touching domestic lyric, 'Our Folks Have Got a New Bureau.' As you doubtless remember the verses of this song are as numberless as the sands of the sea, and as similar, each one being a repetition of the simple, homely fact that I have stated, 'Our Folks Have Got a New Bureau.' 'Our Folks,' how sweet is that allusion; 'Have Got,' how informally colloquial; something 'New,' oh, the ecstasy of the possession; but what are all these to the 'Bureau.' It is the bureau draws us to itself and rivets our attention as the center of interest in the epic.

"After declaiming the motive verse a score of times I find that it works like an incantation and that the newly-bought article of furniture is fading away from my thought and giving place to an old desk of ample size; this in turn resolves

itself into a large table covered with *bure* or *burrel*; about it sit the *bureaucrats* making laws for the *borel-folk*; anon, these too dissolve into the air and in their place I see a group of stately Romans hastening to the Forum or the Capitol under a rainy sky. Each is wrapped in his russet *birrus* with its hood or cap. The Roman stalks into antiquity, but his hood becomes detached and is borne forward by the winds of fashion until it settles down on the tonsured head of a bishop as his *biretta*; 'made out of the old moth-eaten Latin word *birretum*, a bonnet,' as good Master Richard Stanishurst doth quaintly phrase it.

"Even as I look upon the reverend churchman he mixes with the elements, and new forms rise before me; they are twelve in number, taking a solemn oath, and to them are added an accuser, the accused and a judge. These twelve *compurgators* are the foreshadowing of our modern jury, with this difference, that they bear, not hear, testimony. By *compurgation* is the man's *purity* of intention established, or nonproven. So in *Purgatory* it is believed by many, that the soul is *purged* and made *pure* and clean.

"Yet once again I hark back to th' Ausonian Land and find myself gazing into the crystal waters of a well which they of that country did name a *puteus*; *puteus* and *putus* are distorted forms of the word *purus*; we, in our speech, have corrupted it to *pit*. Who, today, would look for the cleanest of water in a pit? In this form we have taken into our language *compute*, *depute*, *dispute*, *impute*, and *repute*, with their many derivations. The grafter of this century who sits down to *compute* his share of spoils and to *count* his gains, little knows that in the beginning these words implied a process of cleaning up, of making clear and *pure*. Nor does the sufferer in a hospital recognize the fact that he is being cleansed from disease when some injured member is *amputated*; he *accounts* himself as hav-

ing an evil, rather than a good, put upon him.

"Italy merges with my other visions, and now I see before me a light glowing through the haziness of the mystic East. Rab-Mag, the *pyrolator*, chief of the Magi, is feeding the eternal flame. With steady brilliancy it burns, illuminating all it shines upon and giving light in a heathen land. But hark! a cry comes to my ears, and a fiercer light shoots up into the murky sky; the magus disappears and in his stead what horror rises to blind my sight. Once more the cry, then all is still. I am staring at the s'tee of a Hindu widow; red tongues of flame are licking out her life and while I speak the spirits of the burning element unite in one mad rush and devour her and the funeral *pyre* on which she stands. Mounting with her spirit I soar above earth's darkness, above the circumambient atmosphere, beyond the distances of infinity, until we gain the highest heaven, the *empyrean*, the source of the *pure* element *Fire*."

At the close of this reply the Judge sat down and looked interrogatively at the gentlemen who had flung down the gage before him.

"It is all right, Hanson, I suppose," said little Mr. Banks, "but as a matter of fact I don't get much out of what you have said. It was too top-loftical and vague for me."

"Supposin' you put some of it into plain English, Ebenezer," suggested Mrs. Jenkins, who was own cousin to Mrs. Hanson.

"The gist of the whole matter is this," responded Judge Hanson: "From an ancient root the Greeks formed the word *pyr*, meaning *fire*. It is easy to understand the protean forms this word and its derivatives assume in our speech if we remember a few of the simple rules which govern the science of language. One of these is that where one set of people uses a *p* another uses an *f*, as for instance the

Greeks had *piter*, the Latins *pater* where we say *father*. Again where a *u* occurs in Greek orthography it may appear as *y* in ours; for example, the Greek *thumos* becomes *thyme* with us.

"In this way we can easily see how *pyr* is changed into *pure*. An old English chronicler writes *pure* *pur*, and makes it rhyme with *fur*, fire: the Germans today spell fire, *Feuer*. In some words we retain the Greek form as in *pyre*, *empyrean*, *pyrotechnics* and their derivatives.

"Then again we note that *p* and *b*, two hard-working labials, will often change places and each do the other's stint. Those of you who have studied shorthand know that in one system a thin line, *l*, represents *p*, and a thicker of the same description, *l*, stands for *b*; it will be found that but little change is required in the position of the lips when these letters are named in succession, consequently words that in one tongue employ a *p*, in another take a *b*. The Greek has *purros*, flame-colored, or red; the Latin makes it *burros*. By an easy transition the red and brown rough cloths and druggets of olden times were known as *burrel* or *borel* and by synecdoche those who sat about a drugget-top writing-table, became a *bureau* of administration, while the unlettered were the *borel* peasants.

"Time forbids my dwelling longer on this theme; but when we see the little *burrel-fly* winging its way through the air, when we set our teeth into the brown peel of the *burrel* or red butter-pear, when the *empyreumatic* odors of a burnt pot-roast assail our nostrils, let us remember that there is a tie which connects these apparent commonplaces with the loftier sentiments that kindled the hearts of our *Puritan* ancestors, that burnt in the clear, bright flame of the magian creed, and that *fired* the hapless Prometheus to steal the pure element from the *empyrean*."

"Gee-whizz!" exclaimed Josiah Banks,

"I don't wonder they made you a judge. I should not want to challenge you every day."

"To think of his linking Prometheus to a pot-roast," murmured Mrs. Hanson.

"Makes me 'most afraid to touch anything or to open my mouth about anything," ejaculated good Mrs. Jenkins, "for fear I'd go spoilin' some old bricky-brack or other."

"After this I shall speak of the *empyrosis* which consumed our barn and threatened the old cow-shed," said Jim Henderson.

"Who comes next?" queried the president.

"Don't you think it is about time to go home?" suggested his wife.

"Not a bit," interposed Deacon Varney, who was the host of the evening; "the fun

is only beginning and Mrs. Varney has some fried-cakes and hickory nuts which will appear as the clock strikes half-past, and not a minute before."

"Who sent to you, and what did he or she says, Barbie?" asked Mrs. Lathrop.

"Mrs. Fletcher wants to know, 'Why is it called thimble?'" answered Barbara. "I find that *thimble* is really *thumb-bell* and the Germans call it a *finger-hut* or finger-hood. The thumb is the *tumid* or *protuberant* digit and there are plenty of interesting words connected with it, but I have not had time to look them up."

"Ding!" said Tom Hanson, "there goes half-past eight."

"Supper," announced Mrs. Varney and on came the doughnuts and some harder nuts than had been cracked during the evening.

## Relating to Chautauqua Topics

The following extracts are from an interesting article written by Dr. Alfred Emerson for *The University of California Magazine*. Dr. Emerson, himself a noted archæologist, was associated at Corinth with Professor Richardson, author of "Schools of Classical Studies in Athens and Rome," in this issue of THE CHAUTAUQUAN.

The American graduate student who repairs to Athens with a vaguely visualized intention of lying about in olive orchards with a bibliophile's edition of the *Idylls of Theocritus* in his pocket, for a month or two before he bundles down to work, is galloping to disappointment. If he would achieve this ideal he will have to linger in Greece well into the summer, when the departure one by one of all his plodding friends has left his little Greek world to the locusts and to him. By that time he will be furiously measuring and mapping some Greek ruin, or sorting decorated potsherds by the bagful in the cool seclusion of the National Museum workshops, or absorbed in completing his private collection of inscription squeezes.

If it is the ruin that commands his allegiance, he will be lodging and boarding as best he may in some world-forsaken village. In that case a maliciously inclined older associate may possibly observe our friend ingratiating himself with the mother or married older sister of some rustic nymph, in the intervals of his labor. And he will marvel, later on, at the fluency with which he employs an unsuspectedly copious and rosy Greek vocabulary not garnered from Theocritus.

"Tis pleasant to be schooled in a strange tongue

By female lips and eyes, . . . ."

As Byron discovered at Athens many years ago.

You arrive at Athens, let us say, on Friday, September 30. On Saturday you undo your trunk, climb the Acropolis, and learn from your veridicous seniors at table in a garden restaurant on Stadion Street that all the wine in Greece is mixed with 25 per cent. of turpentine in the interest of temperance. If you signify your approval of so excellent a law by ordering a bottle of it to learn and be taught on, you will probably be invited to join the

gang which is going to climb Hymettos and afterwards walk to Phaleron for a last autumnal swim on the morrow. You return to Athens, footsore, by the suburban railroad. The next two days you spend in the National Museum. On Wednesday there is a bicycle ride, in the pouring rain, and along flooded roads, to Eleusis, and back, with a demonstration of the ruins there by your director, and a snapshot picture of the School sitting in the Hall of the Mystae by some camera fiend. The next four days you spend in the Library, reading up on the dead cities of the Argolid. You reach the Peloponnesian Station at seven Monday morning unbreakfasted, and note with a sigh, as the train pulls out, that here you are leaving Athens for Southern Greece already without having written your first impressions of Hellas home yet, or had a real good look at the Parthenon.

Eight months later you watch the enchanted island of Corfu recede from your steamship deck vision not very much better satisfied with yourself or with your year's work, and gulping down an utterly erroneous conviction that you will never visit poor little old Greece again. But you have grown and learned more than you know. You can tell olive trees from holm-oaks, sheep from goats, Albanians from Cretans, Hellenic walls from Christian masonry a mile away. You have forgotten there was a time when you did not know a boustrophedon inscription from a stoichedon. You have enlarged your register of guttural consonants. You can read six pages of Greek in eighteen minutes. A misplaced Greek accent looks as queer to you as an S upside down. You have personal views about the Argive school of pottery. You remember how long it took you to walk from Delphi to Thermopylae, and what you found in the prehistoric grave you opened at Corinth, and the scent of Messenian violets. . . .

Professor Emerson writes as follows concerning the fountain Peirene excavated by Professor Richardson:

We may perhaps recognize a personification of the nymph, or fairy of the fountain in a beautiful nude torso of white marble we drew last year from under the foundations of a little Christian chapel in one corner of the quadrangular court in front of the six arches and water basins,

An open, circular basin, about three feet deep, in the center of this marble-paved court, is alluded to in Pausanias's well known Description of Greece. But the white marble constructions of Herodes Atticus, of which he innocently admired the magnificence, are gone. Dowel holes all over the rude built limestone arcades and apses and stairways of this court of honor show that the marble was only a surface incrustation. A Byzantine remodelling of its architecture, and the little church shows that Peirene continued to be something of a holy place and spring in Christian times. With Athens, Corinth was among the first Greek capitals that heard the word from Saint Paul's lips, in his Hebrew Synagogue of which we have found an inscribed architrave. The news of this curious, religiously significant discovery brought a number of clerical visitors both Greek and Americans to Old Corinth, and I shall long remember the day Professor Richardson and I walked across the Isthmus and were rained in at a fisherman's hut for several hours in company with two taciturn Albanian women, for the purpose of securing for one of the Biblical scholars a collection of pebbles from the beach of Cenchrea, "where Paul shaved his head."

It is not necessary to be an archæologist to grow fond of Corinth. Mr. Gifford Dyer, who is perhaps the ablest living painter of Mediterranean and certainly of Greek landscapes, spent two or three months of winter and early spring there alone one year, before our season of archæological turmoil and dusty digging began, doing his painstaking studies for a picture which is to be one of a classical Greek series he has been working on for the past five years, and which will doubtless grace the walls some day of an English or American art gallery or hall of learning. There is a clearness of the air and a brightness even of low-raking morning and evening suns which to an artist eye accustomed to the very different illumination of French and Dutch and English landscapes is the keynote of Hellenic latitudes. No emerald glistens brighter in a gold jewel than the barley patches on the slopes and the currant vines in the plain of Corinth do in mid-February. A month later the meadows are blooded with poppies. I have yet

to meet the man who regrets any part of his life he has spent in fleabitten old Corinth. It is good for an archæologist as it is for a dog, to have some fleas, and for the same reason.



The City of Ravenna, Italy, has planned a worthy monument to Dante, who died and was buried there. It is to take the form of a museum, in which are to be collected books, statues, relics, and memorabilia of Guido da Polenta's immortal guest. A committee, consisting of the Mayor of Ravenna, of Professor Rava, minister of Agriculture and Commerce, of Count Pier Desiderio Pasolini and other men of similar standing and responsibility, has been organized, and has issued an appeal for subscriptions to establish the museum. By a happy coincidence, one of the richest Dante libraries in Italy, belonging to Leo Olschki of Florence, is offered for sale, and three experts—Signori Guido Biagi, Del Lungo, and Bacci—have appraised its value at twenty thousand *lire*. This collection will make the best possible foundation for the proposed museum. It is hoped that in America, which has produced many eminent Dante scholars, and where at the present time there is much effective study of Dante, there may be persons who will be glad to join in this undertaking. Subscriptions should be sent to Count P. D. Pasolini, Ravenna, Italy, whose patronage of the project is a guarantee that it will be successfully carried out.—*The Nation*.



The latest development of the educational awakening in England is the proposal to establish an Oriental school in London. In four of the universities, instruction in the Indian vernaculars is given to candidates of the civil service, but no provision is made to meet the needs of the merchant, the barrister, the physician, or the engineer going out to the East. The case is very different in Germany, France and Russia. In Berlin the *Orientalisches Seminar*, with an annual grant

of \$40,000, has the necessary buildings, a fine library, an admirably conducted journal and 228 regular and special students. The *Ecole Spéciale des Langues Orientales Vivantes* in Paris has an income nearly as great, publishes a journal and a series of text books, and has a well-selected library. But Oriental study is most fostered in St. Petersburg, being the fourth faculty at the University, with twenty-seven professors and teachers of Eastern languages. An auxiliary college has been established at Vladivostok. The failure in Great Britain to meet the demands of its own empire is shown in the fact that, out of the 150 ancient and modern languages of India, there are professed teachers of only nine in the universities.—*The Nation*.

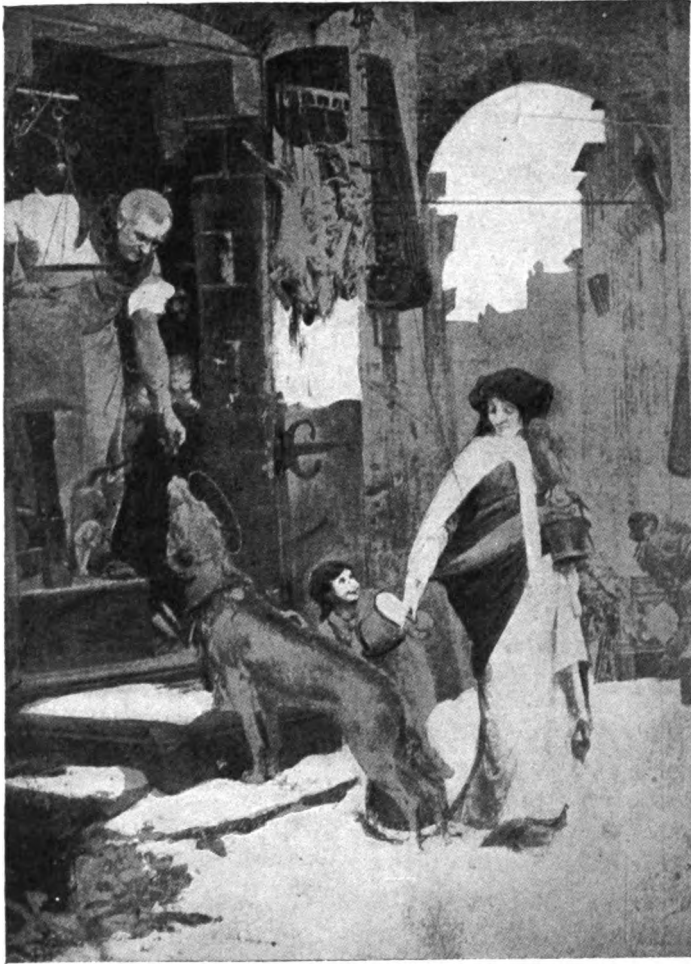


The quaint legend of the Wolf of St. Francis found on the following pages, dates back to medieval times. In Mrs. Champney's "Romance of the French Abbays," which by the way is a most fascinating volume, we have a prose version of the curious superstition of the *loup-garou* who plays a strange part in the career of St. Francis. It is to a modern Irish poet, Mrs Katharine Tynan Hinkson, who like St. Francis was attracted by the human qualities of the animal world, that we are indebted for the sympathetic rendering in verse of one episode in the life of this famous wolf. This and other poems of hers will be found in "The Treasury of Irish Poetry" published by Macmillan & Co., in 1900.



Cornell University reports that an endowment of \$100,000 has been secured for the American School of Classical Studies at Rome. Professor C. E. Bennett, head of the Latin Department at Cornell, was largely instrumental in securing this fund which is made up of a large number of small subscriptions from friends of the school scattered throughout the country.





#### THE WOLF OF SAINT FRANCIS

From a painting by Luc Olivier Merson.

*Reproduced through the courtesy of G. P. Put nam's Sons, from "Romance of the French Abbays," by Elizabeth W. Champney.*

## Saint Francis and the Wolf \*

The wolf for many a day  
Had scourged and trodden down  
The folk of Agobio town;  
Old was he, lean and grey.

Dragging a mildewed bone,  
Down from his lair he came,  
Saw in the sunset flame  
Our Father, standing alone.

Dust on his threadbare gown,  
Dust on his blessed feet;  
Faint from long fast and heat,  
His light of life died down.

This wolf laid bare his teeth,  
And, growling low, then stood;  
His lips were black with blood,  
His eyes were fires of death.

So, for a spring crouched he;  
But the Saint raised his head—  
"Peace, Brother Wolf," he said,  
"God made both thee and me."

And with the Cross signed him:  
The wolf fell back a-stare,  
Sat on his haunches there,  
Forbidding, black and grim.

"Come nearer, in Christ's name,"  
Said Francis, and so bid,  
Like a small dog that's chid,  
The fierce beast fawning came,

Trotting against his side,  
And licked the tender hand  
That, with soft touch and bland,  
Caressed his wicked hide.

"Brother," the Saint said then,  
"Who gave thee leave to kill?  
Thou hast slain, of thine own will,  
Not only beasts but men.

"And God is wroth with thee:  
If thou wilt not repent,  
His anger shall be sent  
To smite thee terribly.

"See, all men hate thy name,  
And with it mothers fright  
The froward child by night.  
Great are thy sin and shame,

"All true dogs thee pursue;  
Thou should'st hang high in air,  
Like a thief and murderer,  
Hadst thou thy lawful due.

"Yet, seeing His hands have made  
Even thee, thou wicked one,  
I bring no malison,  
But blessing bring instead.

"And I will purchase peace,  
Between this folk and thee,  
So love for hate shall be,  
And all thy sinning cease.

"Say, wilt thou have it so?"  
Thereat, far-off we saw  
The beast lift up his paw,  
His great tail wagging go.

Our Father took the paw  
Into his blessed hand,  
Knelt down upon the sand,  
Facing the creature's jaw.

That were a sight to see:  
Agobio's folk trooped out;  
They heard not all that rout,  
Neither the beast nor he.

For he was praying yet,  
And on his illumined face,

A shamed and loving gaze  
The terrible wolf had set.

When they came through the town,  
His hand the beast did stroke,  
He spake unto the folk  
Flocking to touch his gown.

A sweet discourse was this;  
He prayed them that they make  
Peace, for the Lord Christ's sake,  
With this poor wolf of His;

And told them of their sins,  
How each was deadlier far  
Than wolves or lions are,  
Or sharks with sword-like fins.

Afterwards, some came near,  
Took the beast's paw and shook,  
And answered his sad look  
With words of honest cheer.

Our Father, ere he went,  
Bade that each one should leave  
Some food, at morn and eve,  
For his poor penitent.

And so three years or more,  
The wolf came morn and even—  
Yea, long forgiven and shriven,  
Fed at each townsman's door;

And grew more grey and old,  
Withal so sad and mild,  
Him feared no little child,  
Sitting in the sun's gold.

The women, soft of heart,  
Trusted him and were kind:  
Men grew of equal mind,  
None longer stepped apart.

The very dogs, 'twas said,  
Would greet him courteously,  
And pass his portion by,  
Though they went on unfed.

But when the years were gone,  
He came no more, but died;  
In a cave on the hill side,  
You may count each whitening bone.

And then it came to pass  
All gently of him spake,  
For Francis, his dear sake,  
Whose Brother Wolf this was.



## COUNSELORS OF THE CHAUTAUQUA LITERARY AND SCIENTIFIC CIRCLE

JESSE L. HURLBUT, D. D.

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W. P. KANE, D. D.

MISS KATE F. KIMBALL, Executive Secretary.

If eyes were made for seeing,  
Then Beauty is its own excuse for being.  
—Emerson.

No experience is more encouraging to us as students than the realization of a growing appreciation of literature or politics or art or any subject which we have been pursuing conscientiously. This is especially true if at first the subject did not seem to possess great attractions for us. Such an experience is an inspiring suggestion that we possess undeveloped powers whose steady unfolding will insure new horizons for every year of our lives and make the future full of promise. In our busy, money-getting America, we are yet far behind in our quest of the beautiful but happily we are already in the dawn of brighter things. Pictures, casts and popular yet scholarly works are quite within the reach of the average home, and people who sometimes are persuaded that they have no art instinct are surprised to find how they respond to the beauty which as Ruskin says is "one of the elements by which the human soul is continually sustained."



Many of us who live in towns which are so fortunate as to possess art museums, need to cultivate the habit of dropping into these places at odd times and really making the acquaintance of their treasures. The pleasure of looking at a beautiful statue like the "Idolino" or "The Praying Boy" or enjoying the marvellous movements of the Parthenon horsemen is one which few of us know.

We go to our art museums on holidays with great crowds of other people, but to steal away occasionally on our own account and make new discoveries for ourselves is an idea quite foreign to most of us. How many of our New York or Washington or Boston or Pittsburg members have this year made investigations to see what pictures by Italian artists or what casts of Greek masterpieces their museums possess? Let us try to cultivate the museum habit and we shall find that unconsciously our taste will be elevated and we shall be more and more attracted to what is finest in the art of all countries.



### THE C. L. S. C. CLUBHOUSE

Alumni Hall is already the home of twenty-four C. L. S. C. classes and each year its generous welcome is extended to another. Three classes dwell most amiably together in a single room and the different traditions of each group impart a decided individuality to these cosy centers of class hospitality. Every class contributes its share to the maintenance of the building and thousands of Chautauquans look upon this clubhouse with pride as representing their contribution to the social life of Chautauqua. The '06 classroom this year will of course be the center of attraction. '90 and '98 are the other members of the triad and the '90s' stately clock, a dignified reminder of their motto, "Redeeming the Time," will keep time for many a mild revel during the



ALUMNI HALL, CHAUTAUQUA, NEW YORK

coming weeks of August. Just now the 1906's are sending out letters to some of the circles which presumably include a fair number of John Ruskin members, asking them to help along on the class fund, so that all obligations may be met easily by Recognition Day. The spirit of the class is happily illustrated by a Massachusetts member who writes as follows:

"In the last CHAUTAUQUAN I noted what was said about the Class of '06. I am a member of this class and intend to be at Chautauqua next summer to graduate with my class. I have never been there and am looking forward with much pleasure to the meeting with classmates.

"I enclose one dollar toward the \$250 needed for the Alumni Hall. It is not much but such as it is I give gladly."

All members of the class are invited to correspond with the class secretary, even if they do no more than to send good wishes with promises of aid, later. Expressions of class spirit are gladly welcomed by the class officers, who cheerfully give time and strength for the good of the cause. The address of the secre-

tary is Miss Irena I. F. Roach, 261 Fourth Ave., Lans. Sta., Troy, N. Y.



## SOME WORDS FROM RUSKIN

Probably few members of 1906 have learned as much of John Ruskin during these four years as they could have wished. In our busy lives, reading of many books is possible only to a few. But some of the best things that we get from Ruskin are the brief and beautiful passages scattered all through his works which constantly remind us of our better selves. Here are a few for the '06s and other Chautauquans to ponder:

"Education . . . . . is the leading of human souls to what is best, and making what is best out of them.

"True education . . . has respect first to the ends which are proposable to the man or attainable by him, and secondly to the material of which the man is made."—"Stones of Venice."

"Every healthy state of nations and of individual minds, consists in the unselfish presence of the human spirit everywhere, energizing over all things; speaking and living through all things,"—"Modern Painters."

"The training which makes men happiest in themselves also makes them most serviceable to others."—"Stones of Venice."

... "The highest thing that art can do is to set before you the true image of the presence of a noble human being. It has never done more than this, and it ought not to do less."—"Lectures on Art."

"There is no other definition of the beautiful, nor of any subject of delight to the æsthetic faculty, than that it is what one noble spirit has created, seen and felt by another of similar or equal nobility."—"Aratra Pentelici."

"In all things throughout the world, the men who look for the crooked will see the crooked, and the men who look for the straight will see the straight."—"Modern Painters."

"It is just as true for us, as for the crystal, that the nobleness of life depends on its consistency,—clearness of purpose,—quiet and ceaseless energy."—"Ethics of the Dust."

... "In our dealings with the souls of other men, we are to take care how we check, by severe requirement of narrow caution, efforts which might otherwise lead to a noble issue; and still more to withhold our admiration from great excellences, because they are mingled with rough faults."—"Stones of Venice."

... "Beauty has been appointed by the Deity to be one of the elements by which the human soul is continually sustained."—"Lectures on Architecture and Painting."



#### SOME NOVEL POINTS OF VIEW

Mr. John Addington Symonds in his "Greek Poets" suggests some very interesting comparisons for Æschylus, Sophocles, and Euripides. He likens them, in Greek architecture, to the Doric, Ionic, and Corinthian orders; in later architecture to what is called Norman, to the most refined and perfect pointed style, and to a highly decorated manner; in sculpture to the Ægina figures, Phidias and Praxiteles; in painting to Giotto, Raphael, and Correggio. A circle will find it very profitable to let different members work out these comparisons and decide just how the three great dramatists illustrate them, one member or group taking sculpture, another painting, and so on. Let each group develop its own ideas and then look up "The Greek Poets" and report to the circle the reasons for both its own and Mr. Symonds' conclusions.

#### A MODERN TOUCH OF THE GREEK SPIRIT

The Art Institute of Chicago possesses a very interesting bronze statue which Mr. Lorado Taft in his "History of American Art," says, "stands among the most perfect examples of ideal sculpture yet produced by an American." This statue which was the work of a young sculptor, John Donoghue, represents "Young Sophocles Leading the Chorus after the Battle of Salamis." It is a striking illustration of the stimulating qualities of the old Greek ideals, and our modern sculptor shares with the poets of old Greece the exhilaration of celebrating a great achievement. Æschylus we know served in the army that won the victory at Marathon and one of his earliest dramas, "The Persians," gives a famous account of the battle of Salamis in which he was also engaged. Sophocles was too young to take part in the struggle, but his skill in music and dancing and the perfection of his bodily form was such that in his sixteenth year when the Athenians were assembled in solemn festival around the trophy which they had set up in Salamis, he was chosen to lead with lyre in hand the chorus which danced about the trophy and sang the songs of triumph.

Mr. Donoghue's "Sophocles" is worthy of our enthusiastic study and admiration. As Mr. Taft says, "Its handling is plastic yet shows singular restraint. Its large simplicity, due to the elimination of all unworthy detail, is remarkable. The meaning of the figure is as fine as its form; it is conceived upon a very noble plane."



#### A FAMOUS MONUMENT

The little Greek building shown in the accompanying illustration is one of the treasures of modern Athens, for it commemorates a choral victory which dates back to classic times—the victory of Lysicrates with his chorus of boys in 335 B. C. The great annual festival held in the thea-



YOUNG SOPHOCLES LEADING THE CHORUS AFTER THE BATTLE OF SALAMIS.

BY JOHN DONOGHUE. IN THE ART INSTITUTE, CHICAGO

ter of Dionysus included two distinct classes of competitions. The dramatic exhibitions at which tragedy, comedy, and satyric dramas were presented and the choral competitions, of which there were two, one between boys and one between men. These choral competitions consisted

of performances of dithyrambs or choral hymns to Dionysus to the accompaniment of the flute. The five choruses of boys and five of men were recruited from the ten tribes of Attica, one chorus from each tribe. Naturally the tribes were keenly interested in the result and the tripod

awarded to the choregus and erected at his expense was regarded as equally the property of the tribe. The monument of Lysicrates was fortunately built into a monastery in medieval times and so escaped destruction. The bronze tripod which surmounted it has of course long since disappeared. Tradition says that



CHORAGIC MONUMENT OF LYSICRATES

Byron used the building as a study during his stay in Athens. Mr. W. C. Lawton in his "Three Dramas of Euripides" calls attention to a very interesting feature of this monument.

"Just above the architrave, and resting upon it, is the tiny frieze, less than a foot high. Upon this is sculptured in bas-relief a contest between Bacchantes and robbers. The form of the frieze necessarily breaks up the fight into a series of groups. Bacchus is seen sitting, and fondling a lion or panther. Most curious of all are several figures of robbers, half transformed into dolphins and leaping into the sea. That is, more than two generations after the great tragic writers passed away, [Sophocles and Euripides both died in B. C. 406] a Bacchic myth is still the fitting subject for the frieze of a choric prize-monument. It is, moreover, a very old myth which is here preserved, though with some necessary artistic variations, as will be seen by a careful comparison with the Homeric hymn to Dionysos."

Mr. Lawton's translation of the old Homeric hymn which tells the story in charmingly naive fashion will be found in "The Library Shelf."

### NOTES

Chautauqua readers have already noticed the influence which Dante's Divine Comedy has exercised upon our modern painters. It seems that music also is under a debt to the great Italian. The Theodore Thomas Orchestra in Chicago recently rendered a "Fantasia" by the Russian composer Tschaikowsky, entitled "Francesca da Rimini." The composer was at one time asked to write the music for an opera on this subject, but though the scheme was abandoned the idea took such hold of him that he at length worked out the fantasia referred to. Tschaikowsky is said to have told a friend that Doré's illustrations of the Divine Comedy had greatly influenced him, especially in his description of the "whirlwind" in the second circle of Hell.

That classic myths also have their influence upon modern composers is shown in such works as Saint Saens' "Le Rouet D'Omphale" (a legend of Hercules) and "Phaeton," and in Massenet's "Les Erynnies" (The Furies). Our musically gifted members can doubtless find these works, which are favorites with orchestras, arranged also for the piano.

## OUTLINE OF READING AND PROGRAMS

### C. L. S. C. MOTTOES

*"We Study the Word and the Works of God." "Let us Keep the Heavenly Father in the Midst."  
"Never be Discouraged."*

### C. L. S. C. MEMORIAL DAYS

OPENING DAY—October 1.  
BRYANT DAY—November 3.  
SPECIAL SUNDAY—November, second Sunday.  
MILTON DAY—December 9.  
COLLEGE DAY—January, last Thursday.  
LANIER DAY—February 3.  
SPECIAL SUNDAY—February, second Sunday.  
LONGFELLOW DAY—February 27.  
SHAKESPEARE DAY—April 23.

ADDISON DAY—May 1.  
SPECIAL SUNDAY—May, second Sunday.  
INTERNATIONAL PEACE DAY—May 18.  
SPECIAL SUNDAY—July, second Sunday.  
INAUGURATION DAY—August, first Saturday after first Tuesday.  
ST. PAUL'S DAY—August, second Saturday after first Tuesday.  
RECOGNITION DAY—August, third Wednesday.

## OUTLINE OF REQUIRED READING FOR APRIL

## APRIL 1-8.

Required Books: "Ideals in Greek Literature."  
Chapter VIII. "A History of Greek Art."  
Chapter VII.

## APRIL 8-15.

Required Books: "Ideals in Greek Literature."  
Chapter IX. "A History of Greek Art."  
Chapter VIII to page 199.

## APRIL 15-22.

In *THE CHAUTAUQUAN*: "The Greek Preparations for Christian Thought."

Required Books: "Ideals in Greek Literature."  
Chapter XII. (Chapters X and XI will be taken after XII.) "A History of Greek Art."  
Chapter VIII concluded.

## APRIL 22-29.

In *THE CHAUTAUQUAN*: "The Message of Greek Politics." "Schools of Classical Studies in Athens and Rome."

Required Book: "A History of Greek Art."  
Chapter IX to page 228.



## SUGGESTIVE PROGRAMS FOR LOCAL CIRCLES

## APRIL 1-8.

Review of Chapter VII in "A History of Greek Art."

Roll-call: Quotations from plays of Euripides which illustrate the beauty of his lyrical passages which Symonds says "are among the choicest treasures of Greek poetry." (See "Homer to Theocritus," "Classic Greek Course in English" and other collections of Greek poetry).

Reading: Selections from "The Attic Theater" (see *The Library Shelf*).

Paper: How Euripides differed from Æschylus and Sophocles" (see Symonds' "Studies of the Greek Poets," chapters XIV and XV, and any volumes of Greek literature available).

Study of the *Alcestis*: The following suggestions may serve as a guide. 1. Note qualities of the play in which it differs from those of Æschylus and Sophocles. 2. The scene between Apollo and Death, Lowell has compared to the thrust and parry of a pair of skilful fencers. 3. Symonds says, "In his plays pathetic scenes are multiplied; the tendernesses of domestic life are brought prominently forward; mixed motives and conflicting passions are skilfully analyzed." Note instances of these. 4. Do you find instances in this play of the subordinate part played by the gods? 5. Note allusions to Greek views of life and death at this time. 6. Note the reference to Greek myths.

## APRIL 8-15.

Roll-call: Reports on paragraphs in *Highways and Byways* with reports also on the life of President W. R. Harper, one of Chautauqua's ablest teachers. (See articles in *The World Today*, April, 1905; *The Outlook*, January 20, 1906; *The Standard*, January 15, 1906; *Sunday School Times*, January 20, 1906; *The Biblical World*, March, 1906; and in this magazine.)

Paper: "Aristophanes and His Times." (See Symonds' "Studies of the Greek Poets," Chapter XVIII, and available books on Greek history and literature, especially by Holm, Mahaffy, Jebb and Jevons.)

Readings: The entrance song of "The Clouds" Compare the version in our book with Lang's in "Homer to Theocritus," p. 248, and with others if available. Compare also with Shelley's "Cloud."

Study of Aristophanes' "Clouds": A teacher

of Greek might be invited to conduct the study, who would be able to explain many allusions.

Review and Discussion of Chapter VIII in "Greek Art" to page 199: All available books and magazine articles should be consulted for information concerning the Parthenon. (See Baedeker's "Greece," Harrison's "Mythology and Monuments of Ancient Athens," Percy Gardner's "New Chapters in Greek History," and Ernest Gardner's "Ancient Athens.")

Reading: "The Parthenon by Moonlight." (See "The Library Shelf"). Also account of Lord Elgin and the Parthenon Marbles. (This will be found in the autobiography of B. R. Haydon. An extended quotation from this work also in *THE CHAUTAUQUAN*, 33:305, June, 1901.)

## APRIL 15-22.

Oral Report: "The Inner Life of Socrates." (See article with this title in *THE CHAUTAUQUAN*, 33:184, May, 1901.)

Review and Discussion: Chapter on Socrates in "Ideals in Greek Literature."

Roll-call: Quotations from Socrates.

Review of Article on "The Greek Preparations for Christian Thought."

Definition Match: Terms used in Greek Art. Reading: Selection from article on "Symbolism in Art." (See page 43 of this magazine.)

Answers to the Question: If six original works of sculpture described in Chapters VII and VIII of "Greek Art" could be brought to light, which in your judgment would be most worth while, and why?

## APRIL 22-29.

Roll-call: Striking incidents from article on "Schools of Classical Studies in Athens and Rome."

Map Review of places mentioned by Professor Richardson.

Reading: Selections from "How a Riddle of the Parthenon was Unravell'd," *Century Magazine*, June, 1897.

Review of Required Article on "The Message of Greek Politics."

Reading: Selection from "The Collection of Antiquities," by O. S. Tonks, *The Outlook*, 81:505, October 28, '05.

Review of Chapter IX in "Greek Art" to page 228.

Reading: Hawthorne's description of "The Marble Faun" (see Chapter I of that work).



## ANSWERS TO SEARCH QUESTI

1. Burma. 2. A District governed by the District Magistrate; A Prefecture governed by a Prefect, with several Districts under it. 3. Amoy, Fu-Chow, Ning-po and Shanghai. 4. The Portuguese nation and the voyage of their

## ONS ON MARCH READINGS

celebrated navigator, Vasco da Gama. 5. A great thoroughfare lined with shops of a high class. A fashionable locality. 6. A mercantile warehouse comprising a number of connecting rooms.



## NEWS FROM READERS AND CIRCLES

*"Chautauqua represents the true and healthy relationship of literature and life to one another. Its students are scholars who are at the same time men and women deeply involved in the business of living."*—Phillips Brooks.

The foreign mail was brought in just as the members of the Round Table settled down to work. "These three stamps," said Pendragon as he opened several letters, "represent three about as remote parts of the world as one could well select—Bermuda, Manila and the Orange River Colony in South Africa. You will all be glad to look over with care this program of the C. L. S. C. Assembly held at Kestell in the Orange River Colony last November. You remember that Rev. J. J. Ross, the Secretary of this movement, has enrolled a large number of readers for his Dutch C. L. S. C. of the Class of 1909, and at this 'Assembly' the subject of Education and its relation to the Social life of the Colony was a prominent feature of the program. This is all a direct outcome of the visit of Mr. Ross to Chautauqua in 1904 and makes us realize how Chautauqua is serving all the time as a sort of storage battery for ideas. But the ideas are effective only as they are carried up and down the world and put into use."



"It reminds me," said a member of the Class of 1906, "of a remark of Ruskin's in his 'Modern Painters': 'No saying will teach the truth. Nothing but doing.' And I'd like to add that my four years in the John Ruskin Class and my consequent interest in our famous leader have given me a new idea of what the social spirit means. Every time a rich man dies and leaves a great fortune to somebody else I can't help wondering why he didn't have the pleasure of spending it during his lifetime. It seems to me few people belong to the world as much as Ruskin does. When we try to study Greece we find that he has been there before us with his 'Queen of the Air' and 'Aratra Pentelici.' The literature relating to Italy seems to be saturated with his ideas. You can't study the European cathedrals without many a glimpse of him, and modern England presents some thought of his whichever way you look at it. Of course I know how the critics complain of his views of art, but I like what Frederic Harrison said

about him: 'As preacher, prophet (nay, some amongst us do not hesitate to say as saint), he has done more than as master of Art; his moral and social influence on our time, more than his esthetic impulse, will be the chief memory for which our descendants will hold him in honor.'"



"Let me suggest to you in connection with this idea of service," said Pendragon, "that you can often develop other people's talents by giving them an opportunity to help. In many towns are cultivated, interesting people who have had opportunities for travel, who never think of appearing as public speakers but who would cheerfully come to a circle meeting and give some of their experiences or allow themselves to be quizzed by the circle. You can get very vivid impressions in this way, and often also the use of foreign photographs, which will enhance the value of the books and articles which you read. I might mention in this connection an admirable plan proposed by Mrs. Piatt of Wichita for group meetings of circles. In Wichita, Kansas, there are a large number of circles and this winter she has been arranging for a series of group meetings of two or three circles to be held at her home, different groups each time. The program for one meeting was to be conducted by a lady who had just had three years at Yale University, where she had specialized on 'Dante,' so she was to give a study of the poet and readings from the 'Divine Comedy.' Some of these readings were to be in Italian for the sake of the music of the Italian tongue. The program of another group meeting was to be furnished by six friends who took a Mediterranean trip two years ago. One was to tell of Jerusalem, another was to present Palestine from the Bible student's point of view. Athens and its environment, glimpses of Italy, Constantinople and the voyage were to receive some attention and one member who visited hospitals was to contrast Eastern and Western ideals of humanitarianism. You see what an almost first-hand experience these Chautauquans will have

with some of the countries they have been studying. Now Wichita, which is confessedly an enterprising town, is nevertheless not so different in its advantages from many others. It's the seeing eye that perceives and enjoys an opportunity which is missed by others. So look up the travelers in your town."

"I wonder," remarked a Missouri member, "if any of the Round Table have read Frank Stockton's 'House of Martha.' It was published in *The Atlantic* some years ago, and the opening chapters are very droll. The story is told in the first person and the hero describes how on his return from his first trip to Europe he looked forward with pleasure to relating his adventures to his eager townspeople but, melancholy to state, no one wanted to hear him. Even the man whom he at length hired to come and hear him talk, was caught napping and he was at last obliged to resort to writing a book as the only available relief for his feelings. If there had only been a Chautauqua circle in that town how useful they might have been to him!"



"I think our circle of five is to be congratulated," reported the delegate from Baxter Springs, Kansas, "on our opportunity to hear a lecture on the Russo-Japanese War by a native Japanese. It fitted in capitally with our studies in the Spirit of the Orient. Our town has only two thousand inhabitants and we have no public library, though we hope to have one in the not very distant future, but the 'Library Shelf' in *THE CHAUTAUQUAN* helps us out and with a leader for each subject we put in some hard study on the required readings. The 'Bureau of University Travel's' hundred pictures on Italian Art were of great service. We used the 'Reading Journey in Korea' from the August *CHAUTAUQUAN* at the beginning of the year and found it of great value. Four out of the five members are filling out the memoranda for the Classical Year and our secretary who is a graduate has already nine seals on her diploma and expects two more for this year's work. Our local papers, two of them, are glad to print items relating to Chautauqua, so we are doing what we can to help along the cause."

"Do let me read this delectable poem from the February *Critic*," remarked a New York member as the delegate resumed her seat. "I am sure it will be appreciated by all of us who've been interested in the Orient and especially India. It's by Marguerite Merington who, you perhaps know, is a sister of the

author of 'Barbara' in our *CHAUTAUQUAN*:

'A Yogi

Is a sort of holy foggy

That does not wash or shave:

His ways are rather logy

From living in a cave.

He dines off water, dates,

Cheese-parings, plantain rind,

Then sits and demonstrates

The Universal Mind!"

"A delightfully sympathetic illustration accompanies this poem in the *Critic*. It seems to be one of a series of 'Oriental Definitions,' but I haven't the others just at hand."



"At this point," said Pendragon, "I think we should hear this letter from Mrs. Mary P. Gill, one of the members of the C. L. S. C. Class of '82, who has been making a trip around the world. The letter is written from the Pacific steamship *Coptic* and was mailed at Manila but speaks particularly of her Japanese experiences. This was her first view of Japan: 'The morning of our arrival at Yokohama was ideal. The approach is beautiful—a deep bay enclosed by picturesque hills, with Fuji towering over all.' A letter of introduction to Miss Hartshorne who wrote our 'Reading Journey Through Japan' brought her many courtesies during her stay in Tokyo, and of still another Chautauqua experience which she had, Mrs. Gill writes: 'You know I hoped to find some evidences of Chautauqua in Japan. I made inquiries at several places, but was told that there had been individual readers, but no circles. At the very eleventh hour—as I was saying farewell to some teachers at the Methodist Mission School at Nagasaki, one, a Miss Russell, the founder of the school, asked if I knew anything about Chautauqua! . . . Some rapid questioning developed the fact that she was of the class of '82 and still an enthusiastic reader. So I did find Chautauqua after all!'

"Mrs. Gill adds that she hopes to be at Chautauqua in 1907 to celebrate the silver anniversary of the Pioneer Class of '82. For real deep down enthusiasm no Chautauquans can excel the members of '82! I may add that Mrs. Gill from her standpoint of an actual visitor to Japan emphasizes the value of two books upon that country. You will find the first of these, 'Bushido,' by Inazo Nitobe, mentioned in our bibliography in *THE CHAUTAUQUAN* for August, 1904. The other has been published since that time and is entitled 'The Awakening of Japan,' by K. Okakura. You will notice that both are by Japanese."

"Perhaps you will be interested to know of our debate on Japan," said a member of the

Robert Browning Circle of Warren, Ohio. "It stirred up a good deal of interest and we are still talking about it. The subject was, 'Resolved that the Artistic Side of Japan has shown itself greater than that of Italy.' The points made by each side were hotly contested by the other but the judges finally decided for Japan. We had specimens of fine Japanese tapestry and lacquer work to examine and one result of the debate has been that we've been observing Japanese art objects wherever we meet them more closely than ever before."

The Circle at Coshocton, Ohio, was the next to report: "It's surprising," the delegate said, "how near the far away Orient has come to us. We've been deeply interested in all that relates to China and it is stimulating to see how every part of our study of the 'Reading Journey in China,' seems to point straight to some present day questions. Immigration, boycotts, the labor question and kindred topics are continually cropping up. Our Circle is most informal and we feel that the free discussion of these great current questions with the illumination which we get from the required articles, is of the greatest benefit to us."



"I learn that the Circle at Citronelle, Alabama, tried a rather novel plan last year," said Pendragon, "and we shall be glad to know more about it." "You see," responded the delegate, "that down here in Dixie among the pines, we have a long summer, and last spring when our work closed, instead of disbanding for the summer, we met every two weeks, the ladies taking their fancy work, and appointing two leaders each time to read from any interesting source. It helped wonderfully to keep up the interest for our fall work. At one meeting we took a tour of foreign countries, touching at the various large cities and a most interesting, as well as amusing time was the result. We now have a circle of sixteen members, six of whom are proudly marching on to graduation. We looked upon the 'Classical Year' with awe, as we supposed it would be the hardest of our four years course but instead of that we have all been most interested. We made interesting studies of Rome by combining the roll-calls with the articles on Rome, each one thus taking part. We all became deeply interested in Dante and his 'Divine Comedy' and expect to spend more time upon it in the future. We start out with much interest in 'The Iliad,' and wish to give the C. L. S. C. credit for bringing into our lives much of beauty and interest, and above all, for making us think."

"Another circle that we haven't heard from for some time is that at Carlisle, Kentucky. I think they are a good illustration of how Chautauqua adapts itself to this work-a-day world." The Carlisle delegate after explaining that there are fifteen members in that town, but meeting in two circles for greater convenience said:

"Ours is a circle composed of very busy people, almost all of us being away from home during the day. But we look upon these meetings as a relief from the hum-drum duties of business life. Our responses at roll-call are quotations from the author under discussion, current events relating to the country under consideration, articles from 'Highways and Byways,' etc. Our lesson is reviewed by the questions given under each topic, and then a free discussion is allowed. We are now having a new leader for each week. We usually follow some part of the suggested program, and libraries are searched for history, biography or classic literature bearing on the subject. We have a set of the pictures on Italian Art published by the Bureau of University Travel and the life and works of each painter is assigned to some one for discussion. We have one member who is very excellent on the pronunciation of these difficult Italian names. Another is an artist and can outline maps and observe the defects of proportion, etc., in the paintings as well as point out the striking beauties. Three others are musical and last year rendered some selections from the masters discussed. We hope to visit Chautauqua in a body some day."



"May we have the letter from Bermuda," queried a 1909 member; "I believe it is from one of the vice presidents of our class—Miss Cox." Pendragon opened the letter which was dated Mayflower, Devonshire, Bermuda, and read as follows:

"I am sure I feel every day the strength we gain from belonging to so large and noble a fellowship as that of good Chautauqua. The 'Vesper Hours' are indeed a treat. I have enjoyed 'Italian Cities' and the pictures from the Bureau of University Travel; and friends of mine have just returned from Italy so I have found great pleasure in talking with them. I am looking forward to taking up soon the book on Dante. Mr. H. W. Mabie in his delightful 'Study Fire' gives us an interesting anecdote of Dante; do you happen to recall it? It was very good of you all to make me vice-president in our noble society, and I trust that I shall be able to show myself worthy of such an honor. I am looking forward to a visit to Chautauqua in the summer of 1907."

"We have a large number of new Circles in the 1909 Class," commented Pendragon, as he

introduced the secretary of the circle at Clarksburg, W. Va., "and next month I think we shall give them the floor exclusively. Ava, Illinois; Dyersburg, Tennessee; Fayette City, Homestead and Pleasantville, Pennsylvania; Berlin, New York, are conspicuous examples and there are many more which I can't enumerate now but they represent new forces at work among us and we expect to find some helpful developments in this new constituency." "We have fourteen 1909's in our Clarksburg Circle," replied Miss Maylott the secretary. "We also have three or four honorary members but they are honorary only temporarily and expect to develop unusual working powers when they make up for lost time. When we discussed our plans for this year you would have been interested to hear the overwhelming sentiment in favor of the Chautauqua course. We are all committed to hard study."



"Won't you let us report our Victoria Circle without waiting till next time," petitioned a Des Moines member. "We have sixteen members and meet every Thursday afternoon from two to four; that is we did but the lessons are so interesting that we have extended the time half an hour. Each month a leader and hostess is appointed, the leader writing out the program a week in advance and handing each member a slip of paper with her part noted. We sit around a long table and recite, read poems, etc., using the suggested programs as far as possible. Five of our members belong to the class of 1906 and expect to graduate at our own Chautauqua this summer. We have seven large Chautauqua Circles in the city. Our Victoria Circle is preparing for a Japanese evening to entertain the Eaton Circle. There will be Japanese songs, piano numbers, and a talk on Japan by Senator Dobson, who has spent a month in Japan and has just returned. The ladies of the circle will wear kimonos, carry fans and parasols, and serve tea in Japanese style." "I may add," said Pendragon, "that these Des Moines Chautauquans have arranged with a friend to supply the Y. W. C. A. with a set of THE CHAUTAUQUAN. Some of the girls have already read one or two years of the course and they attend the circles when they can."

"I want you to hear now from the club at Anadarko, Oklahoma, for they are a most hopeful organization and are doing some fine altruistic work. We expect before long to add them to the list of circles which have achieved libraries."

"I can't feel that we are worthy of any

special praise," remarked the Anadarko delegate, for we have simply lent a hand as we had opportunity. We are a little behind the other circles because last year we took only half of the Modern Europe course and are finishing it this year. Our real name is the Philomathic Club and we belong to both the State and National federations.

"We have no public library yet, so are crippled somewhat regarding works of reference—altho' several of us possess encyclopedias, etc. Our Club has taken an active part in municipal reform; and has also shown marked interest in our public schools:

"First: by having one of our members elected a member of the School Board.

"Second: by presenting the Public School with a beautiful flag on Flag Day.

"Third: by buying a set of Stoddard's Lecture Courses and placing it within the reach of the public.

"Fourth: by taking charge of the Territorial Traveling Library for the past four years, and now being allowed to use it as a local library, charging a fee of five cents for the use of a book, members of the club taking turns in caring for the reading room, etc.

"Our town is one of the newly organized county seats—sold at auction August 6, 1901. We have a population of about 3500, depending mainly on agricultural pursuits."

"Let us think over this last report carefully," said Pendragon; "it ought to suggest possibilities to many of us."



"Before we close," said a Montana reader, "may I suggest a scheme which some friends of mine have been trying in their study of Greek Art? They are not a C. L. S. C. Circle but are using our text book. They bought an extra copy or two, cut out all the pictures, mounted them, and at every meeting they have a review of the pictures as far as they have gone. Sometimes they require a member to take twenty or thirty of the pictures and arrange them in chronological order. Then again they are distributed and each member must give the name of the photograph and all the chief facts about it. They have guessing contests, taking the works say of Myron and Polyclitus alone and requiring members to identify them, pointing out the distinctive qualities of the sculptor. I speak of this because I know that many of the circles can't see casts, but can make a really delightful study of the subject by some such method as this. It has proved so with my friends who live in quite an isolated place."



Conducted by E. G. Routzahn

### Forest Features

"This is the forest primeval. The murmuring pines and the hemlocks,  
Bearded with moss, and in garments green, indistinct in the twilight,  
Stand like Druids of eld, with voices sad and prophetic,  
Stand like harpers hoar, with beards that rest on their bosoms.  
Loud from its rocky caverns, the deep-voiced neighboring ocean  
Speaks, and in accents disconsolate answers the wail of the forest."

### Irrigation

Irrigation is the artificial watering of the soil for the protection of crops.—*S. M. Woodbridge.*

The forest and water problems are perhaps the most vital internal questions of the United States.—*Theodore Roosevelt.*

There is no question now before the people of the United States of greater importance than the conservation of the water supply and the reclamation of the arid lands of the West, and their settlement by men who will actually build houses and create communities.—*Ethan Allen Hitchcock.*

### Trees in the City

The following from New York City schools tell their own story of need and of appreciation:

From a school in Rivington Street:

"I heard from Miss Lemlein that you had given us a tree to shade our playground.

"We had from every class one best boy and girl; they planted the tree while we sang.

"We thank you very much for the trouble, and we are very sorry because you were not with us on Arbor Day. Your little friend,  
"MAX STERN."

From the same school:

"We had Arbor Day songs and recitations and talked about the young little tree when we had company in the yard."

The tree referred to, dedicated to the memory of President McKinley, prompted these resolutions:

"Whereas, the Tree Planting Association has given us this tree to beautify our playground, We, the children of P. S. No. 88, resolve  
*First*—to love and take care of it.

*Second*—to plant trees, shrubs, vines and flowers, whenever and wherever we can.

*Third*—to send a letter of thanks to the Tree Planting Association."

Says the New York Tree Planting Association:

"Here are a thousand young hearts bestowing their affections on one little tree. Is there any one who is not touched with the pathos of it all?"

At the East Broadway school "forty policemen were required to keep back the crowd of spectators attracted to the place by the pretty ceremony" of the Arbor Day Planting.

A girls' class accepted the gift of a tree with the following lines:

"This tree, this precious little tree,  
The darling of our class shall be,  
And when to womanhood we grow  
And other children come and go,  
We'll tell them how, in May, sweet May,  
Long ago on Arbor Day,  
The children, all assembled here,  
With teachers, neighbors, friends so dear,  
Pledged from harm this tree to save,  
And tendered thanks to those who gave.  
So, to mark another President's fame,  
'John Quincy Adams' be thy name."

### Women's Clubs and Forestry

The chairman of the General Federation Forestry Committee, Mrs. Lydia Phillips Williams, announces that

"Thirty-seven State Federations have organized forestry committees and the remaining states will fall into line at their next annual

The topics covered in this department of THE CHAUTAUQUAN include the following: "Civics," September; "Education," October; "Household Economics and Pure Food," November; "Civil Service," December; "Legislation," January; "Industrial and Child Labor," February; "Forestry and Tree Planting," March; "Art," April; "Library Extension," May. These topics correspond to the plan for committee organization recommended by the president of the General Federation of Women's Clubs.

meeting. The chairmen are enthusiastically spreading the propaganda of tree planting and forest perpetuation.

"Three objects were recommended for State Federations to work for, viz.:—Organization of a 'Department of Forestry' and the appointment of a technically trained forester in every state.

"Secondly—Introduction of some instruction in forestry into every school.

"Thirdly—The creation of State Forest Reserves.

"The General Federation, it was stated, should support legislation looking to the securing of Federal Reserves in the Southern Appalachian Mountains and the purchase of the two Calaveras Groves in California.

"The increasing interest of the clubs in highway tree planting was reported and the initiative of the Thursday Club of St. Paul in getting the school children to purchase and plant fruit trees on Arbor Day was emphasized."

## Tree Planting Club for Staked Plains

The tree planting club on the Staked Plains in the Panhandle of Texas appears to be an accomplished fact.

When a forester from the Department of Agriculture attended the farmers' congress at Amarillo last August, the suggestion was made that the people organize a club for the purpose of establishing groves of trees on their farms. This region is naturally treeless, but there is every reason to believe that certain species of trees will grow if they are properly planted and cared for. The people of the section have shown such interest in the proposition that the association has already nearly 600 members. It is proposed to organize local divisions in each of the towns and spread the idea throughout the whole Panhandle.

The definite objects of the club are to find out what kinds of trees are best adapted to the region and how they shall be planted, and to obtain the necessary material in the most advantageous way. The Forest Service has agreed to send a competent man to advise the people on all these points, and when definite plans for planting shall have been made, the individual members will combine and purchase their stock in large quantities from the nurserymen.

Every farmer in the western country recognizes the value of trees about him, and there is no better evidence of the interest of the people in any practicable plan for the establishment of groves in that section than this movement in Texas.

The club idea has been followed for the furtherance of many other projects, but this is perhaps the first time that it has been brought to the advancement of rural tree planting. As an encouragement to other sections to work in the same way, the Forest Service at Washington directly offers to furnish expert advice whenever a community shall organize a club of this kind and indicate its desire to establish tree plantations.

## The Study of Trees

I like to think of it thus: that I have just gotten *up* to the trees, to my own everlasting good! God has had them here for us, ever since Eden days, but we have groveled and not raised our eyes. Now some are turning a little heavenward, to take in more of this old, new knowledge that has been waiting all these years for our careless eyes and our half-closed minds. And we are finding many things beyond leaves and flowers. . . .

Of the wakening of the spice-bush, with its aromatic little primrose flowers; of the service-berry's maltese crosses of white, contrasting with the purple-black of the papay; of the vast family of thorns, with bulbs and flowers that defy classification; of the sly incoming of the weeping willow's bloom on drooping wands above our heads; of all these, less common, and less easily seen therefore, I do not speak. It is the happenings about our city homes and in our city parks, unsuspected for the most part, that I would mention, feeling sure that the interest thus awakened will not easily be checked or satisfied. . . .

Have I said anything that will turn some keen *Outlook* eyes to the tree buds this spring? I hope so, and I commend to all the tree people a consideration of

winter buds while winter holds, sure that a spring fascination will follow. Cut a few twigs from any near-by tree, place them in a wide-mouthed bottle filled with water, let the sun shine through a window upon the combination, and there will soon be "something doing" to prove that spring is close by.

May I add words of warning? There is no surer way of preventing the good things of the awakening time of the trees than to leave them undefended against the ignorance, the cupidity, or the real viciousness of the so-called "trimmer," whose ministrations are nearly one hundred per cent. abominable, or of the electric lineman, who knows nothing more than his orders to clear a path for his wires and poles—the latter themselves poor perverted trees! . . .

Fools are we, and blind as well, until we set the seal of legal protection on every tree yet left us, heal and repair those already ravaged (and wonders have been done in this work), and make it impossible for the electric "utilities" of any kind, in any place, to chop and hew and slash regardlessly at the trees sent by God for the healing of the nations. Just as blind and foolish are we when we yield to the appeal of the ignorant vandal who poses as a tree-trimmer, leaving as evidences of his "skill" denuded branches and nearly headless trunks.—"*The Awakening of the Trees*," in *The Outlook*.

### A Timely Word

"We must give up Christmas trees."—Mrs. Warren Higley, Chairman of New York Forestry Committee, in the December Bulletin.

In the "Vaterland," the very cradle of the custom, it has been decreed that the Christmas tree must "come," not "go." Therefore on the mountain slopes may be seen, it is said, rows of young trees planted each year to take the place of those which have gone to the happy homes to celebrate the coming of the Christ Child. Would not a like method solve the problem for us? Ordinarily, no thrifty American would

calmly exhaust his present resources with no provision for replenishment. Why this short-sighted, shiftless, and destructive policy toward our trees?

Thus writes S. Elizabeth Demarest, of the New Jersey Federation of Women's Clubs, in *The Federation Bulletin*.

### Correlated Committees

The president of the General Federation of Women's Clubs, Mrs. Sarah S. Platt-Decker, is urging that federations and clubs generally organize their committee work in harmony with the list of topics at the foot of the first page of this department.

"It is not expected," says Mrs. Decker, "that each club would have a committee of three or five upon each subject, but that each club would have, perhaps, one member to whom the Federation circular would be assigned, that member to read, digest and present to the club, and then reply, so that the chairman of the Committee for the General Federation would feel the pulse, so to speak, of even the smallest club.

"The modus operandi at present, for the most part is this: Take, for example, the first committee, speaking alphabetically, of the General Federation. The chairman of the Art Committee sends out a circular to each club and State Federation. It is received by the respective presidents, sometimes read to the Executive Board, sometimes pigeonholed, and sometimes thrown in the waste basket. In a majority of cases no reply is even thought of to the chairman, who has prepared the circular with much cost of time and money. What we desire, is that every State Federation shall have a committee to correspond with the committees of the General Federation, that these State Committees shall keep in touch with the work of the clubs connected only through the State with the General Federation, reporting to the latter for each State Federated Club. That the individual club should have, also, committees in harmony with the standing committees of the central organization, even though it may be only one woman for each subject."

"Mass meetings" have a mission to perform only in times of crisis. The regular meetings of existing clubs and societies offer the most practicable opportunities for effective general propaganda. The chief hope of reaching the men is the parlor conference which brings together by invitation a fairly congenial group of men and of women. A small gathering in a sympathetic home is worth much more to

the cause than would a considerably larger gathering patronized by a "free show" element. An attractive program would include a paper or talk followed by frank questioning.

Forestry laws—like other laws—are of no avail if not enforced. Securing legislation is but the first and least important step. The application or enforcement affords the real test.

The General Federation of Women's Clubs meeting in St. Paul, May 30 to June 7, will discuss the entire range of Civic Progress topics making it the leading civic convention to be held this year.

In October a beautiful and fitting memorial was dedicated at Nebraska City, Neb., to J. Sterling Morton, founder of Arbor Day and father of the tree planting idea in this country. "On either end of the broad granite base, immediately in front of the pedestal is a stone bench on the end of which appears Mr. Morton's well-known motto: 'Plant Trees'." \*

The California Promotion Committee, principally a commercial body, is also giving much attention to tree planting. The Committee is circulating "Street Trees in California" and has advised, says *Club Life*, "that tree planting clubs be formed which have permanent life, and that the trees planted each year follow a specific design from the beginning. All the streets of a city cannot be planted to trees in one, or in ten years, but if a plan be decided upon in the beginning and followed conscientiously through all the succeeding years, the coming generations will rise up and call the tree planting clubs blessed. The Committee of San Francisco will take pleasure in assisting clubs in the work of designing plans to be followed."

It is quite probable that in connection with libraries, museums, or certain special exhibitions, a graphic showing of forest needs and possibilities could be

made. The following is a portion of the classification of exhibits recently shown in Boston by the New England Forest, Fish and Game Association: Tree culture, forest botany, collections of seeds, insects injurious to trees, needful woods, forest industries, instruments used by foresters and lumbermen.

The program announced for the Canadian Forestry Convention includes the following interesting list of topics: The nation and the forest; forestry in relation to agriculture and irrigation; the forest and the lumber and pulp industries; the relation of our forest to our other industries: railways, water-power, mining, building trades, wood-working manufacture, scientific forestry and forestry education.

## Hints and Helps

News "copy" on municipal administrative betterment "ready made" for editorial use is supplied without charge at the National Municipal League office, North American Building, Philadelphia.

*The Real Estate News*, Chicago, has a department in which is classified "the local news of the city in such a manner that the resident of each ward may be able to find the item of special concern to himself." The official doings of aldermen, with municipal and neighborhood improvements occupy most of the space.

The National Municipal League, North American Building, Philadelphia, sends out an editorial "clipping sheet" which contains one article under the following heading:

"Women and Municipal Reform. A Daily Newspaper Acknowledges Their Help in a Great Campaign—A Woman's Magazine Warns Them."

The chairman of the Civics Committee of the Connecticut Federation of Women's Clubs recently reported the following lines of work:

"Prevention of tuberculosis, school gardens, raising of flowers by children for prizes, village improvement, beautifying of railway

\**Park and Cemetery.*



waiting stations, erection of flagpoles, buying refuse cans, petitions for public parks and purchase of public playgrounds."

Those who wish to give information concerning lecturers, entertainers, class leaders, etc., or who wish to secure such information should address Miss Helen A. Whittier, 1382 Beacon Street, Boston, editor of the Federation Directory of Club Speakers and Entertainers.

The table of "Boston Lectures," published monthly in *The Federation Bulletin* suggests that some one should compile and publish regularly a list of all free or paid lectures to be given before any audiences in the city.

Two assured antidotes may be recommended for the anti-woman's club utterances of well meaning but uninformed "influential citizens." One is a day at a state federation meeting; the other a copy of *The Federation Bulletin*. Either of the two will engender respect, sympathy and hope. *The Federation Bulletin* has but one or two equals as an "official organ."

The eighth biennial convention of the General Federation of Women's Clubs is announced for St. Paul, May 30 to June 7, 1906. There is expectation of an unusually strong program supplemented by illustrative exhibits. Nearly the entire program, save the recreative features, will be grouped under the series used in the Civic Progress Programs so that the gathering will be practically a civic improvement convention more largely attended and more representative of actual achievement than any avowed "improvement" meeting held at any time. It would be well worth while for organizations to have representatives present.

The idea of a representative civic council which has been advocated in this department is receiving practical exemplification in Pittsburg. The Civic Club of Allegheny County has invited a group of influential organizations to send delegates to a committee or council which will consider the needs of Pittsburg and Allegheny in a large way.

The same principle of broad representation of interests is being put into actual operation in working out neighborhood problems in Chicago. Supplementing the lectures and entertainments conducted weekly in the South Park field houses the Municipal Museum of Chicago is organizing representative committees for service in connection with all of the houses. Already this plan gives promise of widespread results. The idea is simple, and adaptable for use in various gatherings.

## Municipal Betterment

The year just closed is to be credited with deeply significant developments touching the "reform" or betterment of municipal administration.

The new year opened with a conference called by the Municipal Voters' League and the City Club of Chicago. Several score of delegates were present from the leading non-partisan municipal betterment clubs throughout the country.

The conference was confined to the following broad but vitally important question:

The extent to which municipal elections should be separated from national party politics and the control of national political parties, and the best means by which such separation as may be deemed advisable can be brought about.

The following topics were taken up:

*First*—That municipal elections should be held upon a different date from that upon which state and national elections are held.

*Second*—That it should be made impossible to vote a straight party ticket by a single mark or cross upon a ballot, and that the pure Australian ballot with the names of the candidates arranged in alphabetical order should be adopted. This might be accompanied with the requirement that all nominations to municipal offices should be by petition, leaving all parties which may desire to participate in municipal elections free to nominate their candidates by petition with appropriate party designation on the ballot.

*Third*—The reduction of the number of elective municipal officers as far as possible, perhaps to alderman and mayor.

*Fourth*—The granting of a large degree of municipal home rule, subject only to broad statutory safeguards and limitations so that municipal elections will turn upon live issues of real importance to the citizenry of the respective municipalities.

*Fifth*—That a practical and efficient civil service reform should be obtained.

The gathering was sane, optimistic, and eminently practical as evidenced by the following resolutions:

Whereas, the vast growth of American cities has brought with it a series of problems peculiar to congested population, and most of which have no possible connection with the general politics of the nation; and

Whereas, These problems, moral, social, and economic, can only be solved by the intelligent, unhampered, direct attention of the communities interested; and

Whereas, Prior to the accomplishment of the great tasks set before the cities there is need that all unnecessary obstacles be removed and all steps be taken that may lead to simplification of elections:

Now, therefore, We, the delegates representing militant non-partisan organizations working for the improvement of city government in America by practical participation in municipal politics, assembled in conference at Chicago, January 11 and 12, 1906, in the name of the United Cities of America, declare the following:

We hold that the lines of cleavage in municipal politics have no relation to the lines of cleavage in national politics.

We hold that the intrusion of national politics in municipal government brings with it issues absolutely foreign to the proper functions and reasonable aspirations of the national parties, and, others which are alien to the interests of the municipalities, thereby tending to degrade the national parties and seriously injure city government.

We further hold that more efficient means should be provided whereby the will of the majority of the people deliberately formulated and expressed should control municipal policies.

We further hold that there is great need of fixing direct responsibility of municipal officials to the people and of reducing to the lowest practicable number the city offices to be filled by election.

We further hold that the merit system of appointment has demonstrated, wherever honestly applied, that it tends to result in the selection and retention in office of a higher grade of men than are obtained by other means; that it opens the public service as an honorable career, free from the distractions of politics and that it tends to relieve the citizens from the possibility of tyranny by office holders.

Holding the propositions advanced to be self-evident in theory and amply demonstrated in practice, we, therefore, now urge in the interest of better municipal conditions:

First. That cities should be granted the largest possible measure of home rule, subject only to such general statutory safeguards and restrictions as may be necessary to protect the general interests of the state as distinguished from the local interests of the municipality.

Second. That the party column on the ballot should be abolished; that the names of candidates for a single office should be printed on

the ballot under the designation of that office, and that it should be made impossible to vote a straight party ticket by a single mark or cross.

Third. That municipal nominations and elections should be completely separated from state and national nominations and elections and should occur at different times. And that nominations for all municipal offices be made by petition or by an efficient method of direct primaries.

Fourth. That the number of elective municipal officers should be reduced as far as possible always preserving the right to elect members of the municipal legislative body or city council.

Fifth. That the merit principle should be applied to all departments of city administration under practical and efficient civil service laws.

In conclusion, this conference, realizing the vital importance of the successful solution of the municipal problems now confronting us, earnestly hopes that consideration and discussion of them may continue and to that end urges the formation of more organizations devoted to local issues which shall coöperate in all practical ways to secure the enactment of laws embodying the principles outlined.

The next step is to take advantage of the publicity gained for this conference and the new civic interest aroused. In different cities. To this end clubs, circles, commercial bodies, etc., are urged to discuss the Chicago platform as outlined above. An energetic committee can readily secure the coöperation of local leaders in a public conference which may be made an echo of the Chicago gathering.

## Civic Progress Programs

### FORESTRY, IRRIGATION, TREE-PLANTING

#### I

Paper: Forestry an Economic Question.

Book Review: North American Forests and Forestry, Ernest Bruncken; The Primer of Forestry, Gifford Pinchot.

Report: By a Committee on Forest Conditions and Problems in This State.

Application: What Can the Club or the Club Members Do?

#### II

Paper: What the Government Is Doing for Irrigation.

Book Review: Irrigation in the United States, F. H. Newell; Irrigation Institutions, Elwood Mead.

Summary: Irrigation, in United States Census, 1900.

Reading: Selections from The Land of Little Rain, Mrs. Mary Austin.

## III

Paper: The Study of Trees and Forests.

Report: By a Committee on a Policy Governing the Planting and Preservation of Trees in This City.

Paper: The Relation of Trees to the Welfare of Towns and Cities.

Brief Paper: Organizations and Sources of Information.

## IV

Roll-Call: What Is Your Favorite Tree, and Why?

Definitions: Forestry, irrigation, tree-planting, reclamation, forest reserve, etc.

Correlation: What Is Relation of This Month's Topics to Other Topics of the Year?

Visits: Visit museums, nurseries, etc., making due preparation in advance.

Question Box: For questions concerning any phase of the subject.\*

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Western Kansas Irrigation Association.

Committee on Arid Lands and Irrigation, National Association of Agricultural and Vehicle Manufacturers, C. G. Rowley, chairman, Jackson, Mich.

Iowa State Drainage Association, W. H. Stevenson, State Agricultural College.

Western Society of Engineers, Chicago.

Texas Cattle Raiser's Association, J. A. Kemp, Wichita Falls, Texas.

Nebraska State Board of Irrigation, Lincoln, Neb.

State irrigation officials.

State experiment stations.

The above list will illustrate the variety and extent of irrigation organization.

Address the following at Washington:

Senate Committee on Irrigation and Reclamation of Arid Lands.

House Committee on Irrigation of Arid Lands.

Hydrography and Reclamation Division, Geological Survey.

Irrigation Investigations, Office of Experiment Stations.

## What To Do

See suggestions in Survey of Civic Betterment, CHAUTAUQUAN, Nov., 1904.

In dealing with business men and legislators avoid confusion of aesthetics and sentiment with essentially economic aspects of forestry and irrigation.

Get acquainted with the free government publications and help in getting readers for them.

The following is from the forestry chairman of the General Federation of Women's Clubs:

#### HOW CLUBS CAN HELP THE MOVEMENT

By learn what forestry stands for and the far reaching effect of forest influences.

By studying the special needs of each locality and passing on the information.

By actively supporting or initiating legislation that tends to maintain the forests and by opposing wasteful methods of lumbering.

By using influence for repeal of stone and timber act and lieu land law which make possible the robbing of the forest domain.

By creating public sentiment against wholesale slaughter of trees at the Christmas season.

By cooperating with Civic Committees to obtain the planting of shade trees along the streets and highways.

By planting memorial and anniversary trees and assisting in Arbor Day exercises.

By having midsummer forestry meetings and tree parties.

## An Arbor Day Leaflet

A very practical, valuable little leaflet entitled "Arbor Day," written by Warren H. Manning, has been issued by the Department of Outdoor Art of the American Civic Association. Mr. Manning advocates the care and planting on Arbor Day of long lived "Record Trees," "Memorial Groves," "Memorial Gardens," and "Memorial Landscapes," believing that these contribute more to the pleasure of succeeding generations than do monuments of stone. One bit of Arbor Day advice is particularly valuable:

Remember that it is far better to give permanent, watchful and intelligent care to the trees already existing, or planted on Arbor Day, than to constantly set out and neglect new trees. Trees respond quickly to care, and to see that one which has been neglected is properly cared for, guarded from injurious insects, furnished with fertilizer, protected from electric wires, and otherwise intelligently handled and appreciated, is a very commendable work.

That such "commendable work" may be intelligently carried on by others than specialists, the author contributes a tree diagram showing the right and the wrong way to perform simple tree surgery. This diagram is explained and reinforced by a short and simple body of directions.

## Trees on University Grounds

In his recently published autobiography the Hon. Andrew D. White, referring to his work at the University of Michigan in the early '60s, says:

## Survey of Civic Betterment

The 'campus,' on which stood the four buildings then devoted to instruction, greatly disappointed me. It was a flat, square enclosure of forty acres, unkempt and wretched. Throughout its whole space there was not more than a score of trees outside the building sites allotted to professors; unsightly plank walks connected the buildings, and in every direction were meandering paths, which in dry weather were dusty and in wet weather muddy. Coming, as I did, from the glorious elms of Yale, all this distressed me, and one of my first questions was why no trees had been planted. The answer was that the soil was so hard and dry that none would grow. But examining the territory in the neighborhood, especially the little inclosures about the pretty cottages of the town, I found fine large trees and among them elms. At this, without permission from any one, I began planting trees within the university inclosure; established on my own account, several avenues; and set out elms to overshadow them. Choosing my trees with care, carefully protecting and watering them during the first two years, and gradually adding to them a considerable number of evergreens, I preached practically the doctrine of adorning the campus. Gradually some of my students joined me; one class after another aided in securing trees and in planting them, others became interested, until, finally, the university authorities made me 'superintendent of the grounds,' and appropriated to my work the munificent sum of seventy-five dollars a year. So began the splendid growth which now surrounds those buildings. These trees became to me as my own children. Whenever I revisit Ann Arbor my first care is to go among them, to see how they prosper, and especially how certain peculiar examples are flourishing; and at my recent visit, forty-six years after their planting, I found one of the most beautiful academic groves to be seen in any part of the world.

Two important checks upon the consumption of forest timber are promised by the movement now gaining ground among railroad men and farmers to raise their own timber. The railroads are making extensive plantings, sometimes along the roadway, of trees which make good railroad ties and telegraph poles, and the farmers are planting trees which make good fenceposts. Quick growing trees such as the hardy catalpa and the black locust are the most favored. Western farmers who have

raised catalpa forests have found them very good investments.

An interesting report from the Pennsylvania Department of Agriculture suggests a very profitable means of reforesting denuded mountain sides. The report is based upon the results achieved by a Pennsylvania agriculturist in planting some four hundred acres of his waste mountain land with chestnut trees. Although only recently past the experimental stage enough has been done to demonstrate the vigorous growth of a very prolific variety of chestnut. In this country the possibilities of chestnuts and chestnut flour as food have hardly been appreciated as yet. But such experiments as that in Pennsylvania indicate great future developments. The reforesting of waste mountain side with any hardy tree should prove itself a profitable undertaking, but when the trees have also a crop value there seems a possibility of a new industry.

In addition to the quantities of printed information furnished by the Department of Agriculture to all who are interested in any aspects of tree growing, the Bureau of Forestry will give individual attention to all persons who desire to do any considerable amount of the planting. Where conditions are not unusual, detailed information sent to the Bureau of Forestry will elicit a planting plan. Where the Bureau is not fully informed, or conditions are unusual, a government expert will carefully examine the proposed site before drawing up the planting plan. This plan contains full instructions as to the kinds of trees to be planted, the preparation of the ground, the spacing of trees, etc. The owner of the land agrees to pay the necessary expenses incurred in the expert's examination, but this charge is waived in many instances, for when the work is considered a valuable example in forestry the Forestry Bureau itself stands the expense.

The Chicago Metropolitan Park Report for 1904 recommends the acquisition of large park areas in the still wooded sections along the lake shore and the Desplaines river valley near Chicago. Conservative estimates for the city's increase in population indicate that land now used for farms, or still covered with forest growth, must soon be the center of a populous district. The remoter suburbs lying beyond this belt will soon join with the expansion of the city. To acquire a ring of park around the present densely populated region while it may still be obtained at a moderate price and while it still contains natural timber difficult to replace, is obviously only to exercise reasonable forethought. A park so acquired will be in the nature of a forest park, for the woodland, either of original forest or more often of second growth, is of considerable extent and may be supplemented by judicious planting.

Good work has been done by the municipal tree planting commission of Newark, New Jersey, which was appointed in October, 1904. Its report shows that more than 750 fine trees have been planted. Besides planting trees, the commission has seen to it that the fine elms in the several small parks in the center of

Newark are not devastated by scale or insects. The length of street planted on both sides is estimated at five miles. The cost of the trees was assessed on the property owners. None of them objected, and all appeared to like the idea of having good shade trees in front of their buildings. Property owners who desired to plant trees on their own responsibility were encouraged and assisted in making selections by the commission. About one-third of the entire number of trees set out are elms, either of the American or Norway sort. There were many linden and poplar trees planted also.

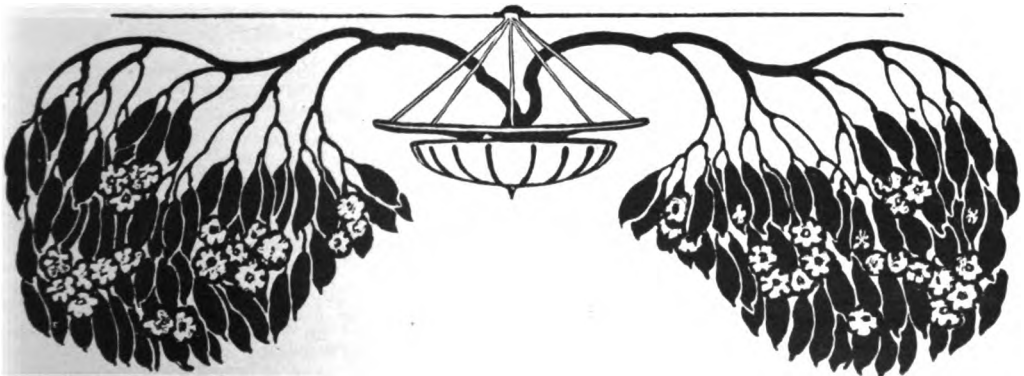
Following a policy of municipal improvement, mentioned previously in *THE CHAUTAUQUAN*, Los Angeles, California, has now taken up the subject of forestry in connection with the utilization of Griffith Park, a waste, brush land of about 3,000 acres, adjoining the city. In conjunction with agents of the United States Bureau of Forestry, plans have been perfected for having a town forest preserve, following the example of European cities. The intention is to make it a place for the recreation and the enjoyment of the people as well as a commercially valuable asset, it being thought

that the timber cuttings, under scientific management, will more than pay the cost of maintenance.

The attention of the American people is being focussed more and more upon the conservation of our timber supply, and the experiment of Los Angeles will be eagerly watched by all friends of the movement; and especial interest will be enlisted from the fact that Los Angeles is the pioneer among American cities in entering the field of forestry.

The Bureau of Forestry has undertaken the preparation of a working plan for the 10,000-acre tract of the Mount Pleasant Hotel Company, in New Hampshire. The forests on these lands have been heavily cut, and the company desires to put them in the best possible condition both for the benefit of the forests themselves and for the scenic effects.

The *Free Press*, of Mankato, Minn., declares: The action of the Council in voting to have trees planted at city expense on boulevards where the streets have been curbed, guttered and boulevarded is a step forward in Mankato's progress.



# News Summary

## FOREIGN

January 2.—All Poland appears to be in revolt.

3.—A severe famine is reported in North Japan.

4.—Joseph Chamberlain, addressing a mass meeting, is howled down by his audience and compelled to leave the hall. Russian troops after hard fighting take a factory at Riga defended by revolutionists. Eight thousand Chinese students in Japan have struck because of the government's attempt to put them under federal supervision.

5.—A new Japanese cabinet is announced.

6.—Ecuador is declared in a state of war; revolutionists hold two provinces.

8.—British Parliament is dissolved.

9.—Japanese ministry at Berlin is raised to an embassy. M. Doumer is reelected president of the French chamber of deputies. A general revolt in Siberia is feared.

10.—The governor-general of the Caucasus resigns.

13.—Mr. Balfour is defeated for Parliament at Manchester by liberal majority of 2,000.

14.—France severs relations with Venezuela.

15.—Elections in England indicate a liberal landslide; out of seventy-six seats the liberal government and the labor party secured sixty-two seats.

15.—Three Chinese are executed at Chefoo for murdering a German and French military attache at Port Arthur.

16.—Moroccan conference holds its first session at Algeciras, Spain; it is marked by a spirit of conciliation. John Burns, English labor leader, is reelected to Parliament.

17.—Joseph Chamberlain and seven candidates of his faction are reelected at Birmingham. M. Fallieres, president of the senate, is elected president of France.

18.—Venezuelan charge d'affaires in France is given his papers and escorted to the Belgian frontier. Delegates to Moroccan conference agree that trade in contraband arms in Morocco must be stopped.

19.—Tokyo reports that 680,000 workmen are starving in Japan.

22.—The Brazilian war vessel *Aquidaban* sinks as the result of an explosion in her powder magazine; 212 persons are killed and 36 injured.

22.—The anniversary of Bloody Sunday in St. Petersburg, 1905, is celebrated by Socialists all over the world.

26.—Fresh mutinies are reported at Vladivostok.

29.—President Castro of Venezuela is preparing for war.

30.—Frederick VIII is proclaimed King of Denmark.

## DOMESTIC

January 2.—James W. Wadsworth, Jr., is given Republican nomination for Speakership in New York Assembly, defeating the Odell forces. Judge Thomas H. Paynter of Kentucky is nominated to succeed Senator J. C. S. Blackburn. Grover Cleveland accepts the post

of arbitration and rebate referee to the Equitable, Mutual, and New York Life insurance companies.

3.—A resolution is introduced in the New York Assembly calling upon Senator Depew to resign; after debate it is withdrawn temporarily. Vice-President Orr of the New York Life Insurance Company succeeds John A. McCall as president.

4.—Jacob H. Schiff, banker, predicts a panic if currency is not made more elastic. Senator La Follette of Wisconsin takes his seat.

7.—Battleship *Kentucky* is accidentally rammed by the *Alabama* and seriously injured.

10.—Secretary Taft defends canal management recently criticized by Poultney Bigelow.

12.—The Imperial Chinese Commission arrives in San Francisco.

13.—Carlos F. Morales who recently resigned the presidency of San Domingo, arrives in Porto Rico.

15.—General Chaffee resigns as chief of staff of the army and will go on the retired list February 1.

16.—New York Senate votes down resolution calling for resignation of Depew. United States House passes Philippine tariff bill which virtually provides for free trade with the islands. Panama Canal Commission decides to build the canal on the contract system.

17.—Three midshipmen are dismissed from Annapolis for hazing.

19.—Luke E. Wright is selected as first United States Ambassador to Japan; General Wright will be succeeded as governor general of the Philippines by Henry C. Ide, vice-governor; on June 1, James F. Smith will succeed Mr. Ide.

20.—Joseph H. Choate, Horace Porter, and Judge Rose of Little Rock, Arkansas, are named as delegates to next Hague peace conference.

22.—John D. Rockefeller gives \$1,450,000 to the University of Chicago.

25.—Statehood bill passes the House and goes to the Senate.

26.—President Roosevelt makes public correspondence concerning attempt of Chicago packers to influence public opinion by bribing. Norman Hapgood, editor of *Collier's Weekly*, is acquitted of the charge of libel upon which he was sued by Colonel Mann, editor of *Town Topics*.

27.—Colonel Mann is arrested on charge of perjury based on his testimony offered in recent libel suit.

30.—Senate passes consular bill providing for reorganization of the service. Debate on railway rate regulation opens in the House.

## OBITUARY

January 10.—William Rainey Harper, President of the University of Chicago.

16.—Marshall Field, merchant.

22.—George Jacob Holyoake, founder of co-operative societies in England.

25.—General Joseph Wheeler.

29.—King Christian of Denmark.



**THE RIDER OF THE BLACK HORSE.** By Everett T. Tomlinson. Illustrated. pp. 387. 6x8 $\frac{3}{4}$ . \$1.50. Boston: Houghton, Mifflin & Co.

Boys and girls who are fond of adventure will find this series of hair-breadth escapes as thrilling as they can wish. As usual in stories of this kind, the British guerilla, who is the villain of the piece, is successfully thwarted by the hero and the heroine. C. H. G.

**THE QUATRAINS OF ABU'L-ALA.** Translated by Ameen F. Rihani. pp. 144. 6x8 $\frac{1}{2}$ . \$1.25 net. New York: Doubleday, Page & Co.

These quatrains in the Fitzgerald verse form remind the reader strongly of Omar Khayyam. In thought the two are similar but for the important difference that whereas Omar, unable to solve the riddle of the universe, sought consolation in wine, Abu'l-Ala was more of a stoic, looking life grimly in the face despite his inability to understand it. There is as well a bolder note of protest, both political and religious, against existing institutions. Although there are a number of beautiful figures in this English version, the whole does not compare as poetry with the Rubaiyat of Fitzgerald with which it naturally challenges comparison. There is here shown no such sustained mastery of verse as characterizes the English poet's translation, or, better, adaptation. C. H. G.

**THE LITTLE VANITIES OF MRS. WHITTAKER.** By John Strange Winter. pp. 299. 4 $\frac{3}{4}$ x7 $\frac{1}{2}$ . \$1.00 net. New York: Funk & Wagnalls Co.

Those who think the books of John Strange Winter interesting will find this book hardly up to her usual standard. C. H. G.

**MAKERS OF THE AMERICAN REPUBLIC.** By David Gregg. pp. 527. 5x7 $\frac{1}{2}$ . \$2.00. New York: E. B. Treat & Co.

"Makers of the American Republic" is a series of historical lectures on the early colonists—Virginians, Pilgrims, Hollanders, Puritans, Quakers, Scotch, and Huguenots. The articles are from the pen of David Gregg, D. D., President of Western Theological Seminary, Hon. W. W. Goodrich, Presiding Justice of the New York Supreme Court, and Dr. Sidney H. Carley, Jr., Secretary of the New York Historical Society. The book is full of interesting and helpful historical data and treats with clearness and vividness the various elements that have gone into the warp and woof of our national character.

**A HEALTH PRIMER.** By Walter M. Coleman. Illustrated. pp. 189. 5x7 $\frac{1}{2}$ . \$.35. New York: The Macmillan Co.

In this book for elementary pupils the author hopes, as he says, "to encourage a love of health and strength, simple living, and respect for the sacredness of natural instincts." Some of the little lessons by which he attempts to give knowledge of the first principles of hygiene are in the nature of stories, others are descriptions of bodily functions and explanations of the ends which they serve. The book is made of greater practical use by occasional short chapters of review questions, and by interesting illustrations and diagrams. C. H. G.

**THOUGHTS FOR THE OCCASION.** By Franklin Noble. pp. 576. 5 $\frac{1}{4}$ x7 $\frac{3}{4}$ . \$2.00. New York: E. B. Treat & Co.

A book unique in its object and scope is called "Thoughts for the Occasion." In it Dr. Franklin Noble, formerly editor for the *Treasury Magazine*, comprises much valuable information concerning the origin, history and growth of various fraternal and benevolent societies, such as the Freemasons, Odd Fellows, Royal Arcanum, and several others which enroll six millions of persons in America. The author dates the fraternal idea from the eighteenth century. Even such societies as the Knights Templars which boast of a remote ancestry experienced a renaissance at that time, while many others such as the United Ancient Order of Foresters, Improved Order of Red Men, and Ancient Order of Red Men, were born in that century. This repository of historical data and facts will be found helpful to public speakers before the various fraternal orders and societies.

**THE DEVIL'S TEA-TABLE.** By Lu B. Cake. Illustrated. pp. 195. 6 $\frac{1}{2}$ x9 $\frac{3}{4}$ . New York: L. B. Cake.

"The Devil's Tea Table" is the striking title of a book of poems by Lu B. Cake, poet and popular song writer. "The Devil's Tea Table" is a table shaped rock, almost as large as a man's house, in Ohio, on which the author played in his boyhood days. It is made the subject of one poem, hence the name of the book. There are about seventy poems in this unique book, written in every variety of style, rich in thought, pure and refreshing in moral



tone. The poem, "Memorial Day," is a tender expression of the sentiment of Decoration Day, instinct with patriotism and love. The character sketches and dialect studies which form a large part of the volume are gracefully done and move the reader to laughter and tears. The family circle will find this book interesting and wholesome reading and the impersonator will find in it many entertaining sketches that will prove serviceable.

**ROOF AND MEADOW.** By Dallas Lore Sharp. Price \$1.50. New York: The Century Co.

Among the most beautiful as well as authoritative of recent nature books, there is none that should be more carefully received than this attractive book of birds.

Mr. Sharp is a student of the feathered tribe under all conditions in which he has opportunity to observe them. Not merely in the country but in the town as well, he writes of our feathered friends in a delightfully instructive and entertaining manner.

**IN THE NAME OF LIBERTY.** By Owen Johnson. Frontispiece. pp. 406. 5x7 $\frac{3}{4}$ . \$1.50. New York: The Century Co.

The chief defect of this not uninteresting novel is a weakness in plot construction. There are five characters with only superficial connections, who divide the interest of the reader. The story skips from one situation to another in an aimless way, and finally ends with the death of the heroine—one of the last victims of the Terror. One lays down the book with a confused recollection of scattered incidents all probable and true enough, but not worked into an artistic whole. It is not sufficient in writing a novel about the French Revolution to give some new aspects of the Reign of Terror. A novel is first of all a story; not an historical document. "In the Name of Liberty" offers little that is new from the historical standpoint alone.

C. H. G.

**THE LITERARY SENSE.** By E. Nesbit. pp. 324. 7 $\frac{3}{4}$ x5 $\frac{3}{4}$ . 12 mo. \$1.50. New York: Macmillan Co. 1903.

The "Literary Sense" is a volume of clever short stories, mostly of people who are troubled with a sense of the proper "literary" way in which to meet situations in real life. This sense for the conventional which restrains direct, simple action results in some interesting situations. If one can deduce a moral from these stories it would seem to be: naturalness and directness are better aids in meeting real situations than an artificial restraining sense of how other people have met situations of a like kind. One will enjoy the book best, how-

ever, without looking for a "moral," which is probably in itself a perverted "literary" attitude.

C. H. G.

**A HISTORY OF THE UNITED STATES.** By Edward Channing. Vol. I. pp. 550. 9x6. New York: The Macmillan Co.

So many comprehensive histories of the United States in several volumes are announced in these days that one is puzzled to follow them. Among the numerous authors who are launching these ventures, it is a pleasure to note that so reliable a scholar as Professor Channing of Harvard University is included. The first volume of his "History of the United States" (The Macmillan Company) covers the period from the discovery of the New World to the year 1660. He treats of the colonists not as a people dwelling apart from the rest of the civilized world, but as reflecting the life of the Old World. His treatment is both scholarly and interesting and his notes voluminous and enlightening. The reader who possesses this and the later volumes of Channing's History may feel sure that he has a dependable, scholarly, and popular history of his country.

E. E. S.

**CITY GOVERNMENT IN THE UNITED STATES.** By Frank J. Goodnow. pp. 315. 6 $\frac{1}{4}$ x8 $\frac{3}{4}$ . New York: The Century Co.

**TERRITORIES AND DEPENDENCIES OF THE UNITED STATES.** William Franklin Willoughby. pp. 330. 7x5 $\frac{1}{4}$ . New York: The Century Co. 1905.

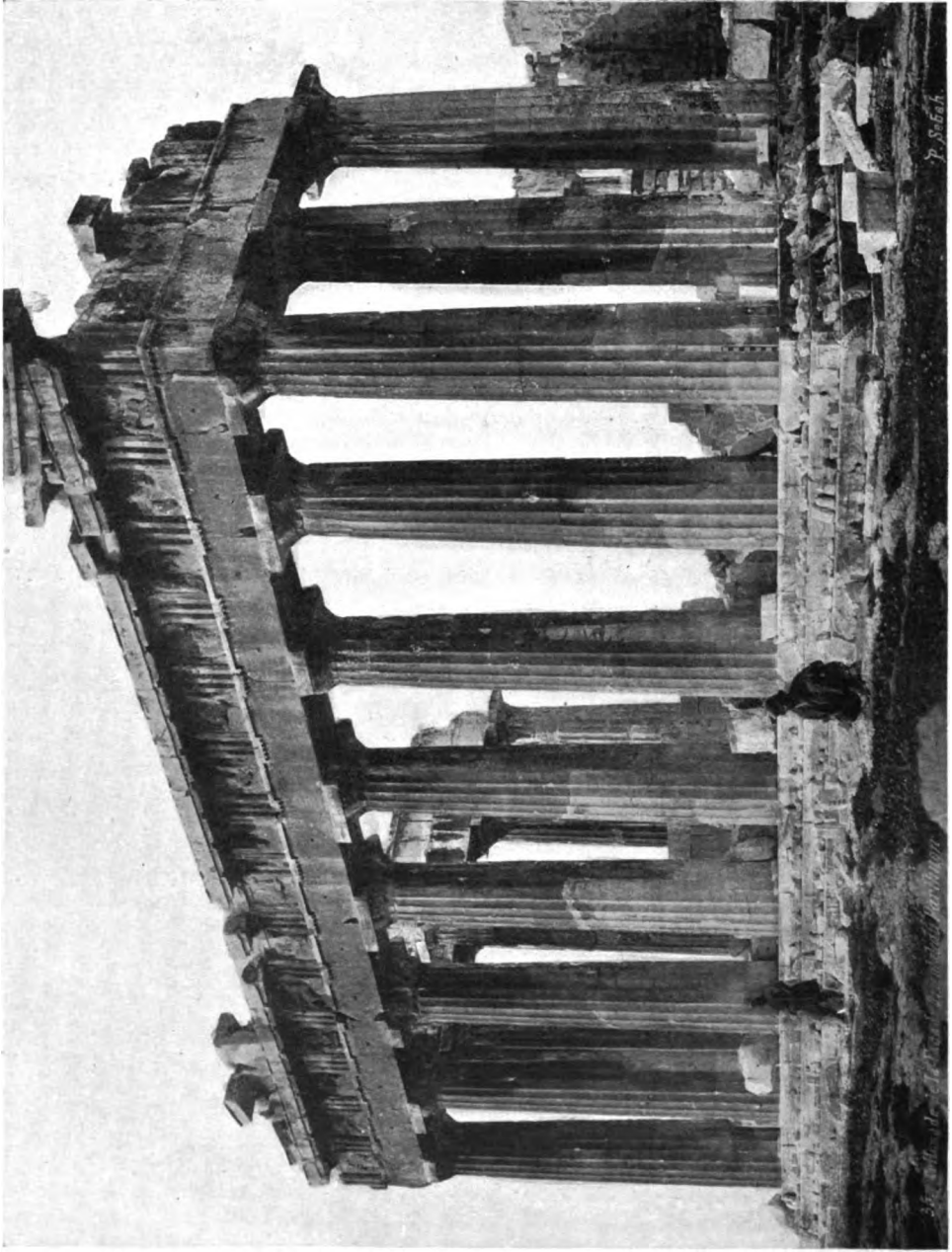
**THE AMERICAN JUDICIARY.** Simeon E. Baldwin. pp. 403. 8x5 $\frac{1}{4}$ . New York: The Century Co. 1905.

"The American State Series" is to be composed of eight volumes of the very highest type of studies in political science by leading scholars (The Century Co.). It includes studies of city government, local government outside of cities, party organization, the American executive, the American legislature, and the American judiciary. The reader who wishes to be informed on the practical workings of all the parts of our government, both national and local, will need these volumes.

**THE OLD MASTERS AND THEIR PICTURES.** By Sarah Tytler. Illustrated. pp. 371. 6 $\frac{1}{4}$ x9. \$2.00. Boston: Little, Brown & Co.

This comprehensive review of Italian, Flemish, German, French, Spanish, and English Art is invaluable to all who are interested in the subject. Not only are the names and principal works of the Great Masters given, but an immense amount of information concerning their daily life. The book contains twenty full page illustrations of the masterpieces of the great painters.





RUINS OF THE PARTHENON

The east end, showing the Greek Doric order in its perfection. See "The Message of Greek Architecture," page 107.

# THE CHAUTAUQUAN

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APRIL, 1906.

No 2.



**G**REAT Britain has had time to "digest" the astounding results of the general election and to consider calmly and soberly the meaning of the great Liberal-Labor victory. Parliament has met, the King's speech outlined a legislative program for the year, and the various parliamentary groups have made their respective plans, with a consequent clearing of the political atmosphere.

Public opinion is expectant and hopeful. The election is believed to have opened a new era. The Tories were defeated, it is said on every side, because they represented the past—dead issues, antiquated principles, discredited traditions. They had little sympathy with democracy, with the new political forces, and their work was done. Of the Liberals great things are vaguely demanded. Reform is "in the air." The House of Commons has almost been revolutionized. It is now national and popular and full of vigor.

The government has promised to deal with the Irish question, the Transvaal situation, the educational problem, the law of trade unions and industrial combinations, and the matter of plural voting at parliamentary elections.

With regard to the Irish question, the government promises improvements and economies in the system of Irish administration and "means for associating the people with the conduct of Irish affairs." This is not a promise of home-rule, but it doubtless hints at greater municipal

autonomy. The Transvaal is to be given a new constitution and responsible government; there is to be no "intermediate" stage, no **semi-representative** government. With the question of unemployment the Liberal ministry will probably deal next year. That being the most difficult task before it, a delay is doubtless deemed necessary.

The Labor group has its own program. It will work for the gradual secularization of education, for state employment for the worthy workmen condemned to idleness by industrial mal-adjustment, for taxation of land values and several political reforms. It will maintain an independent attitude.

As to the Tories or Unionists, they have decided to make fiscal reform their chief constructive object. They do not admit that the people intended to condemn Mr. Chamberlain's tariff reform proposals in the late election; at any rate, they will continue the agitation in and out of Parliament. An event of great importance for the party is the surrender of Mr. Balfour, the Unionist leader, to Mr. Chamberlain. The surrender came after many conferences and a virtual threat of a party split. Mr. Balfour, to avert a division which would have hopelessly crippled the opposition, announced in a letter to Mr. Chamberlain that he was not, in principle, opposed to a moderate general tariff, including a small duty on foreign grain, if this be the best means of bringing about closer union with the colonies (by a system of preferences) and better terms

for British manufacturers in the protectionist countries. This is all that Mr. Chamberlain and his followers have contended for, and Mr. Balfour's "conversion" means the definite espousing of



SIR FRANCIS C.  
BURNAND  
Recently retired  
from the Editor-  
ship of *Punch*.

protection by the Unionists. The former Balfourites, those who favored tariffs for retaliation only, to secure special favors for British products, and objected to food taxes under any circumstances and for any purpose, will be forced to join the Liberals, or else form an independent group.

There is strong belief current that party government

as it has been known in England for ages will be replaced by the group-and-alliance system of the continental nations. Such a change would entail profound consequences of a political and social character. It will involve frequent elections and stricter popular control of the government. In legislation the give-and-take policy will be imperative. Already there is talk about active competition between the ministry and the opposition for the aid and coöperation of the Labor group and the Irish Nationalists.



### Real Progress in Russia

The wave of reaction which followed the disastrous Moscow insurrection and the unsuccessful "general strike" of December seems to have spent itself. Recent events appear to warrant a reasonable degree of optimism in regard to the future course of political affairs in Russia.

We have referred to the profound distrust of the government, including even

Premier Witte, the supposed liberal, which progressive and earnest Russians have steadily manifested, and to their bitter complaints with reference to the duplicity, bad faith, savage and senseless repression practiced by it in spite of all its reform promises and decrees. The wholesale arrests, the military trials and executions, the suppressions of newspapers and meetings, and the threats of the ministers of even more extended measures in defense of "order" have amply justified the distrust, pessimism and contempt for the government which the great majority of the intelligent Russians have displayed.

But there seems to have been a real change for the better. The douma (legislative assembly) is to meet at last, an imperial decree having summoned it to assemble at St. Petersburg on March 10. "The douma will never meet," the government's critics have prophesied again and again, honestly believing that the intention of the selfish and corrupt bureaucracy was to annul the whole reform program and induce the Tzar to recall, formally, the manifesto granting a national assembly. The repeated postponements of the douma's meeting could not fail to strengthen this belief.

No doubt the reactionary clique at the court used every effort to bring about this result, but fortunately it failed. The liberal ministers defeated them, and the imperial reform program is to be carried out.

The douma will meet. It will have legislative powers and the right to interpellate ministers. No law will be enacted without its sanction.

Moreover, the present council of the empire, an appointive body without real power, is to be transformed into an upper chamber of the Russian parliament, and half of its members will be elected by various bodies and institutions—zemstvos, universities, chambers of commerce, academies of science and art, etc. This chamber will, in truth, be more popular

and representative than the Prussian upper chamber, or the Italian, or even the British House of Lords, which is a hereditary body and represents the aristocratic class only.

This reform unquestionably places Russia among the constitutional nations of the world. It is true that the ruling elements have not grasped the meaning of constitutional liberty and that the daily practice is perniciously, grotesquely, flagrantly unconstitutional. It is also true that the powers of the douma are restricted, and that several subjects of importance are placed beyond its jurisdiction for the present. Moreover, "temporary" laws may be made by the Tzar without the approval of the parliament. All this is disappointing to the advanced elements. Nevertheless the whole tendency henceforth will be toward liberalism and freedom, and evolution is sure to extend and complete the work of the revolution of 1905.

Meantime a considerable amount of freedom is enjoyed by the press and the associations that have been formed for the promotion of constitutional government. Congresses and meetings are being held, programs adopted, parties and groups organized, and the douma will in time represent all the living forces of the great empire. Martial law still prevails in many sections, and the electoral campaign is necessarily affected by this condition. Perhaps not more than two-fifths of the members of the douma will be present at its first session, but a quorum will be disclosed by the first roll-call and it will be possible to proceed with the essential business of the session.



## The Chinese Boycott and the Senate

Our Senate adopted a resolution offered by Senator Tillman for the thorough investigation of the Chinese boycott upon American goods. The preamble to this

resolution was so frank and pointed, especially in its references to the alleged motives of the boycott and the instigators and leaders of the movement that it caused a warm and exciting discussion on the floor, several Senators referring to the "yellow peril," Chinese exclusion, and our future policy toward the great Oriental empire.

Some of them questioned the correctness of the current theory regarding the principal causes of the boycott. It is not, they contended, the administration of the exclusion act and its inquisitorial

features, nor those provisions of the act which apply to the "exempt" classes—merchants, tourists, students, etc.—and which are deemed too inquisitorial and humiliating. It is the exclusion law itself, or its essential object, that, the Senators fear, caused the boycott. To quote from a full report of the debate:

All the guilds of the Canton Province, [said Senator Dubois of Idaho], which are more powerful than the most powerful of our labor unions, demand the admission of coolies into this country, and they threatened that if they were not admitted our goods would be boycotted. The representative of the American Tobacco Company last Summer was asked why the Cantonese were so anxious to have coolies come here, and he said that 90 per cent. of the coolies in the United States came from the Canton district, and that they sent back to the district some \$25,000,000 a year.

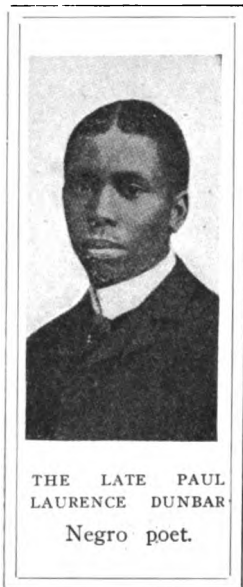
In my opinion the time will soon come when we shall have to meet the cry of Asia for the Asiatics, Mr. Teller declared. This boycott does not grow out



THE LATE GEORGE  
JACOB HOLYOAKE  
Founder of coöperative societies.

of any maladministration of the law, but out of the law itself, and I for one do not think we can afford to yield to it.

Others declared that what the Chinese resented particularly was our exclusion



of their labor from the Philippines. We demand an open door in China, they said, while keeping it closed in our own Oriental possessions, in which the Chinese have long had large interests as traders and settlers. Why, they asked, should we extend to the Philippines our domestic Chinese policy? And how can we expect China to submit in silence

and inactivity to such treatment? If we cannot liberalize our exclusion laws as regards the United States proper, we should at least liberalize them in the Philippine sphere and permit unrestrained coolie immigration thereto.

Meantime the reports from Chinese centers are assuming a more and more disquieting character. There is little doubt that the boycott is being revived in a spirit of disappointment, resentment and bitterness. It was suspended last fall in the hope that Congress might revise the exclusion laws and remove at least some of the grounds for the complaint of the educated and self-respecting Chinese. But Congress has done nothing in that direction and evinced no intention of doing anything notwithstanding executive recommendations, and notwithstanding various expressions of enlightened opinion on the part of missionary and commercial boards. It is generally felt that we are certain to lose trade and opportunities and pres-

tige in China if the present anti-American movement continues. It will continue unless our legislative policy toward China is materially modified—all observers warn us of that and all indications confirm the warnings. Many, indeed, predict an early uprising more formidable and terrible than that of the "Boxers." In one fatal riot, at Manchang, several Catholic missionaries were killed some weeks ago. Our government is urged to make warlike preparations and to expect trouble that will require military intervention. And while a good many alarmist reports are being circulated, there is sufficient truth in them to have induced the government to increase our military and naval forces in the Philippines.



## The Visit of the Chinese Commission

A pleasant episode in an otherwise painful and unsatisfactory situation was the recent visit to the United States of the imperial Chinese commissioners. There is no definite idea current in regard to the true mission of the envoys. There were thirty-nine members in the body, with High Commissioners Tia-Hung-Chi and Tuan Fang at its head. It included prominent Peking officials, literati, provincial rulers and diplomatic dignitaries. It visited Washington, New York, Boston, Chicago and other cities, attended meeting, inspected public, quasi-public, and industrial establishments, inquired into our higher and intermediate educational systems, into our government machinery and into the distribution of power and functions—in short, investigated our institutions and methods in several directions.

The commission will visit the leading European countries and make in each a similar investigation. It is doubtless expected to make an elaborate report to the Peking court, but beyond this nothing is

really known concerning the purpose for which it was organized.

However, at the time the commissioners started on their journey reports were sent out from Peking announcing that the empress had decided to modernize and reform the whole politico-governmental government of China, to grant a constitution, with parliamentary rule, within twelve years, and to adopt Western educational standards. These vague reports were not treated seriously, yet the fact is unquestioned that China is in process of transformation. The commission's tour and investigations may or may not bear fruit in the near future; but its very existence and activities are significant of a new spirit in the "Celestial Empire."

On leaving the United States the commissioners expressed their great satisfaction with the cordiality of their reception and the profitableness of their visit. The speeches of missionary workers, churchmen, educators, lawyers and business men at the banquets given in honor of the commissioners were impressed with the friendliness of American sentiment toward China and with the earnestness of the desire to secure just and honorable treatment for her. The boycott was not discussed much; but the commissioners intimated that "better relations" between the two countries would cause it to be abandoned. They were too diplomatic to demand legislation in the interest of greater freedom for Chinese in this country. No one, however, doubted that they expected such legislation as the practical expression of the sentiments avowed toward their country and people.

One interesting result of this visit is the decision of Harvard and Yale universities to establish several Chinese scholarships in order to enable young Chinese students to obtain their higher education in America. The Peking government and the cultured Chinese should see in this arrangement proof of American good will toward them.

## Japanese Labor at Home and Abroad

The Japanese have, as a nation, displayed so much efficiency, in war, sanitation and organization especially, that recent reports concerning the failure of Japanese as mechanics and laborers, are calculated to excite much surprise. Some weeks ago it was stated in the daily press that the Western Pacific Railroad had dismissed a number of Japanese laborers it had employed in construction work and announced that



ABRAM W. HARRIS,  
LL. D.  
President-elect of  
Northwestern  
University.

it would not hire any others. It had made, it appeared, a thorough trial of such laborers and found them "too light" for the work; neither in quantity nor in quality did the Japanese rise to the standard of white labor. They were industrious and willing, but neither as strong nor as alert as the white men available for such work.

From this fact the inference drawn in some quarters is that the alleged menace of a Japanese invasion and successful competition with American workmen is a product of the imagination and that consequently, there is no need of a Japanese exclusion law, such as labor organizations have been recommending.

It is natural to inquire what capacity for patient and intelligent industry Japanese workmen have displayed at home. The inquiry is the more pertinent since a good deal has been said of late about the Japanization of China and Korea in an industrial sense and the likelihood of American loss of Oriental trade in con-



sequence of this activity, enterprise and ambition on the part of Japan.

Some data having a bearing on the question have been furnished by one of our consular representatives. At the end of 1902 the total number of factories in Japan was 8,274—actually 1,000 less than the number of factories in the small state of Connecticut alone. The total number of Japanese operatives was 483,840, and the value of their total output \$150,000,000. Connecticut's 176,470 operatives produced in 1900 commodities valued at \$350,000,000. In the same year the 497,450 operatives of Massachusetts produced merchandise valued at over one billion dollars.

The small number of factories shows that there is no danger of Japanese control of Oriental trade. That, however, is a question distinct from that of the capacity and efficiency of the Japanese mechanic and laborer. It is said that the Japanese operative does not know how to use machinery; that he quickly wears out and destroys the tools and appliances with which work is done in our day, and that he must be educated mechanically before he can be economically employed in productive manufacturing industry. But to doubt Japan's industrial success is to assume that the relative mechanical efficiency of her artisans will remain as a permanent characteristic. For this view the evidence is certainly insufficient. The scarcity of raw material at home is another serious obstacle in Japan's way. She hopes, however, to import such materials from Korea, Manchuria and China.



### Japan's Post-Bellum Measures

We referred some time ago to the questions of political and social reform which must receive attention in Japan if internal peace and order are to be preserved. The situation is actually even more acute than the progressive editors and leaders of the

country anticipated it would be. Not only is there much idleness and distress among the wage-workers, but a very severe famine has overwhelmed a large part of the empire in the north—a famine described as "worse than the war"—and hundreds of thousands are threatened with death from starvation. The wisdom of the Japanese government in concluding peace without an indemnity from Russia is now universally recognized. It would have been impossible for Japan to continue the war and to raise money for warlike purposes. Her credit is fairly good now, and she is able to place additional loans, at home as well as abroad for relief of the suffering population, the payment of a bonus to the troops and the repatriation of the army. Had the war continued and the famine been superadded, national bankruptcy could hardly have been avoided.

Peace, too, has enabled Japan to reorganize her ministry. The former cabinet did not enjoy the confidence of the majority, and when the diet met it became necessary to turn over the government to a more representative and popular cabinet. This has been done and though the reorganized ministry inspires little enthusiasm, the probability is that the work of the diet will proceed in an orderly and tolerably harmonious manner.

The first problem to be solved is of a fiscal character. It is necessary to raise additional revenue by taxation and to provide for general redemption of the war loans. A distinct fund is to be established for the payment of the principal and interest of these loans. Seventy-five million dollars will be set aside annually for this purpose.

It is interesting to glance at the present source of Japan's national revenue. The budget for the current year counts on a total income of \$187,000,000. The taxes are distributed as follows:

Land tax .....	\$41,142,000
Sake (liquor) tax .....	31,549,000

Import duties .....	11,990,000
Income tax .....	9,192,000
Business tax .....	9,076,000
Salt monopoly .....	8,119,000
Sugar tax .....	8,229,000
Soy tax .....	2,574,000
Succession duties .....	2,154,000
Communication tax .....	1,594,000
Mining tax .....	1,160,000
Woven stuffs tax .....	1,091,000
Exchanges tax .....	924,000
Convertible note tax .....	498,000
Tonnage duties .....	196,000

The balance is furnished by public monopolies, enterprises and possessions. The tobacco monopoly yields about \$16,000,000 and the postal and telegraph services about \$13,000,000. The three heaviest taxes are placed on land, drink, and imports, where they are easily borne.

Much has been said about the comparative poverty of the masses of the Japanese people and their low standard of living. It should be noted that the revenue burden is only \$4 per capita of the population, and if this is considered too heavy, we see in the fact further evidence of the need of industrial and commercial expansion in Japan and in her new "sphere of influence"—Korea and Manchuria.

Japan has other questions to deal with legislatively and otherwise. The diet will be able to address itself to neglected internal affairs now that the financial status of the empire has been fixed and the political aftermath of the war attended to. Education, public works and franchise extension are, in the opinion of parliamentary leaders, the most important of these.

## The Famine in Japan and Relief Appeals

Several appeals have been made in the United States in behalf of the Japanese of those northern provinces which are suffering from a severe famine. The three provinces have a population of about 2,700,000, and at least half a million people are actually starving. The rice crop this year has been only about 15 per cent. of the average yield, and the silk crop, on which many of the inhabitants depend has been a complete failure.

The facts reported by the commissioners sent to the stricken district by Japanese newspapers and by bodies of foreign residents and missionaries that investigated the conditions on their own account, besides showing the urgency of relief measures, throw not a little light on the life of the Japanese peasants and agricultural laborers. Instances are related of parents being compelled to sell their children, in one case a girl of nineteen being sold as a servant for one dollar. Large numbers of people had sold all their possessions and were obliged to prepare dug-outs in which to spend the winter. Soldiers returning from the war had found their entire families scattered—gone to other provinces to seek employment at miserable wages. It is stated that in the provinces affected by the famine, as well as in others in the north, one dollar and fifty cents is sufficient to support one person in comparative comfort.

Had not the famine come to Japan at the end of a great and ruinous war, the imperial government would have appropriated whatever amount the situation called for. But the heavy interest payments on the external and internal loans forbid such extraordinary expenditures, and the high-spirited Japanese are com-



BE GOOD

—From *The Cleveland Plain Dealer*.

pelled to appeal to the more prosperous nations for relief funds to alleviate the suffering of the victims of their unexpected calamity. The government, which had hoped to be able to repeal the war-tax legislation, has had to ask parliament to continue the special taxes, and even the parties opposed to the present cabinet have had to acquiesce in the measures demanded.

To a country so poor as Japan this burden is almost crushing; but the industry, patience and courage of the people are expected to triumph over the difficulties of peace as they did over the difficulties of war.



### Turkey's Concessions in the Near East

The Sultan has yielded again. What he had declared to be impossible turned out, on reflection—the warships and guns of the allied European powers stimulating his mental process—to be quite possible. He has surrendered the financial control of the provinces of Macedonia. This surrender is, to be sure, inconsistent with sovereign rights, but “necessity knows no law.” When the Turkish government became convinced that the “concert” had no intention of receding, that the occupation of Mytilene and other islands would be followed by more drastic measures (the invasion of Smyrna and the forcing of the Dardanelles were talked about as the likely “next steps” in the event of further resistance), and the German emperor, reluctant as he was to participate in the

naval demonstration, could not be counted on to come actively to the aid of the oppressor of the Macedonian Christians, it decided that discretion was still the better part of valor.

Thus the proposals of the Powers for the financial control of Macedonia—involving the collection and application of the local revenues by European agents—were, with slight modifications intended to “save the face” of the Sultan, accepted by the Porte, and the crisis in the near East was relieved. Another long step toward the emancipation of the European subjects of Turkey had been taken. The peasants and other taxpayers of Macedonia will be nationally benefited in more than one sense, for Turkish control has been characterized by waste, speculation, inequality and discrimination; all of which evils should be eliminated under the new system, imperfect as it may be.

In truth, however, the real Macedonian question is as far from a final settlement as it has been at any time. As we have previously stated, Great Britain has earnestly favored judicial control as well as financial, and this task will sooner or later have to be undertaken. In the second place, the revolutionists and their Bulgarian sympathizers are apparently determined to continue their raids and attacks, and collisions with the Mohammedan population will hardly be avoided.

It is evident that the Powers are not ready to apply permanent and heroic remedies to the case of the “sick man” of the Near East.





## The Message of Greek Architecture

By A. D. F. Hamlin

Professor of Architecture in Columbia University.

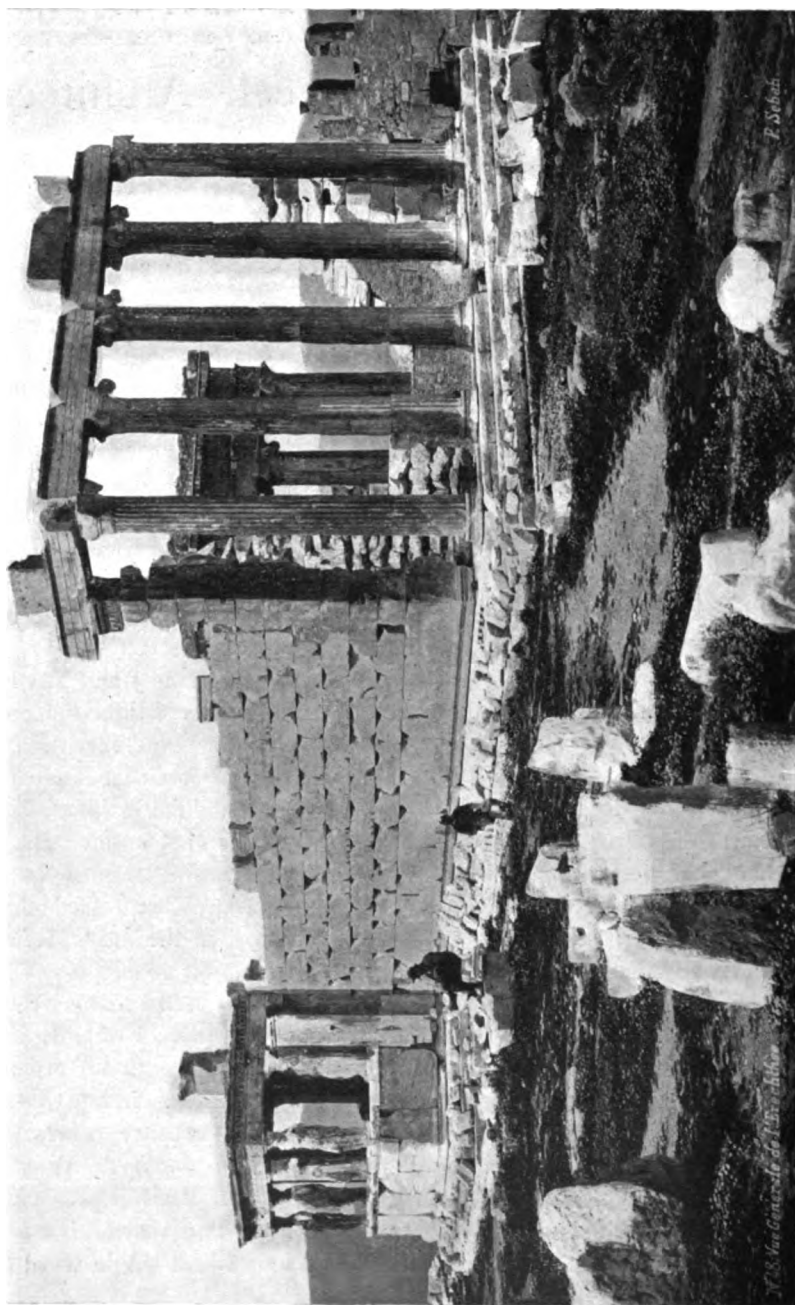
**T**HE Greeks were the first scientists. Before their day the Egyptians had philosophized, and the Chaldæans had watched the stars and calculated the cycles of the eclipses; but it was the Greek who first taught mankind to face the world of phenomena with insistent and unceasing questionings. They, first among the nations of earth, refused to accept any answer that failed to command the assent of reason; dimly at first but with increasing clearness they perceived that behind every effect there must lie a cause, and that to search out the cause is as truly within the field of human intelligence as to perceive the effect. The Greeks, it is true, sat at the feet of the Egyptians in philosophy and to some extent in art; they learned astronomy from the Chaldæans and navigation from the Phenicians. But they reduced philosophy to scientific terms; placed mathematics, particularly the mathematics of space, on a new basis, working out the inexorable logic of geometry well nigh to finality. With them philosophy and theology were brought down from the cloudy realms of mystic speculations and dreams into the living world of human apprehension, and the unknown was sought after from the vantage ground of the known, by the processes of common reasoning. Their science

was one-sided and defective, for lack of the tools of the inductive method; but it bestowed upon the world a precious legacy of clear, straightforward thinking and simple, masterly expression. But when we glorify the high development and superb product of the Greek power of expression in literature, philosophy and art, let us not overlook the essential glory of the Greek method, the Greek clearness and precision of mind which lay behind and made possible such perfection of form in expression.

We moderns stand abashed before the exquisite perfection of Greek plastic art, alike in form and execution. The proportions of a Greek vase, as of a Greek temple, seem like a finality. The Greek sculptor seems to have said the last word in the interpretation of the human figure, in sentiment expressed through perfect anatomy, in the most perfect balance between action and repose. The Greek anthemion is in like manner the final achievement in the field of pure line and movement in conventional ornament: we can imitate and vary it, but we cannot improve upon it. Whence comes this marvelous quality of *finality*? Why is Greek art so sure of itself, so complete, so unhesitating? The answer is of course not to be found in a single word or phrase, for

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This is the second instalment of a series of articles entitled "Classical Influences in Modern Life" appearing in THE CHAUTAUQUAN during the months of March, April, and May. The articles which have already appeared are: "Schools of Classical Studies in Athens and Rome," by Rufus B. Richardson; "The Message of Greek Politics," by Cecil F. Lavell; and "Greek Preparations for Christian Thought," by Rev. C. W. Barnes.



RUINS OF THE ERECHTHEION FROM THE SOUTH EAST

Showing the highest development of the Ionic style: a unique building in its irregular plan and level, and in its "porch of the Caryatidae." Compare with the Doric order as shown in the Parthenon. See Frontispiece.

it involves the whole spirit and character, the sources and the quality, of Greek genius; but it must surely include the scientific attitude of the Greek mind towards all things intellectual. The Greek stood open-minded towards the universe visible and invisible, ready and eager to drink from every source of knowledge, suggestion and inspiration. Forever asking Why? and How? and seeking his answer from nature herself, he trained his powers of observation to a keener sensitiveness, to a more eager alertness, than any race had attained before him, and taught himself to think things out to their consequences. First among men he began to feel himself, as a man, to be the master of a universe which held no secrets he dared not seek to unlock. With each advance in culture he framed for himself a new ideal, discerning a new horizon with every step of his ascent, and ever urging forward towards this new ideal. Yet even for him the horizon had not opened as wide as for us of this later day, and he was not bewildered by rival suns and divers stars. His ideals were simple, definite, precise. He knew his goal, and though it might recede before him, he pressed ever straight towards it with unhesitating step. Not novelty but perfection was his quest. Reason, imagination, trained observation and careful execution went hand in hand with the pursuit of this quest, guided by a sensitive taste which had learned to discriminate. Now to discriminate is an essential habit of the scientific mind: and thus again the quality of the artist and the quality of the scientist were united in the Greek.

But though the Greeks were the first of nations to develop the scientific spirit, to them also was it given earlier and in higher degree than to any other ancient race, both to discern and to interpret the beauty of pure form and movement. The essential loveliness of certain lines, the charm of the play of light and shade on

rounded surfaces, the grace and rhythm of swaying movements, the satisfying harmony of perfect proportions, appealed to the Greek as they never did to the Egyptian, the Assyrian or the Phœnician. With keen observation he sought and found these harmonies and this perfection in nature, and endeavored to reproduce them in his creative work as an artist. Setting before himself always an ideal and unattained perfection, he strove to advance as far as he could towards it, measuring his achievement not by traditional standards nor by the achievements of his predecessors or contemporaries, but by that unattained ideal. In this respect Greek Art was from the first fundamentally superior to that of all earlier and contemporary civilizations. It was the first really progressive art: for in this reaching forth towards an unrealized perfection lies the secret of all progress. This it is which makes Greek art vital. With each advance the ideal advanced also, for each new achievement opened the eyes of the Greek artist to new perfections which lured him on to a still higher goal. And since the unrealized ideals of the most perfect Greek art were so near the ultimate perfection of beauty that mankind in two thousand years has not yet attained to them, Greek art has never yet lost its kinship to our own taste and thought. We have left far behind us the standards which contented the Egyptian, the Chaldean the Sidonian and the Persian, and their art interests us only as the work of nations once great but long since dead. Greek art lives and breathes, speaking to us in a language we can understand, appealing to esthetic emotions sensitive to its message, because the ideals which inspired it inspire us also, being ideals and not mere standards, having in them the universality of nature which no mere tradition can possess.

Another secret of the vitality of the message of Greek art is to be found in that perfection which comes of concen-

tration and restraint. To do a few things well rather than many things indifferently: to do the same thing again and again, each time better than before, rather than to do new things always: to confine effort to a restricted channel, advancing as far as possible along one line, rather than to disperse energy over a broad field and arrive nowhere—this was the ambition of the Greek artist; this was the spirit of Greek art. And this is where we of the twentieth century depart farthest from the Greek teaching and practice. So vast is our accumulated store of knowledge, so complex our life, so infinite the doors of opportunity which invite us to enter, that our energies are dissipated in a thousand directions, and we drop one after another our new achievements before the novelty is gone from them, to pursue others that are still newer, and nothing is wrought out to final or even approximate perfection. We do too many things. We tire too soon of doing the same thing. We are too impatient and restless to pursue the same ideal for long at a time. Before a conception has been brought to its highest development it is outworn or outgrown, out of date and out of fashion, and we turn to something new. Doubtless this makes for increase of knowledge and the enrichment of humanity, but it does not make for perfection in art. The message of the Greeks is well worth our heeding, and it were well if, heeding it, we could content ourselves with attempting fewer things and do them better, building each upon the progress of those who have gone before and striving, for a generation or two at least, after the perfection of one ideal.

What I have thus far said is true of all the arts; it is most impressively illustrated in the works of the architect. Architecture is of all the arts the one nearest to a science, for every architectural design is at its inception dominated by scientific considerations. The inexorable laws of gravitation and of statics must be

obeyed by even the most imaginative artist in building, and in every stage of the final execution of his dream the artificers to whom its realization is entrusted must measure and calculate with scientific precision. The highest achievements in this art require the perfect blending of the qualities of the artist and the engineer, the reconciling in one work of the sometimes conflicting claims of science and imagination, of use and beauty. In this art, then, it is no wonder that the Greeks excelled, and the message which comes to us in the ruins of their temples, colonnades and city gates is a message of authority which we may well heed.

#### THE FUNDAMENTAL QUALITIES OF GREEK ARCHITECTURE

The monuments left by the Grecian builders, whether civil or religious in purpose, whether large or small, of stone or of marble, possess certain essential characteristics which spring from the character of the Greeks themselves. The most obvious of these are simplicity of conception, straightforward directness in the carrying out of this conception, and a remarkable refinement, delicacy and precision in the mechanical and artistic execution. Less obvious at a superficial glance, but even more impressive after a more critical study, are the qualities of proportion and restraint. Let us take up these qualities in order.

#### SIMPLICITY

The monuments of Greek architecture are few in number by comparison with the works of later ages, and are confined to a small variety of classes of buildings. Leaving out of account the theaters, which until the Roman imperial age had but little architectural adornment, they consist chiefly of temples, colonnades and city gates. There are a very few tombs and commemorative monuments, and scanty remains of a few fountains, palaestrae and other civic buildings; and the foundations of houses, which apparently had



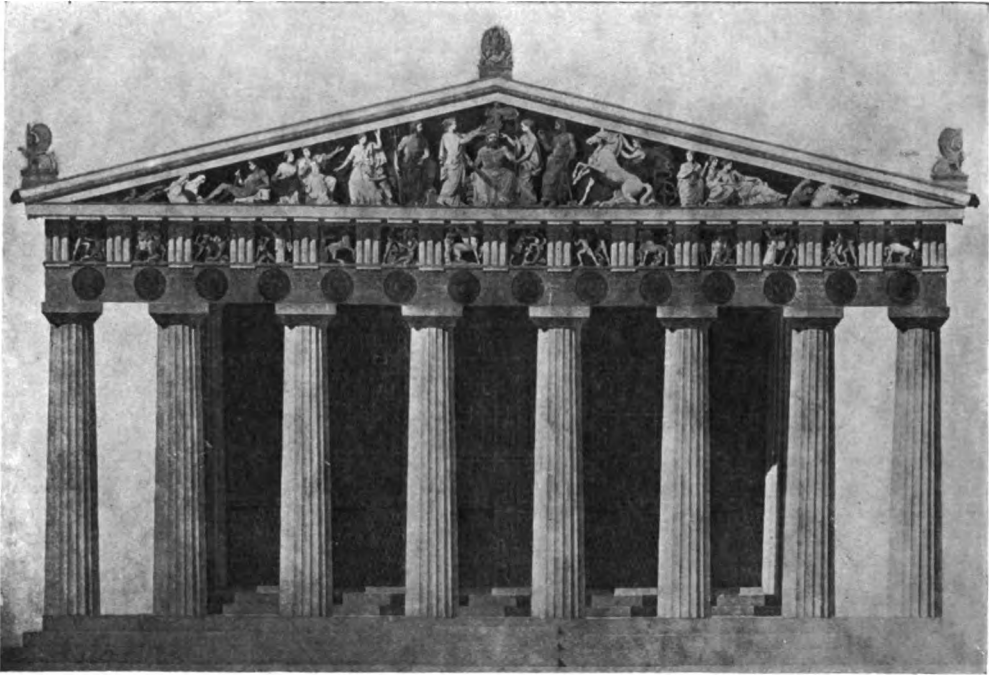
RUINS OF TEMPLE OF ATHENA, CORINTH

One of the earliest of Greek Doric temples; built about 625 B. C., and showing all the essential features of the later Doric order, though less elegant in proportions and details.

little architectural importance. All of the important buildings of which we have exact knowledge, erected during the period of so-called historic Greek art, between about 650 B. C. and the Christian era, belong with but few exceptions to the three first-named classes, and by far the greater number to the first of the three—temples and their accessories. Now the Greek temple, however grand in dimensions and splendid in execution, was of the simplest plan and equally simple in its system of construction. A solid wall enclosed the temple chamber or chambers, of which there were never more than two, and was provided with a porch at one or both ends, or a colonnade entirely surrounding it. A low-pitched roof covered the structure. When the interior was too wide to be easily spanned by a single beam, two or

more rows of columns internally divided the span and supported the roof. The construction was as simple as the plan. There were no vaults, no arches and no trusses: nothing but the simplest walls and columns, supporting beams of stone or wood according to circumstances. It would be impossible to reduce architectural design and construction to a simpler system. And there is no departure from this simplicity in the largest and most stupendous of Greek temples, like that of Artemis at Ephesus, or in the most perfect, like the Parthenon. This is true of the temples, the most elaborate products of Greek architecture; it is equally true of the *stoae* or colonnades and the gateways or *propylæae*, as exemplified, for instance, in its most consummate type, that of the Acropolis at Athens. It was true of that most magnificent of tombs, the Mausoleum at





THE PARTHENON RESTORED (PACCARD, 1847)

The east end, with its sculptures and painted decorations; for comparison with the frontispiece and the Temple of Athena, page 111.

Halicarnassus. And this simplicity was a simplicity of choice, not of incapacity. No one can allege incapacity of builders capable of the perfections of the Acropolis at Athens or the splendors of the Ephesian Artemision and the stupendous altar at Pergamos.

#### DIRECTNESS

No less remarkable, though less easy to define and illustrate, is the straightforwardness, the directness of the carrying out of these designs. There are no tricks or devices, no concealments and shifts, in Greek architecture. It is all frank and without affectation. We build of coarse materials and veneer these with a finer dress—a perfectly sensible and reasonable way of doing, in itself, but tempting to innumerable concealments and shams. We perform amazing feats of engineering construction and conceal the means by which they are effected. The Greeks pre-

ferred to attempt no form, no plan, no construction, which they could not carry out by the most simple and effective means. Their walls were solid walls of squared stone; all the processes of construction stand revealed, though never ostentatiously displayed, in every Greek work. In this frank expression of construction Greek architecture stands almost on a par with that of the Middle Ages in Western Europe. But it is more simple and direct; less aspiring, less complex in what it seeks to accomplish, it is more universally successful in accomplishing its ends and betrays none of those experimentations, hesitations and failures which so abound in the work of mediæval builders.

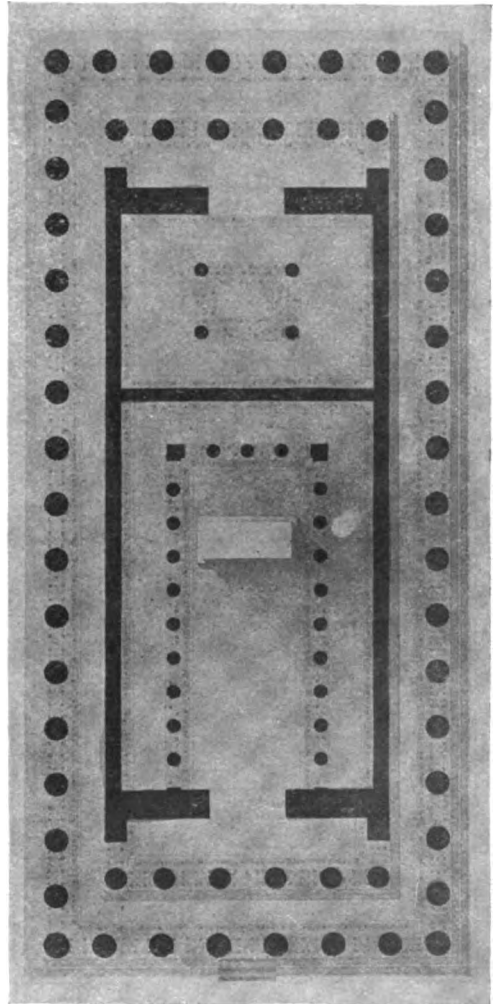
#### REFINEMENT

This is the crowning perfection of the Greek work. It is a trite but just observation that "the Greeks built like Titans and

finished their work like jewelers." Their standard of performance was nothing else than the standard of perfection. Towards this they pressed as far as it was in their power to go. Not size, not splendor, not display was their goal, but the highest attainable beauty in detail and execution. The stylobate or platform on which the temple was to stand was constructed with as much care as the cornice. Every apparently straight line was given an almost imperceptible curve to counteract the apparent weakness and rigidity of absolute straightness. Seemingly vertical surfaces were made to incline slightly inward or outward, with a like purpose in view. Every moulding and detail was cut with the precision and fineness of a cameo. When the Germans attempted, some thirty years since, to restore the north porch of the Erechtheum, the greater part of their funds, which they had expected would suffice for the whole enterprise, were used up in the effort to produce two or three new capitals equal in execution to the originals of the other columns still intact. The blocks forming the architraves of the Propylæa at Athens are huge pieces of marble weighing eight or ten tons each; they are executed with a delicacy and precision such as one might look for in an alabaster shrine or a marble altar piece. The result of this extraordinary scrupulosity and refinement of execution, bestowed upon buildings of large scale and simple design, is not, as one might expect, an impression of wasted effort, but rather one of a singular distinction and dignity. Such perfection would indeed be wasted on anything less noble and simple than these superb Greek creations: for be it noted that it is this very simplicity of design that best exhibits such perfection of detail. Were the design complex and the decoration crowded and confused, these refinements of workmanship would make no appeal to the eye because attention would be diverted from them by the multiplicity of the details.

## PROPORTION

By proportion is meant not merely the ratio between the dimensions of different parts, though this is most important; but also the entire handling of mass, light and

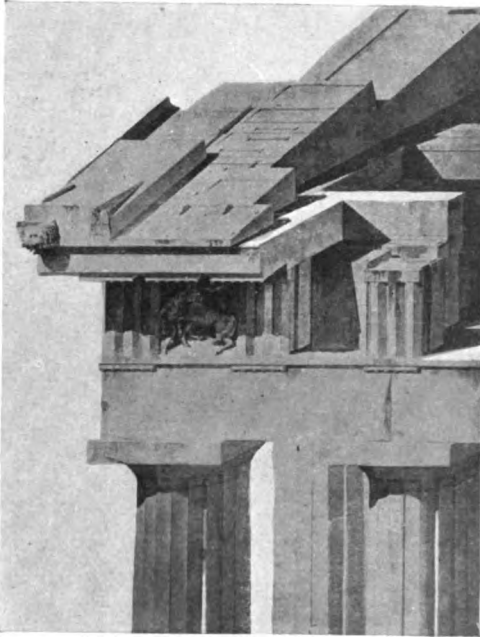


PLAN OF THE PARTHENON

An absolutely simple plan carried out with final perfection of execution.

shade, and decorative detail: everything in the design regarding which one can say either "too much, too little," or "too large, too small;" all that makes the rhythm and movement of the design. In all Greek work of the finer periods the study of proportion must have taken a most impor-

tant place in the work of design. Not merely the relation of height to diameter of the columns, their distance apart, the relative number in front and on the flank, and the dimensions of each member of the entablature, were planned with scrupulous care for the final effect: the amount of projection of the capitals, the depth and curvature of the channelings, the amount and character of the mouldings, ornaments and painted decorations, and innumerable



SYSTEM OF CONSTRUCTION OF THE PAR-  
THENON (LAMBERT)

Showing elementary simplicity of principle, carried out with final perfection of refinement and detail.

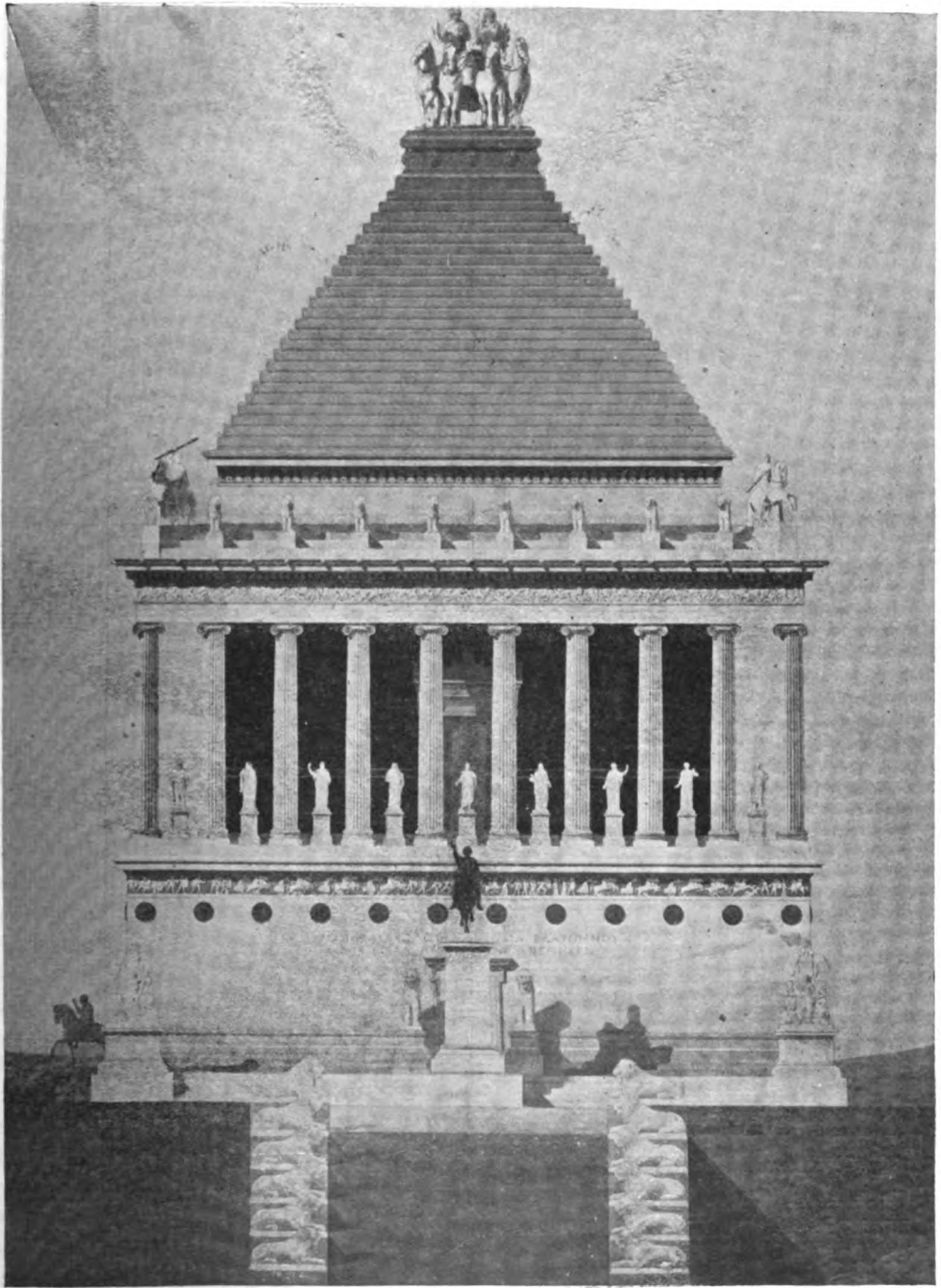
other matters of detail were studied with a devoted care which reveals the artistic sensitiveness of the designers and their constant effort to let nothing appear either too large or too small for the place, either too sparse or too crowded, either redundant or inadequate.

#### RESTRAINT

Even more remarkable than the careful proportions of dimensions, features and details is the restraint, the self-control

which appears in all the Greek architecture. The artist who designed the exquisite carved ornaments of the Erechtheum employed them with very sparing hand. Stripped of its sculpture, the Parthenon is almost destitute of ornament. The Greek architects, gifted with great powers of original design and of finished execution, long contented themselves with the simple forms of the Doric style, later adding to their resources the more ornate Ionic, but never apparently caring to vary these two types except in matters of minor detail. They were undoubtedly familiar with the arch, but consistently and persistently refused to employ it in their monuments. Though they never hesitated to use stones of immense size in construction, and built a few temples of impressive dimensions, they never attempted to produce the effect of sublimity by great loftiness or by vast interior spaces. Possessed of a remarkable independence and originality of mind, they reverently observed tradition and precedent through century after century, devoting themselves to the perfecting of the traditional details of the two styles they employed. Such ventures in innovation as the so-called Corinthian orders of the Choragic Monument of Lysicrates, the "Tower of the Winds" or Clepsydra, and the Propylæa of Eleusis, belong to the period of decline and to buildings of small or moderate dimensions. In the finer works refinement and perfection, not sumptuous magnificence or splendor, are the goal the designers evidently sought.

Now these limitations and restrictions in Greek architecture were for the most part intentional, and it is to them that the Greek monuments owe much of their impressiveness. One feels that the designer did not do or say all that he was capable of; that he was greater than his problem; and there results a singular impression of reserve strength. The orator who rants is not truly eloquent: it is the speaker who makes one feel that he has abundant



THE MAUSOLEUM AT HALICARNASSUS AS RESTORED BY BERNIER



RUINS OF THE PROPYLÆA, ATHENS

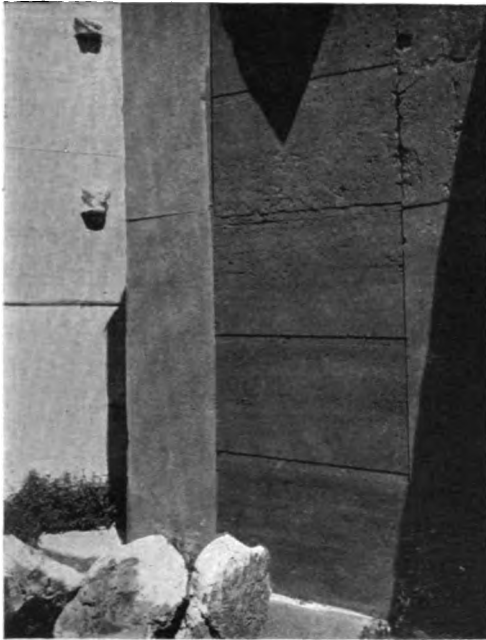
The Propylæa was the gateway to the Acropolis, and was flanked by wings serving as a picture gallery, treasury, etc.

powers of expression still in reserve that sways his audience. The abuse of superlatives weakens instead of strengthening a literary production. The extravagantly minute and multitudinous ornament of a Brahmin temple amazes the spectator, but leaves him cold. The vision of the Parthenon in its ruins, or of the little temple of Nike on the Acropolis at Athens, haunts one for years who has stood before it. Greek buildings exemplify the quality of repose in the highest degree: they are complete, perfect, finished, final. There is no straining after effect; they possess the perfection which could come only from the concentration of study and thought by successive generations of designers upon the same problem. Constant innovation produces variety but does not lead to perfection.

#### THE LESSON FOR MODERN TIMES

The architects of today can learn much from their Greek predecessors, but not, as was once thought, by seeking to copy or even imitate their works. The monuments of Greek architecture could not have been produced in our age or under conditions like ours. The forces that control our life are not those that moulded Greek art, and could not be. The Greek mythology and religion which inspired the old artists have passed away. Our age is infinitely more complex and infinitely richer and better than that of Pericles. To throw away our steel and brick and concrete because the Greeks used Pentelic marble in the Parthenon; to refuse to erect tall office-buildings because the Erechtheum was only about forty-five feet high; to build only rude dwellings

because the Athenians lived mostly in the open air and lavished all their wealth on a few civic buildings, would be equally absurd and impossible. To reject all our superb inheritance in the art-forms of past ages and confine ourselves to the Doric and Ionic orders as used in the Greek temples—as the Greek revivalists of the early nineteenth century wished to do—would be consummate folly, were it possible. The columns and flutings of Greek architecture, the triglyphs and mutules, the pediments filled with sculpture, were the results, not the causes of Greek excellence in architectural design. It is a curious inversion of correct reasoning to imagine that we can attain the qualities that make up that excellence by copy-

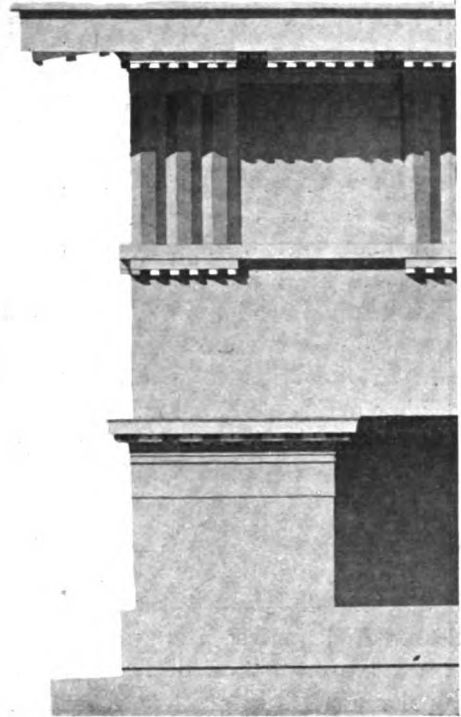


DETAIL FROM PROPYLÆA RUINS

Showing beauty and perfection of masonry of large blocks, both of the coarse "poros" stone and of the Pentelic marble.

ing or imitating the forms in which these qualities found expression. It is like arguing that a boor can become a gentleman by dressing in clothes copied from those of a gentleman.

## ATHENES PROPYLÆES



DETAIL FROM THE PROPYLÆA FROM  
ULMANN'S RESTORATION

The forms of Greek architecture are in general unsuited to our conditions, climate, materials, systems of construction and habits of life. Certain details may now and then be found applicable to our purposes, but their adoption does not by any means impart to a design the qualities which their originals displayed.

The message of Greek architecture to us is therefore a teaching as to principles, not outward forms. The first and most emphatic lesson is that of the value of simplicity and restraint. There is constant temptation to ostentation and display in all our complex modern life. The commonest fault in the work of young architects and often of older ones is to overdo; to multiply features, to crowd decoration, to elaborate and enrich to the utmost. It is the easiest way to produce showy re-

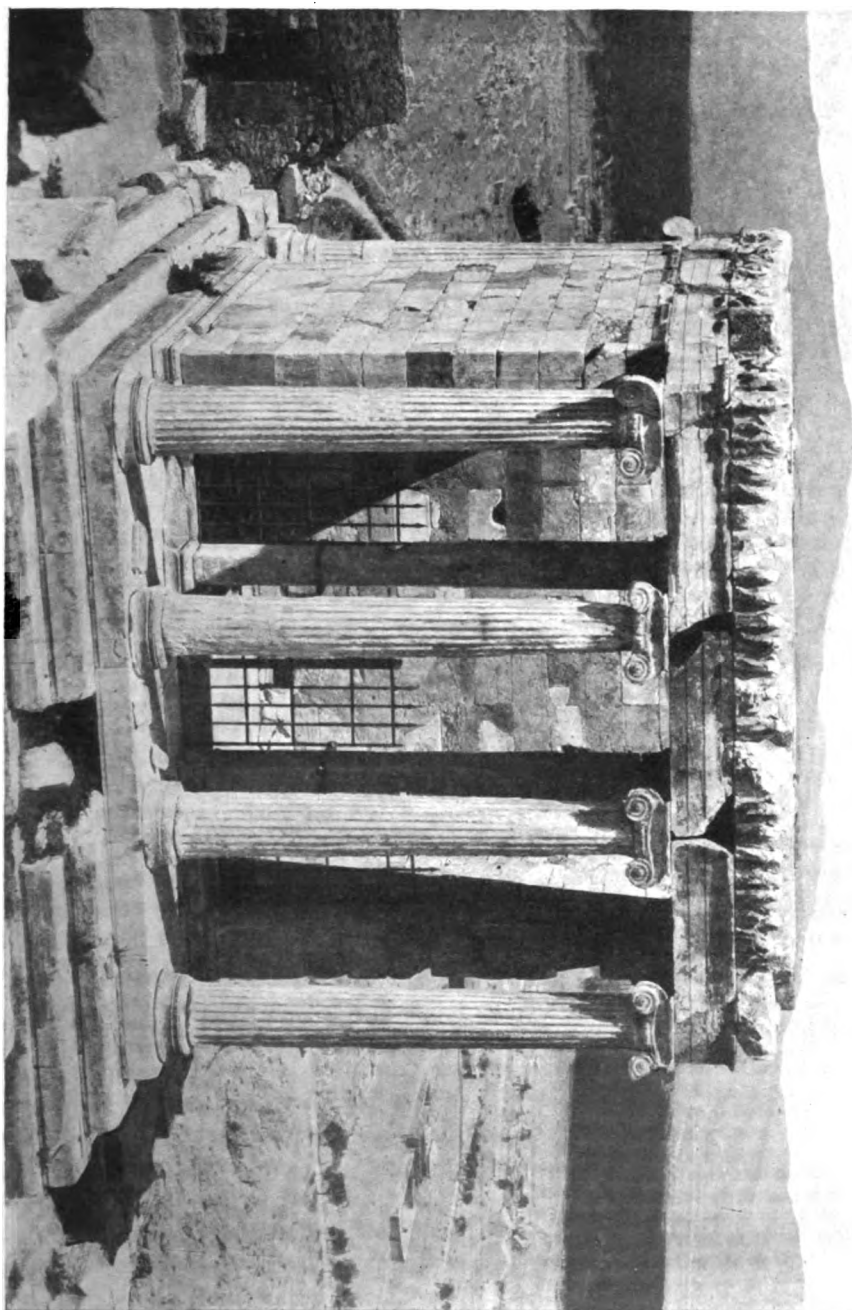
sults. To adopt a simple scheme, and study and restudy it, refining its proportions, purifying its details and seeking after that highest kind of esthetic excellence which comes from perfect relations between all parts of the design, and refinement in all the details down to the smallest—this sort of design requires more time, thought, care and study than many architects are willing to bestow; more than most architects can afford to give even when they would like to do it. Clients are in a hurry to get their work done, and the contract, once signed, stands between the architect and any further refining of his design. Yet there is no doubt that we of the architectural profession often fail to profit by this lesson even within the measure of our opportunity. Simplicity and restraint are not beyond the possibilities of modern practice if only the designer's heart be set upon them. And the lesson is one which our clients also will do well to heed. The popular taste is in great need of education in this direction. Americans as a nation are unduly fond of display; we prefer what is elaborate and pretentious to what is quiet and refined. With the dissemination of sounder principles through a wider and more thorough knowledge we may hope for a gradual change for the better.

Another lesson which Greek architecture teaches us is the value of concentration, to which allusion has already been made. All the resources of Attica in the day of her greatest wealth, not only in money but in artists, were concentrated upon a few buildings on the Acropolis at Athens. It is the wide dispersion of our energies and resources upon so vast a number and variety of buildings and in such constantly changing styles that accounts in large measure for the restlessness and crudity of much of our work. Now it is true that we cannot change those conditions of our age to which its complexity and rapid changefulness are

due. But it is possible at least so to direct individual effort as to avoid needless variation and change. The architect who is forever experimenting with new solutions of the same problem, and seeking ever novel forms and combinations, will never perfect any of them. One reason why we keep coming back to the old classic orders and details, after our excursions and experiments with other styles, is because these details have been worked out, refined, perfected and polished by successive generations of designers, so that by their use we can devote ourselves to refinements which would be out of the question were the chief attention devoted to inventing wholly novel combinations.

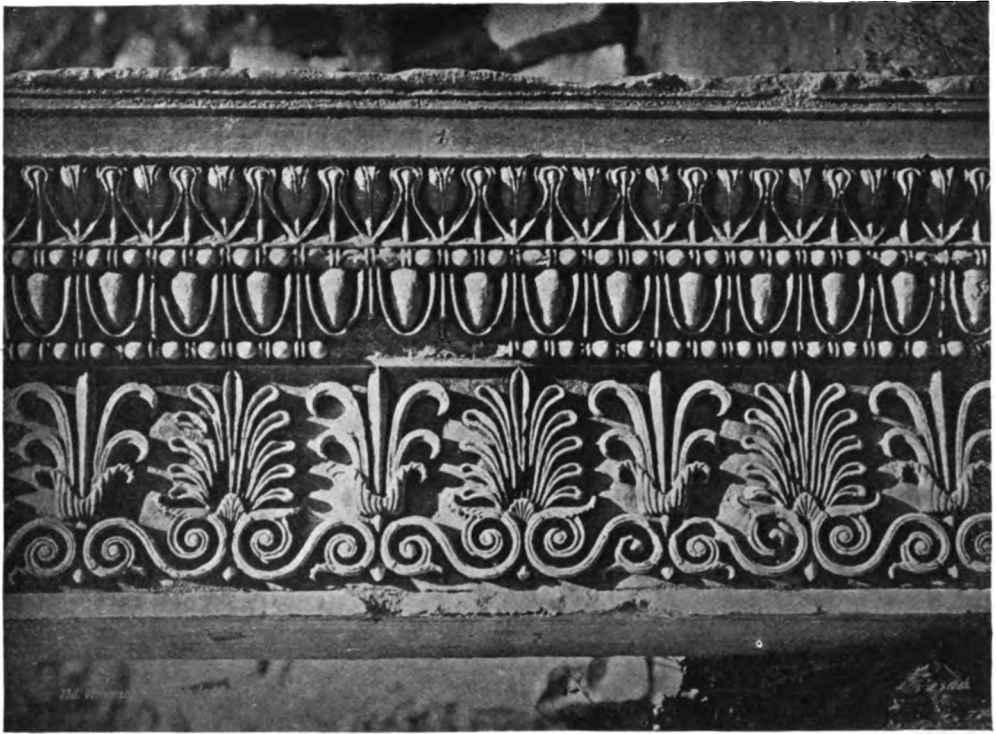
Thus we are brought to the next great lesson of the message—that not novelty but beauty is the essential virtue of good architecture. The Greeks were the most original of nations, but Greek architects were content to use the Doric style for five hundred years because of its severe beauty and perfect suitability for their purposes, and during that entire period not a single new feature was added to it, but every feature was successively improved very nearly to absolute final perfection. In the sixth century B. C. the Greeks began to use also the Ionic style for certain buildings, and this style, because of its inherent elegance, was employed for four hundred years with no essential change, though with more variety of detail than in the Doric. All the great masterpieces of Greek architecture are in one or the other of these two styles except two or three in which the two are combined. The modern craving for novelty, for so-called "originality," by which is meant the ignoring of precedent, is directly hostile to perfection of design. The rapid changing of requirements and conditions in modern architecture in itself compels quite enough innovation in design, and our problem should be rather to resist than to aggravate this tendency.





TEMPLE OF NIKE APTEROS (WINGLESS VICTORY), ATHENS  
This diminutive shrine illustrates beauty of proportion and adaptation of the scale of all parts to the small size of the building.





ANTHOMION BAND FROM THE ERECHTHEUM

The most elaborate and beautiful example of Greek carved ornament.

The perfection of architectural beauty is incompatible with incessant innovation.

The Greek ruins have bequeathed to us a further message as to the value of sound construction. There is, it is true, a fundamental difference in the point of view and the ideals of Greek and of modern construction which cannot be ignored. Modern engineering seeks to reduce the masses of each part of a structure to the smallest dimensions compatible with perfect safety. The ideal aimed at is economy of material and of space. This is in most cases absolutely necessary under modern conditions. The Greek ideal of construction on the other hand demanded excessive strength. Massiveness with refinement marks all the Greek temples and gates. It is only in the rarest instances, chiefly in purely monumental or decorative work, that the modern architect can allow himself the luxury of redundant

massiveness. But on the other hand he can avoid pushing the economy of material to extremes. As between putting ten thousand dollars into extra ornaments, and putting it into thicker walls or piers, the balance should in nine cases out of ten incline towards the thicker walls. And quite apart from any mere question of mass, the scrupulous care with which the mortarless walls and columns of the Greeks were built is a standing object lesson to this hurrying and display-loving age. It is worth while to build with minute care even the hidden parts of a building. Fortunately there are those who have learned this lesson, and we have many, both architects and builders as well as engineers, who delight in sound, thorough and careful construction.

Finally we should take to heart the message from the Greek temples of the value of sculpture as an adjunct to archi-

ture. The Parthenon despoiled of its sculpture is beautiful, but it is a mere wreck of its former beauty. To the Greek Doric temple the sculpture was as essential an element of beauty as the columns. Really fine decorative sculpture gives to a noble building a life and dignity which nothing else can impart. We are only beginning to learn this lesson in America today; but we cannot hope to produce national monuments worthy of our wealth, our abounding vitality, our intellectual attainments and our political freedom, without the help of worthy sculpture. The two arts should go hand in hand. The noblest adornment a great building can have is statuary from the chisel of an in-

spired artist. We shall learn this in time.

Many of these teachings are reinforced by the architecture of other lands and ages than the Greeks. Other styles have other messages also, which the Greek monuments could never have given us. Greek architecture had its manifest limitations. Its field was narrow; its high perfection was confined to one or at most two types of building. Its products were not miraculous; they were the work of human beings who were extraordinary only in the keenness of their esthetic perceptions and faculties. Otherwise we could learn but little from them. They were human works, and therefore we can study them both with delight and profit.

## The Influence of the Classics on American Literature

By Paul Shorey

Professor of Greek in the University of Chicago.

**C**LASSICAL education began in antiquity. The earliest school book of Rome was the translation of the *Odyssey* into rude Saturnian verse by Livius Andronicus. And all Roman literature is an imitation or adaptation of Greek models. The works of Horace and Cicero and Virgil became grimy school books within a generation of their death. And for the next four hundred years every educated man employed their phrases as we quote tags of Shakespeare or Bible texts. This indissoluble association of literature and education with the old polytheistic religions caused much searching of hearts among the early Christians. The dream of Saint Jerome is well known. When he knocked at the gates of heaven and craved admission as a Christian the answer came back in tones

of thunder: "You are not a Christian, you are a Ciceronian." And though he protests that he has not looked at his old school authors for fifteen years, his suspicious familiarity with their contents seems to bear out the testimony of a friend who thought he detected a copy of Plato in the saint's Gladstone bag. If you feed your young lions on raw flesh, says George Eliot (in substance) speaking of the Oxford education of English clergymen, they may not take kindly to milk when they are grown up. Zealots advocated the complete renunciation of classical culture and the creation out of hand of an entirely new Christian literature. But the more liberal argued that to turn to Christian uses the thoughts and images of the great pagan writers was a legitimate spoiling of the Egyptians. Or,

to put it less harshly, Plato, Sophocles, Cicero could be regarded in respect of their noblest thoughts as school masters unto Christ, and in all the rest as mere text-books of rhetoric and poetics. This became the settled policy of the church; and so began that strange literary blending of pagan and Christian imagery that strikes the English reader in Chaucer and Milton and that finds its most naive expression, as Lowell observes, in the alternating scenes of the twelfth canto of Dante's Purgatory and in his startling

"Jove supreme, who upon earth for us was crucified."

Though literature is constantly renewed in so far as it embodies the developing life of humanity, yet there are three or four fundamental questions which, fully answered, would go far toward describing and classifying the production of any given generation of men since the fall of the Roman empire. What was their conception of Christianity? How did they feel and interpret nature? What science did they possess? And lastly, the question with which we are concerned: What was their knowledge and appreciation of classical antiquity? The relative significance of this last question will doubtless tend to diminish as our intellectual wealth accumulates. The literature of the Middle Ages, of the Renaissance, and of Elizabethan England cannot be understood at all without constant reference to the classical sources of inspiration.

The so-called classical writers of the French seventeenth and the English eighteenth century still demand for their scholarly interpretation a familiarity with the poetic diction, the urbane wisdom of life, the satire and the literary criticism of the Latin authors from Horace to Juvenal, from Cicero to Tacitus on whom they are modeled and whom they quote and paraphrase without warning. They all act on the principles avowed by Fielding in "Tom Jones": "The ancients may be considered as a rich common whereon every person

who hath the smallest tenement in Parnassus has the right to fatten his muse." The critic who forgets this is liable to cite as "so characteristic" of the man or his time, some high sentence of Seneca, some satiric touch of Juvenal, some literary precept of Horace's "Ars Poetica," some declamation out of Lucian, some epigram of Martial. Thus, to take a trifling illustration from American literature, the line from an elegy of the early poet Urian Oakes, "Great griefs are tongue-tied when the lesser speak," extolled by historians of literature "as having reached the highest point touched by American poetry during his era," is a direct translation of Seneca's "*curae leves loquuntur, ingentes stupent.*"

All this is being gradually changed by the expansion of five or six great modern literatures, the progress of science, the triumph of invention. The world of thought and education is too large and many-sided now to be dominated by any one influence whatever its intrinsic charm or historic prestige. Nevertheless the Greeks and Romans have been too much studied by writers who make us what we are for us to forget them altogether. The great English poets of the Victorian age, Browning, Arnold, Tennyson, Swinburne, have been finer and more appreciative, if less erudite, scholars than their predecessors, Shelley, Gray, Milton, Spenser. Much of their charm is lost, much of their meaning missed by those who overlook the place held in their work not merely by that beautiful mythology of Greece which Keats hoped he had "not touched in too late a day and dulled its brightness," but by the actual translation, imitation, adaptation or allusive citation of particular passages in the classics. And on the other hand it is impossible to measure the effect on the best modern thought of the renewed critical study of Plato and Aristotle in Germany, of the retention of Aristotle's "Ethics" and Plato's "Republic" as text books in the English universities,

and of the wide diffusion of Jowett's translations.

We cannot expect this old-world tradition to operate with undiminished force in our young and lusty America. Our literature has received the classical influence indirectly from that of England of which until recently it has been a provincial off-shoot. The old-fashioned classical curriculum, though a more virile discipline of taste and intelligence than the present indiscriminating election of entertaining lecture courses, rarely formed either philological specialists, or literary scholars of the English type who in the words of Macaulay's definition, "read Plato with their feet on the fender." Many of our greatest writers as Whittier and Hawthorne either missed this classical education or remained unaffected by it. Nevertheless our theme is by no means the chapter on snakes in Iceland or Ireland, and, without exaggerating its scope, we may hope to find some suggestions of interest and profit in a rapid survey of American literature from this neglected point of view.

The earliest American book was Sandys' translation of Ovid's "Metamorphoses," the last ten books of which were written at Jamestown, but published at London in 1626. Ten years later the foundation of Harvard College transplanted to America the scholarship of seventeenth century England. The Puritan divines all acquired at Harvard or Yale enough erudition to amaze or edify their congregations, and the most of them could on occasion indite a Latin epistle or epitaph or compose a copy of Latin verses. Cotton Mather at twelve had read "Cicero, Terence, Ovid, and Virgil and the Greek Testament, and entered upon Socrates (Plato?), Homer, and the Hebrew Grammar." And even the later precocity of John Stuart Mill was surpassed by Judge John Trumbull, author of "McFingal," who at the age of seven triumphantly passed his admission exam-

ination to Yale seated on the lap of Dr. Emmons. The high water mark of this colonial scholarship was the publication in 1761 by Harvard scholars of a volume of Greek and Latin verses entitled *Pietas et Gratulatio*—i.e., pious regrets for the death of George the Second, and congratulations to George the Third upon his accession to the throne. Its greatest praise is that it is no worse than the classical effusions provoked in England by the same melancholy yet auspicious occasion. Nearly a hundred years before, the Pennsylvania German, Daniel Pastorius, had written a Latin ode to posterity—a letter which, to borrow Voltaire's epigram, would hardly have reached its address had not Whittier translated a part of it as an introduction to his "Pennsylvania Pilgrim."

With such examples in high quarters our early literature abounds in allusions to what Freneau, the poet of the Revolution, who loves to display his classical knowledge styles "Latin lore and heathen Greek."

Down to 1860 at least no oration was complete without a tag of Cicero or Virgil. Every versifier turned an ode of Horace into English. Every poetess was like Anne Bradstreet a tenth muse or a Sappho. And the authors of the "Conquest of Canaan" (the epic, not the recent novel!) and the "Columbiad" were known as Homeric Dwight and Virgilian Barlow.

Colonial literature is of interest only to specialists. To provide a framework for the nineteenth century authors we may enumerate in advance the chief succeeding fashions or epochs of classical study.

The French Revolution with its rhetorical abuse of Plutarchan examples confirmed our colonial and oratorical pedantry of classical allusion. The culmination of this tendency was the emptying of the classical dictionary upon the Map of Western New York by the Surveyor of the State, who received an unenviable immortality in the satirical Ode to Simeon

De Witt published in the New York *Evening Post* in 1819. A happier inspiration was the Greek war of independence which provoked eloquent orations from Everett and Webster, moved Bryant and Whittier to burning denunciations of the massacres of Chios, and inspired Fitz Greene Halleck's "Marco Bozzaris," the favorite declamation of the impassioned school-boy. Meanwhile the scholastic study of the classics which had somewhat declined from colonial standards began to revive under the influence of Everett who had studied in Germany, of Felton the friend of Longfellow, of Anthon whose classical dictionary marked a considerable advance on the Lempriere used by Keats, and whose copious text-books did much to diffuse sound knowledge. From the middle of the century America possessed in Goodwin and Gildersleeve scholars of international reputation. The university development of the past thirty years, though it has given us no names of commanding eminence, has definitely emancipated us from inferior and provincial ideals. The classics may cease to be the staple of collegiate training for all educated men. But in our larger colleges those who continue to teach and study them will henceforth measure themselves by the highest standards of Germany or England, and this in turn will tend to replace the old-fashioned superficial pedantry of our early literature by a finer appreciation of true values.

After these preliminary generalizations the study of our subject becomes of necessity a catalogue of details. We wish to observe what was in fact the classical knowledge of the great writers of the century, and to illustrate by particular examples the kind of literary use they made of it. For this purpose the chief writers to be considered are Longfellow, Bryant, Poe, Emerson, and Lowell. There is little if anything worth the gleaning in Irving, Drake,

Cooper, Willis, Whittier, or Hawthorne. Their classical education was too slight, or their genius was too romantic or American to retain the impression. Hawthorne's "Tanglewood Tales" and "Wonder Book" have introduced many a boy to the fairy world of Greek mythology. But they were composed hastily from secondary sources, and are romantic not classical in spirit. His "Marble Faun," though its opening scene is laid in the Capitoline Museum of ancient sculpture, is steeped in the sentiment of medieval and Christian not of pagan Rome.

Passing mention may be made of Cranch's translation of the *Æneid*; of Saxe's witty burlesques of Ovid ("Dan Phaethon, so the histories run, was a jolly young chap and a son of the sun") and his paraphrases of Martial's epigrams. Lytton's popular "Cleopatra" is inspired by Shakespeare's "I am dying Aegypt dying," rather than by the classics. There would be slight profit in dwelling on such forgotten masterpieces as Dabney's "Ariadne to Theseus" or Mrs. Lewis' once famous "Sappho of Lesbos" which went through seven editions and was played at Athens in modern Greek. It will be better to devote our space to the names that really count.

Longfellow received the usual classical education, but his studies as professor of modern languages are the dominant influence in his poetry. "Cut Germany out of his volume and you cut out nearly half," says Professor Nichol truly. And if you take away in addition Dante, the Scandinavian and Spanish poets, and American or Indian legends, the portion left for the classics seems small indeed. Much even of Chaucer's "Canterbury Tales" come indirectly from the ancients, and in Morris' "Earthly Paradise" Greek legends alternate with Teutonic sagas and medieval tales. But not one of the "Tales of a Wayside Inn" is classic. Nevertheless the classical influence is felt as a distinct though minor note throughout Longfel-

low's work. The beautiful "Hymn to the Night," for example, aptly illustrates the fact that many of the finest passages of modern poetry are literally mosaics of classical gems:

"Peace! Peace! Orestes-like I breathe this prayer!

Descend with broad-winged flight,  
The welcome, the thrice prayed for, the most fair,  
The best-beloved night!"

The first two lines are taken from the prayer of Electra in Euripides' "Orestes," line 176, that sleep may descend upon her brother frenzied by remorse for the murder of their mother. The last two are from Homer's Iliad, 8.487. "Against the Trojans' will daylight departed, but welcome, thrice prayed for, to the Achæians came down the murky night." Similarly the close of Tennyson's "Teiresias" is woven out of a fragment of Pindar's dirges and a passage of the eleventh book of the Odyssey. This does not mean that the poetry is mere mechanical patchwork. The far-fetched classical citations blend in a new imaginative unity because they have long dwelt together in the modern poet's loving remembrance.

More explicit and moralizing in manner is the use of the prayer of Ajax in the "Goblet of Life."

"The prayer of Ajax was for light;  
Through all that dark and desperate fight,  
The blackness of that noonday night,  
He asked but the return of sight,  
To see his foeman's face.  
Let our unceasing earnest prayer  
Be, too, for light," etc.

In Iliad 17.645 Ajax prays: "O Father Zeus, deliver thou the sons of the Achæians from the darkness, and make clear sky and vouchsafe sight unto our eyes. In the light be it that thou slayest us, since it is thy good pleasure that we die."

The Ship of State is the expansion of a classical *motif* first used in an ode of Alcæus, repeated by Horace (Odes I, 14) and studied by William Everett in the *Atlantic Monthly*, 1895.

The line in Evangeline,

"Brought back the evening star to the skies  
and the herds to the homestead."

takes us back to a fragment of Sappho to which Tennyson refers in "Locksley Hall Sixty Years After" thus:

"Hesper whom the poet called the bringer  
home of all good things."

and which Byron expands in "Don Juan," III, CVII.

"Oh Hesperus! Thou bringest all good things."

But could not Longfellow think of the evening star without being reminded of the classics, it will be asked? Apparently not. In "Chrysaor," which in the first edition was called "The Evening Star," it recalls to him the legend of Chrysaor, him of the golden sword who loved Callirrhoe (fair flowing) daughter of Oceanus.

The "Prometheus" of Æschylus has always been read in our colleges and every poet has his interpretation of the allegory. To Longfellow:

"All is but a symbol painted of the Poet,  
Prophet, Seer."

So Enceladus the giant whom Virgil describes as lying under Mt. Ætna is a symbol of Italy oppressed by tyrants. "The Masque of Pandora" deals with the legend told by Hesiod of the beautiful woman fashioned by Hephestus and endowed by the gods with all gifts, whom Prometheus warily refuses but Epimetheus (after-thought) lightly takes into his home where she opens the mysterious chest from which all evils disperse themselves through the world leaving hope alone behind. Longfellow reads modern but not very profound or consistent meanings into the tale. The poem abounds in mythological allusions the explanation of which would demand a commentary. But beyond a few vague imitations of Æschylus there is little trace of direct study of the classics. The line, "Whom the gods would destroy they first made mad,"

recalls a famous Latin proverb the suggestion of which in the Greek drama has

been shown by Sir Richard Jebb in a note on line 622 of Sophocles' "Antigone." The Eumenides at the close sing a song suggested by but very different from their dreadful chant in the play of Æschylus that bears their name.

The volume entitled "Ultima Thule" is introduced by a quotation from the thirty-first ode of the first book of Horace which Austin Dobson thus paraphrases in a graceful complimentary address to the venerable poet:

"Not to be tuneless in old age,  
Ah surely blest his pilgrimage," etc.

"Kèramos" has a pretty description of the Greek vases in Italian museums:

"Those the faithful earth restores,  
Near some Apulian town concealed,  
In vineyard or in harvest field.

Figures that almost move and speak  
And buried amid mould and weeds,  
Still in their attitudes attest  
The presence of the graceful Greek;—  
Achilles in his armor dressed,  
Alcides with the Cretan bull,  
And Aphrodite with her boy,  
Or lovely Helena of Troy,  
Still living and still beautiful."

The poem written for the fiftieth anniversary of the class of 1828 at Bowdoin is replete with pleasant but not very recondite classical allusions, beginning

"O Cæsar, we who are about to die  
Salute you!" was the gladiators' cry."

The reference to Sallust in "Jugurtha"

"How cold are thy baths, Apollo,"  
is rather frigid and far-fetched. More pleasing is the allusion to Horace (Odes 1.31.8) in "Monte Cassino:"

"The Liris, nurse of rushes and of reeds,  
The river taciturn of classic song."

The rhymed Latin of the song of the bells in the "Golden Legend" reminds us of Tennyson's experiments in "Harold," and of Schopenhauer's saying that when the stately Latin chooses to assume the cap and bells she wears them with a grace which her younger sisters cannot attain.

In the sonnet to "Sleep" the lines,

"Ah, with what subtle meaning did the Greek  
Call thee the lesser mystery at the feast  
Whereof the greater mystery is death."

refer to an anecdote told by Plutarch in his consolation addressed to Apollonius.

Among the translations, which include renderings of Virgil and Ovid, is a poem entitled "A Quiet Life" which ends:

"How wretched is the man, with honors  
crowned,  
Who, having not the one thing needful found,  
Dies, known to all, but to himself unknown."

The last words are a version of Seneca's "Thyestes," line 390.

Longfellow's "Evangeline" is pastoral rather than epic in tone and draws its inspiration more from Goethe's "Hermann and Dorothea" than from the Iliad. The use of the English hexameter was suggested by some translations of Homer recently published in that meter in *Blackwoods*. Longfellow tries other experiments in the measure in imitation of Goethe and Schiller, or as he himself playfully says under the classic influence of President Felton sometime professor of Greek to whom he dedicates a beautiful sonnet in "Three Friends." Matthew Arnold's famous "Lectures on Translating Homer" made the fitness of the English hexameter for the purpose a theme of debate. The result of the discussion is very simple. Longfellow's hexameter is a pleasing rhythm for his purpose, but does not quite satisfy the ear attuned to the classical meter. There is a deficiency of words at once polysyllabic and poetic, and of true spondees or feet composed of two really long or heavy syllables. Kingsley in his "Andromeda" and other experiments achieved true spondees as:

"Shining a snow-white cross on the dark-green  
walls of the sea-cliff"

or his

"Lingered in rose-red rays on the peaks of  
Ionian mountains."

But Longfellow's spondees are not intrinsically long but only made so by the rhythm as in

"Let us go to the Mission for there good  
tidings await us,"

or

"On this mat by my side, where now the  
maiden reposes,"

This point Poe illustrates by some very amusing specimen hexameters satirizing Professor Felton and the Cambridge "Pundits":

"Do tell! when may we hope to make men  
of sense out of the pundits  
Born and brought up with their *snouts deep*  
down in the mud of the Frog-pond?  
Why ask? Who ever yet saw money made out  
of a fat old  
Jew or *downright upright* nutmegs out of a  
pine-knot."

The absurdity of these verses should not blind us to the fact that in the main question of meter Poe was right. Lowell in the "Fable for Critics" alludes to Poe as one,

"Who talks like a book of iambs and pentameters  
In a way to make people of common sense  
damn meters."

But, as Poe caustically replied, the appeal to common sense in such a case is an appeal to ignorance. Longfellow's only revenge was to write in his Journal:

"In hexameter sings serenely a Harvard professor,  
In pentameter him damns censorious Poe."

Aside from the meter there is little Homeric coloring in "Evangeline." The two characteristic features of Homeric style the standing epithet (white milk, swift-footed Achilles, etc.) and the long simile based on a slight point of resemblance are lacking. When Menelaos is wounded the red blood on the ivory skin suggests to Homer this comparison:

"As when some woman of Mæonia or Karia  
*staineth ivory with purple*, to make a cheek-piece for a horse, and it is laid up in the treasure chamber, and many a horseman prayeth for it to wear; but it is laid up to be a king's boast, alike an adornment for his horse and a glory for his charioteer; *even in such wise*, Menelaos, were thy shapely thighs stained with blood."  
(Butcher and Lang.)

Imitating this Homeric mannerism Matthew Arnold in "Sohrab and Rustum" writes:

"Then, with weak hasty fingers, Sohrab loosed  
His belt, and near the shoulder bared his arm,  
And showed a *sign in faint vermilion points*  
*Prick'd*; as a cunning workman in Pekin  
Pricks with vermilion some clear porcelain  
vase,  
An Emperor's gift—at early morn he paints,

And all day long, and, when night comes, the  
lamp  
Lights up his studious forehead and thin  
hands—  
*So delicately prick'd* the sign appear'd  
On Sohrab's arm," etc.

There is nothing of this conscious and almost pedantic imitation of Homer in Longfellow. At the crisis of the action when the decree of banishment is communicated to the Acadians he introduces two long and broadly epic similes. But most of his images are short vivid comparisons filling out the second half of the line:

"When she had passed it seemed as the ceasing  
of exquisite music."

Clough in his "Bothie of Tober-Na-Vuolich" copies the Homeric standing epithet and the repeated formula, as Norris does in his prose "Epic of Wheat." But Longfellow perhaps felt that a mannerism suited to a serio-comic poem would seem quaint or affected in his simple pathetic tale. At any rate he does not use it. Only in "Miles Standish" he sometimes repeats a formula in Homeric fashion as,

"Nothing was heard in the room but the hurrying  
pen of the stripling,"

or

"Hobomok friend of the white man."

There is little bookishness of any kind in Bryant. He received the usual classical education. His early poem on "The Ages" tells in apparent imitation of Shelley how virtue "flew to Greece when liberty awoke." Elsewhere he denounces the massacres of Scio, and sees in a beautiful Greek boy

"A shoot of that old vine that made  
The nations silent in its shade."

"Thanatopsis" has little of Greek but the name, apparently coined by Bryant to mean "a view of death." His version of a fragment of Simonides, the beautiful lullaby of Danae in the floating chest to her infant Perseus is executed in the conventional eighteenth century manner and introduces a moon which is not "up" in



the original. The translation of Homer undertaken by request and with misgiving as an occupation for old age is pleasantly written in smooth facile blank verse. It evinces no intimate knowledge of the Greek language or delicate appreciation of the Homeric genius. It is perhaps more successful with the narrative of the *Odyssey* than with the heroic grandeur of the *Iliad*.

Poe acquired at school in England and at the University of Virginia a school-boy's acquaintance with the classics which he is pleased to parade on occasion by quotations that range from Pindar to Callimachus. The penetrating quality of his mind makes all that he says suggestive. But the manner of his life prevented his attaining sound scholarship or gradually ripening like Lowell to maturity of judgment and culture. The allusions found in his criticisms or in the miscellaneous notes published under the title of "*Marginalia*" and "*Pinikidia*" are often derived from secondary sources and contain some curious blunders. Thus, in spite of its verse form, he repeatedly attributes to Demosthenes the line of a Greek comic poet which Goldsmith renders:

"For he who fights and runs away  
May live to fight another day."

and, strange oversight in an American, he persistently refers to the absurdity of a "full chorus of *Turkey's*" in a lost play of Sophocles. He adopts De Quincey's view of the inferiority of Greek eloquence affirming that "the finest Philippics of the Greeks would have been howled down in the house of Peers." He thinks the Greek drama over-rated. In the simple art of sculpture the Greeks attained perfection. But tragedy is a complex art: "About the *Antigone* as about all the ancient plays, there seems to me a certain baldness, the result of inexperience in art, but which pedantry would force us to believe the result of a studied and supremely artistic simplicity." Similarly despite his praise

of the Homeric hexameter he regards the epic as a mistaken and superseded form of art. A long poem is a contradiction in terms. Poetic excitement cannot be sustained through twenty-four books. "*The Raven*" is about the right length for an ideal poem. All this and more is redeemed by the exquisite lines "*To Helen*" which would hardly have been written by any boy who had not received a "classical education," and which alone are worth its price:

"Helen, thy beauty is to me  
Like those Nicean barks of yore  
That gently, o'er a perfumed sea,  
The weary, way-worn wanderer bore  
To his own native shore.

"On desperate seas long wont to roam,  
Thy hyacinth hair, thy classic face,  
Thy naiad airs have brought me home  
To the glory that was Greece  
And the grandeur that was Rome.

"Lo! in yon brilliant window niche  
How statue-like I see thee stand!  
The agate lamp within thy hand,  
Ah Psyche, from the regions which  
Are Holy Land!"

There were three cities named Nicæa in antiquity, but what specific allusion if any is intended in "*Nicean barks*" I do not know. "*Hyacinth hair*" from *Odyssey* 6.231 is dark or clustering. In the first edition the last two lines of the second stanza run:

"To the beauty of fair Greece  
And the grandeur of old Rome."

It is a pity that the transfiguring revision did not extend to the only flaw now left in the poem, the commonplace touch "thy classic face."

Emerson, the preacher of self-reliance and American originality, was in fact the most bookish of writers if not of men. His essays are centos. He was not technically a scholar as appears from his easy-going remark that he would as soon think of swimming Charles River when there was a bridge as of reading in the original a book that had been translated. But his policy of reading world books, great books, saves him much of the time that the scholar wastes upon third-rate liter-

ature. And the "Observations that he took of that star Plato" with the imperfect instruments of Bohn's translations are, allowance made for an occasional touch of hyperbole or mysticism, far truer than those of many a specialist with a German philological library at his back. Emerson's chief world books among the classics were Plato, Plutarch, the favorite of his favorite Montaigne, the great stoics Epictetus and Seneca, the Neo-Platonic mystics, and those of the Pre-Socratics who resembled them in a certain imaginative largeness and vagueness. "This band of grandees," he says, jumbling the names somewhat incongruously, "Hermes, Heraclitus, Empedocles, Plato, Plotinus, Olympiodorus, Proclus, Synesius, and the rest have something so vast in their logic, so primary in their thinking that it seems antecedent to all the ordinary distinctions of rhetoric and literature, and to be at once poetry and music, and dancing, and astronomy, and mathematics." His favorite lives of Plutarch are the "Pericles" and the "Phocion" which he cites constantly, while from the "Moral Essays" he takes such traits as the reference in the essay on "Illusion" to the "intercalated days" that Hermes won with dice of the moon that Osiris might be born. His allusions to Plato defy enumeration. They are largely but not solely to poetic or mystic passages as the doctrine of Platonic love in the "Banquet," the soul's journey to the outer heaven in the "Phædrus," the description of the soul of the universe in the "Timæus." The "Divine circuits" of which he is always speaking are a modern allegory of the revolution of Plato's world soul. Once by a curious slip he attributes to Plato Aristotle's saying that poetry is more serious and philosophical than history. He does not appear to have made a critical study of Greek tragedy. But he speaks of it with discrimination as when he remarks on the beautiful and romantic feeling for nature in the "Philoctetes," and he quotes it appositely—the "Eumenides" of Æs-

chylus, for example, and the "Ajax" of Sophocles in the essay on "Compensation." His oft-repeated aphorism "the dice of God," or as he once characteristically varies it, "of nature," "are always loaded" is a free version of a fragment of Sophocles: "Ever the dice of Zeus fall well." His gospel of self-reliance and the indifference of circumstance is largely stoic, and a chapter if not a volume would be required to show the extent of his indebtedness both for its substance and its form to Seneca, Epictetus, and Marcus Aurelius. Some of his miscellaneous allusions are hard to trace. His "Ate Dea:"

"Over men's heads walking aloft,  
With tender feet treading so soft"

is evidently a reminiscence of Agamemnon's description of Ate in the nineteenth Iliad, or of Plato's quotation of it in the "Banquet." But where did he get the translation? The Latin proverb, "In battles the eye is first overcome," is from Tacitus' "Germania," 43, and is translated by Herrick in his "Hesperides:"

"'Tis a known principle in war  
That eies be first that conquer'd are."

The Greek verse (in "Character"), "The gods are to each other not unknown," is from the Odyssey, 5.79. Epictetus is the "old oracle" ("American Scholar") that said: "All things have two handles: beware of the wrong one"—a saying much quoted by Matthew Arnold also.

Emerson like other reformers has his gibe at the insignificant results of compulsory classics: "Four or five persons I have seen who read Plato. But is not this absurd," etc. Yet in his "English Traits," he attributes English culture and "the state and tone" of English literature to "the great silent crowd of thoroughbred Grecians always known to be around him whom the English writer cannot ignore." His own classical culture stimulated his thought, but did not go deep enough to inform his art. There is slight trace of it in his poetry beyond the Platonizing idealism and pantheism that finds expres-

sion in "Xenophanes," "Brahma," "Uriel," and the "World Soul." The famous lines,

"Not from a vain or shallow thought  
His awful Jove young Phidias wrought,"

allude to the story that Phidias took the suggestion of his Olympian Zeus from Homer's description of the nod that shook all Olympus. "Initial Love" begins with an allusion to the (pseudo) Anacreontic ode that describes how Venus sought strayed Cupid with the town-crier. The title and poem "Merops" seems to be a pathetic hint of his oncoming aphasia. It is Homer's standing epithet for "articulately speaking men" as it is conventionally translated. The words "Adakrun nemontai aiona" prefixed to the "new commandment of the smiling muse" are from the seventy-third line of the second Olympian Ode of Pindar, the poem in which immortality, judgment to come, and the happiness of the blest are first distinctly proclaimed. They mean "they enjoy a tearless life" and are ingeniously applied by Emerson to the blithesomeness of poets like Shakespeare and Hafiz who do not preach.

Lowell throughout his life was an omnivorous reader and a lively allusive writer. In youth he sometimes quotes Latin in the manner of the callow graduate recalling tags of his school Horace or Ovid and, as he puts it in the "Fable for Critics," cannot always hold himself back from a

"Mire ankle deep of deliberate confusion,  
Made up of old jumbles of classical allusion."

For this he is censured by Professor Nichol who with, "a certain condescension," of British criticism adds that "no American knows how to use the classics with reticence." Our old-school oratory, which there is no space to discuss in this paper, perhaps deserves the fling. But it is hard to see that Lowell's youthful indiscretions in this regard display greater lack of reticence than Thackeray's eternal paraphrasing of Epicurean and stoic com-

monplace out of Horace. The pedantries of the Reverend Homer Wilbur in the "Biglow Papers" are of course intentional and in character, and are to say the least, quite as successful as the "prodigious" erudition of Scott's Dominie Sampson. Lowell's scholarship was not that of the professional philologist. But it more than sufficed for merely ornamental use. He could draw upon it for a pertinent citation of a critical canon of Aristotle, Horace, or Longinus. It enabled him to discuss intelligently the different translations of Homer from Chapman to Pope, or to compare the metaphors of Æschylus and Shakespeare. In reviewing a new edition of the old English poets he supplies classical references that the editor had missed. And he pauses to note that Gray's "Phœbus lifts his golden fires," is itself "lifted" from Lucretius. But like all critics of modern literature who are not professional students of the classics he misses much that a wider reading would reveal. Thus he praises Sterne's description in the "Sentimental Journey" of the effect upon the people of Abdera of Euripides' line, "O Cupid, prince of gods and men," without noticing that it is taken from the introduction of Lucian's "How to Write History." He expresses surprise that no commentator on Spenser has observed his indebtedness to Dante for the lines:

"Who seeks with painful toil shall honor soon-  
est find

In woods, in waves, in wars, she wents to dwell,  
And will be found with peril and with pain,

*Before her gate high God did sweat ordain"*

though the last line proves conclusively that Spenser is following Hesiod's famous passage on the difficulty of climbing the steep of virtue.

The classical *motifs* and allusions in his poems are slight. He writes a song for the sirens. Like Longfellow he has his allegory of the Prometheus: "Thou art but a type of what all lofty spirits endure." In his "Shepherd of King

Admetus," Apollo, who in the legend was condemned to guard the flock of Admetus, became a symbol of the first poet. In his "Rhoecus" he develops the poetry of the myth of the hamadryad that lives and dies with the oak. In "Villa Franca" the functions of the three fates are summed up: "Spin, spin, Clotho spin, Lachesis twist and Atropos sever." In "Columbus" he recalls among "prophetic voices concerning America" the passage in which Seneca predicts that Thule will cease to be the limit of the world: "I listened musing to the prophecy of Nero's tutor-victim." But he rarely if ever uses the classics in the manner of Tennyson or of Longfellow's "Hymn to the Night." Classical allusion is for him an exercise of wit or ingenuity. Even in the mature and serious memorial poem "Under the Old Elms" he is capable of such a false note as the pseudo Miltonic pedantry:

"Oh for a drop of that Cornelian ink  
Which gave Agricola dateless length of days"  
the life of Agricola, "as every school boy knows," having been written by Cornelius Tacitus.

More interesting than these details is the question of Lowell's attitude towards the Greek genius. By temperament he is a romanticist and medievalist.

"The Grecian gluts me with its perfectness  
Unanswerable as Euclid, self contained,  
The one thing finished in this hasty world,"  
he says.

Goethe passed by the great church of St. Francis of Assisi to visit the slight remains of an ancient temple. But Lowell on the contrary says, "Apart from any difference in the men, I had a far deeper emotion when I stood on the *Sasso di Dante* than at Horace's Sabine Farm or by the tomb of Virgil." Yet he makes the admission in "Shakespeare Once More" that it is the Greeks who must furnish us with our standard of comparison. And in the "Harvard Anniversary Address" he comes very near pleading for compulsory Greek. "If the classic

languages are dead," he exclaims, "they yet speak to us with a clearer voice than that of any living tongue." "*Oblivion looks in the face of the Grecian muse only to forget her errand.*" In fact, like all men of broad culture, Lowell as his horizon widened and his taste matured came to feel more and more the unity of literature. "The more we know of ancient literature," he says, "the more we are struck with its modernness, just as the more we study the maturer dramas of Shakespeare the more we feel his nearness in certain primary qualities to the antique and classical." This is the tone of the fine address to the Modern Language Association in which though "he holds a brief for the modern languages" he avows that he has not wholly emancipated himself "from the formula which presented the Greek and Latin Classics as the canonical books of that infallible church of culture," and finally sums up the whole question of required classics in the wise and witty epigram: "I would give the horse a chance at the ancient springs, before I came to the conclusion that he would not drink."

There has been space to speak only of the greatest names in this imperfect survey, and a separate paper would be required to study the treatment of classical themes in the minor poetry of the past thirty years. A poet may of course find a mythological subject in the classical dictionary. But the manner in which our younger poets handle such topics indicates that, if not technical scholars, they have lived in an atmosphere of refined and sympathetic appreciation—an atmosphere created for them by the Victorian poets of England, by German philology, by the criticism of Lowell, Stedman, and Woodberry, by the new scholarship of our universities.

I may mention somewhat at random Edward Rowland Sill's "Venus of Milo," Edith Thomas' Sonnets, her "Syrinx," "Demeter's Search," "Lityerses and

Reapers," etc.; Richard Hovey's "The Fawn;" Madison Cawein's "The Dead Oread," "Mnemosyne," "Artemis," "Hymn to Apollo;" Professor Santayana's "Lucifer" and "Odes in Sapphic Stanzas;" Lloyd Mifflin's "Fleeing Nymph;" Bliss Carman's "Pipe of Pan," "Marsyas," "Daphne," "The Lost Dryad," and "Versions of Sappho."

Mr. William Vaughn Moody's noble unfinished trilogy is a subtle reinterpretation for the modern imagination of the eternally fascinating allegory of "Prometheus the Firebringer." But though un-Hellenic in temper, it shows distinct traces of the influence of Greek scenery and of the Greek drama. And since his ear is attuned to the harmonies of the Greek choric meters, is it permissible to surmise that the endeavor to reproduce their haunting cadences has helped to make him (with the exception of Swinburne) the greatest living master of English rhythm.

The American poets of the future will belong to this school and not to that which wins a temporary vogue from slang or Hoosier dialect. For we are beginning to perceive that the true Americans in the past were Longfellow and Lowell not Whitman or even Whittier. The best will be good enough for the American in literature and art as in diamonds and automobiles. The world's great writers and artists have always been scholars in the sense in which Plato, Cicero, Raphael, Milton, and Tennyson were scholars.

This law of literature has not been abrogated by the royalties of Mr. Kipling, Mr. Hall Caine, or Miss Marie Corelli. The typical American author will be like Longfellow and Lowell a man of large and liberal culture. He will not be a pedant nor a slavish imitator—but he will have drunk at the ancient springs.

## REVIEW QUESTIONS

### THE MESSAGE OF GREEK ARCHITECTURE

1. Why may the Greek be called the first scientist?
2. How was his artistic instinct also trained?
3. Why is the art of Greece still living while that of the contemporary nations is dead?
4. How does the Greek's life contrast with that of our twentieth century?
5. How is architecture the one of all the arts nearest to science?
6. What are the fundamental qualities of Greek architecture?
7. Illustrate its simplicity.
8. How are its frank, straightforward qualities shown?
9. Give instances of its refinement.
10. What questions entered into the Greek ideas of proportion?
11. What do you mean by "restraint" in their architecture?
12. What may be said of the slavish copying in our times of Greek forms?
13. In what direction does our popular taste need education?
14. How does the desire for novelty hamper the development of our art?
15. In what two respects is the beauty of Greek architecture strikingly apparent?

### THE INFLUENCE OF THE CLASSICS ON AMERICAN LITERATURE

1. What problems did classical education present to the early Christians?
2. Illustrate the fact that a knowledge of classical sources is necessary to an understanding of much of the literature of the past.
3. How were the great poets of the Victorian age influenced by classical authors?
4. What were the peculiarities of our early colonial scholarship?
5. Show how the study of the classics in this country has gradually been placed upon a scholarly basis.
6. What influences were dominant in Longfellow's poetry?
7. Show how classical literature enters into his poetry.
8. What is the character of Bryant's translation of Homer?
9. How did Poe show his sensitiveness to classical influences?
10. How did the genius of Emerson assimilate and use classical literature?
11. What was Lowell's attitude towards the Greek genius?

### SEARCH QUESTIONS

1. Under what king and in what period of Greek history was the Great Altar of Pergamon erected?
2. To what period does the great temple of Diana at Ephesus belong?
3. What order of Greek architecture is represented in the capitol at Washington?
4. The doorway of what building in this country is a copy of the doorway of the North Porch of the Erechtheum?
5. If you were visiting Europe in what museum would you find the *Hermes of Praxiteles*, the *Victory of Samothrace*, the *Sandal Victory*, the *Gold Cups from Vaphio*, the *Venus of Milo*, the *Sidon Sarcophagus*, the *Golden Treasure* discovered at Troy, and the frieze of the Parthenon other than the West frieze?

# The Roman Road Builders' Message to America

By Archer Butler Hulbert

Of the Office of Public Roads; author of "Historic Highways of America."

**W**HERE there is activity or enlargement," wrote that Napoleon of American thinkers, Horace Bushnell, "or a liberalizing spirit of any kind, then there is intercourse and travel, and these require roads. So if there is any kind of advancement going on, if new ideas are abroad and new hopes rising, then you will see it by the roads that are building. Nothing makes an inroad without making a Road."

Vast as the monuments are that perpetuate the fame of ancient Rome, she left nothing that speaks more plainly of her imperial ambition and power than the relics of her great roads, far-flung across two continents from Northern Scotland to Malatia near the Euphrates. A single railway track today measuring about three thousand miles in length may well stand as a sign of modern enterprise and modern commercial needs; fancy a day when a traveler could journey, if need be a hundred miles a day on a highway four thousand and seventy Roman miles long, from the wall of Antoninus to Jerusalem! Such was one roadway when the Seven Hills dominated the internal improvement policy of the world at the time the Christ was born. Emperors, consuls, and pro-consuls gave thought to this matter; the province that was not bound to the Empire by its highway or network of highways was not yet conquered; its people might have been subjected, its cities and ports might send their tributes to swell the exchequer, but if a legion or an Emperor's herald, could not quickly gain its capital, that province was only half-subdued.

The test of a road was the distance that could be covered on it in an hour in all weather and at any season; the use of her roads to Rome is shown, therefore, in some of the marvelous records of travel

that have come down to us. In the reign of Theodosius, a magistrate, Cæsarius by name, went by post from Antioch to Constantinople, 725 Roman miles (665 English), and reached his destination at noon on the sixth day. A courier made the journey from Aleppo to Constantinople, a distance of more than seven hundred miles, in eight days. Compared with the century preceding and all those which have followed, these records may well stand in proof of Bushnell's proposition that if new ideas are abroad and new hopes are rising "then you will see it by the roads that are building." And if most of the great Roman roads are fallen into decay today it is not because the roads were poorly built, but rather, because the idea that was abroad and the hope that was rising was, in its essence, lustful of selfish aggrandizement.

The now hackneyed expression, "all roads lead to Rome," was the keynote of the policy of the greater Emperors after Appius Claudius; and the imperial city seemed, in a bird's eye view, like a hub from which radiated a myriad of spokes. These, in truth, bore the weight of the great political machine, until, just as Braddock's Road across the Alleghenies let in upon the nearer frontiers after Braddock's defeat, a flood tide of Indian raiders, so these roads were pathways for ruthless barbarians to Rome when her strength was ebbing away. Not only did these roads throw their white lengths across Italy and Europe, but over England and Asia Minor and into Africa as well; and even her jewel-islands in the blue sea were wrapped closely to the homeland by these bands of steel. When the central power grew weak, enemies, on every hand, found them broad pathways to the enervated national heart.

## The Roman Road Builders' Message

As we of America turn to the consideration of a permanent system of highways there comes to us a message from these ancient roadmakers, whether we build for a generation, or, as the Romans did, for a millennium. One enthusiastic archæologist followed the course of a lost Roman road in Asia Minor by means of a grim line of hoary mile-stones on which was inscribed the name of the Governor in whose reign it was built. It is time we were building roads in America so well that our engineers would take pride in leaving their names in masonry along the route.

The Roman road was the pathway of the legion; it was preëminently a military road, *viae militares*. Road building did not precede conquest, but, rather, completed it; for with a firm road into any province and with posts established every six miles provided with two score horses,

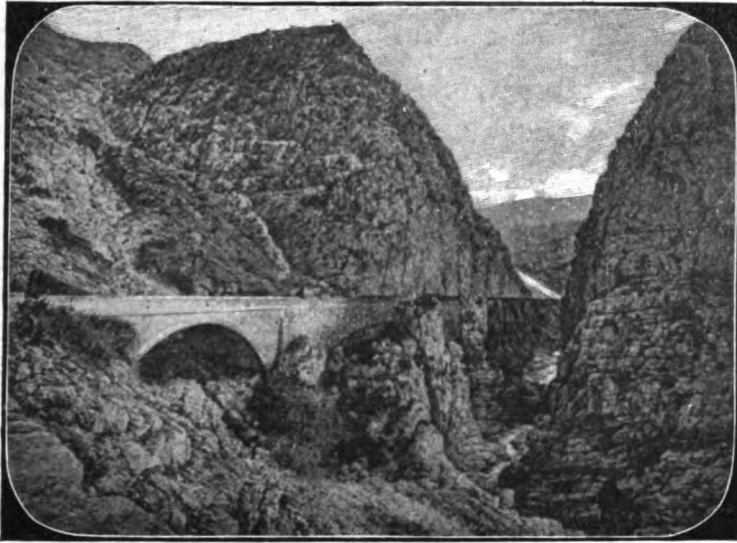
intelligence could be conveyed with great rapidity and a conquest begun was made complete. The itinerary of the great road referred to from the wall of Antoninus in Scotland to Jerusalem shows the route and important towns on it. From the wall of Antoninus to York, 222 Roman miles; London, 227 miles; Rhutupiae (Richborough) 67; Boulogne (by water), 45; Rheims, 174; Lyons, 330; Milan, 324; Rome, 426; Brundisium, 360; Dyrrachium (by water), 40; Byzantium, 711; Ancyra, 283; Tarsus, 301; Antioch, 141; Tyre, 252; Jerusalem, 168. Total 4,071.

By way of comparison it is interesting to remember that in the construction of America's one great national highway, the Cumberland Road (THE CHAUTAUQUAN has treated twice of this great highway, 29:447, and 38:578) the *viae militares* idea was present in the minds of legislators and builders: "A few weeks,"



THE ST. GOTHARD ROAD, SWITZERLAND

The mountain roads of Switzerland and France are the finest examples of modern road building.



DEFILE DE LA CLUE, FRANCE

reads a legislative document advocating it, "nay, a very few days, or hours, may determine the issue of a campaign, though happily for the United States their distance from a powerful enemy may limit the contingency of war to destruction short of that by which the events of an hour had involved ruin of an empire." The Romans had also *viae consulares* and *viae praetoriae* or roads built by proconsuls and praetors in their respective provinces. Rome did not ask permission of her provinces to build roads there, as the United States asked permission of the several states before building her national road from the Potomac to the Mississippi; but when the central government, had once built the road, its maintenance and repairs were left to the states or provinces through which it ran; our government surrendered the national road, when built to the states. The result was that in Roman provinces the governors cut their names in the milestones along the great roads as they repaired them; well-built as the roadbeds were, more than one governor or proconsul cut his name over that of a predecessor, and in some cases three names were cut one over the other, none of the three being legible at

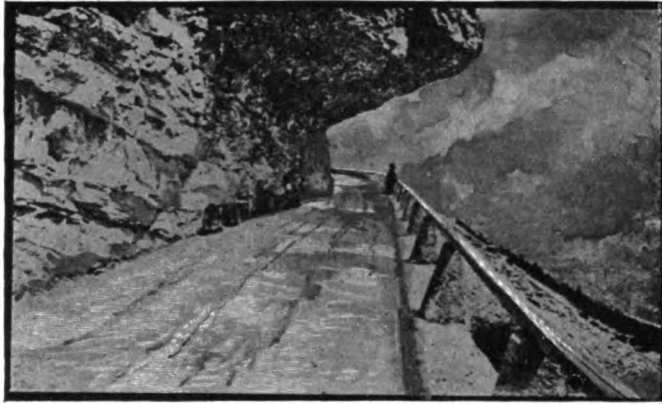
this day. This shows that the road was repaired at least three times, probably in as many centuries.

So far then as the administration of road-building goes, the lesson of Rome to America is that though our roads may be built through the agency of, or at the instance of a central government, the all-important work of maintenance *must fall on the shoulders of a local power*; in terms of today, the National Government may or may not have a part in the original construction of the great roadways of America; but the maintenance of these roads in first class condition, which is the strategic test, must fall on the local governments, either on the state or the county. From all points, therefore, the lesson of Rome is an argument in favor of state aid, though the Government *may* bear a hand in the first original cost, and should at any rate have a voice in the alignment of the greatest routes. There may well be some sort of Government superintendence whether there is Government aid or not.

The next great lesson of Roman roads to us, is, that the costly road is the cheapest. Fourteen and fifteen thousand dollars per mile was expended on the



Cumberland Road during its course through the Alleghenies (where the Baltimore and Ohio Railway cost \$369,600 per mile); this was thought extravagance. A careful estimate shows that the Romans spent from thirty to one hundred thousand dollars per mile on their roads; yet Europe knew no road-building worthy of the name from the fall of Rome, about 400 A. D., to the coming of Napoleon's Trésaguet fourteen hundred years later. For



ON THE BRUNIG PASS

Showing elaborately constructed mountain road in Switzerland.

a millennium and a half the roads of these men who built for eternity were the best roads in England, Europe, and Asia Minor, and though many of them quickly disappeared if neglected, a large number remain to this day, and a much larger number have served as the foundation of modern roads. One road, which Bergier examined in France, was raised twenty feet above the surrounding country and a vertical incision revealed the following sections:

- Sec. 1. A "fill" of 16½ feet.
- Sec. 2. A foot layer of flat stones and cement.
- Sec. 3. A foot layer of flat stones without cement.
- Sec. 4. A foot layer of firmly packed earth.
- Sec. 5. A half-foot layer of small metal in hard cement.
- Sec. 6. A half-foot layer of large metal and cement.

The width of Roman roads varied from

one hundred and twenty feet at home to fifteen and twenty feet in England. The lesser width made a great reduction in original cost as well as in cost of maintenance. In the case of the narrow roads on the Island the work was well done. "Two furrows were first made," writes W. B. Paley, "at the proper distance apart; the earth between was dug out for a foot or two, and the bottom rammed and beaten down tightly. Upon this the first stratum of material was laid and the lime poured over it; then larger stones were placed upon that, and the interstices filled in with mortar, after which sometimes came another layer similar to the bottom one. The whole was often three feet thick, or more, and was rounded in the center to prevent water lodging upon it."

After the lesson of Roman administration and economy, comes the lesson of alignment, a matter in which America has been sorely in need of tutors. The purpose of the great Roman roads was imperial, but sound judgment was used in the choice of routes; the roads were straight, but not as the crow flies; the Romans knew that it was no farther around a hill than over it. With every known appliance and device for building roads, with a seemingly unlimited treasury on which to draw, Roman engineers consulted nature and obeyed the injunctions of the natural world. What a contrast is there, then, between these old-time builders and, for instance, American law-makers who in a certain part of the country decreed that the roads must run along the boundaries of the townships, which are a mile square in area? Imagine what roads many of these must be whose

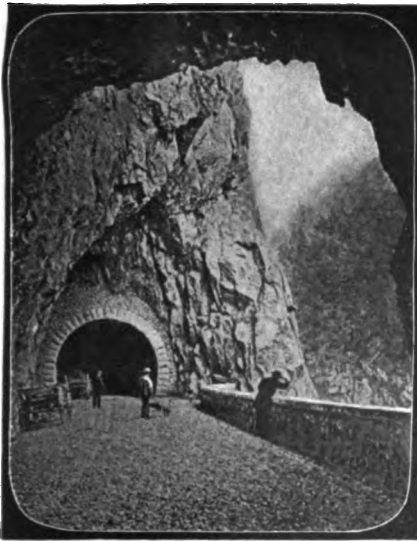
routes are chosen within legislative halls or surveyors' offices. It was, no doubt, one method of opening up a new country and as such was important; but that in even one single instance county commissioners should be compelled to keep in condition today a road thus arbitrarily laid down must be considered a barbarism.

With a vast supply of ways and means the Roman road builder did not, however, compromise with nature as often as he might; he no doubt forged his road straight over many a "moss" and "squash" when he could have gone 'round at less expense; in this, and in his refusal to note the natural channels of trade, the ancient road maker serves as a warning and not a model. Dispatch was a prime requisite at the time these marvelous roads were building, and the straight road was the only perfect road in the Emperor's eyes. In our day of Twentieth Century Limits this rule is inoperative; the straight

as near as possible a straight line between the capitals of the four states, Ohio (Columbus), Indiana (Indianapolis), Illinois (Vandalia), and Missouri (Jefferson). This resulted in the ignoring of natural



A STRAIGHT PIECE OF THE CUMBERLAND ROAD IN OHIO



DETROIT DE CIEIX

road is not, financially or artistically the most to be desired. When the Cumberland Road leaped the Ohio at Wheeling this was not true and a mandate of Congress doomed the great highway to take

trade routes and trade centers: the road between Zanesville, Ohio, and Columbus passed south of Newark, and not even a delegation of citizens from the growing county seat to Congress could avail to swing the great road a few miles aside to touch Newark, though the engineers agreed that the Newark route was the more feasible topographically. The result is pitiful; throughout the whole southern extremity of Licking County, Ohio, lies the remnant of this great road, representing an original government investment of nearly a quarter of a million, and additional funds spent in repairs for half a century amounting possibly to more than two millions, now entirely ignored and repudiated by the country because it is entirely out of the line of social and commercial intercourse. The new inter-urban trolley line marks the real course of activity, as was perfectly foreseen a century ago.

In this connection it is interesting to

note that not even Roman roads, despite their perfections, were able to hold their own when built out of harmony with the natural course of trade. In Europe this is not evident because to a large degree the legend, "All Roads lead to Rome," is as true today as it ever was; in England the



THE CUMBERLAND ROAD ENTERING COLUMBUS, OHIO

Romans founded military centers which are represented today by such important commercial centers as London, Dover, Colchester, York, Carlisle, Manchester, Newcastle, Winchester, Canterbury, and Chester. In Asia Minor there was neither a Rome nor a London to maintain the position of undisputed supremacy and not even the marvelous Roman roads could avail. First Pteria was the metropolis; then, when the Persians gained control of the peninsula, Taviun rose to first rank. Later Ephesus was the focus of the roads of the land, for Ephesus was the gateway of Rome; and then the rise of Constantinople to the first place necessitated a complete alteration of routes. The Roman road system in Asia "became useless for purposes of trade, and was degraded first to neighborhood roads . . . and finally abandoned, lost and forgotten." This lesson is of great interest and importance; the road must conform to the

routes of social and commercial movement, for these cannot be expected to conform to the roads though they be built by a Roman consul.

It is difficult to learn whether the Roman engineers followed earlier tracks when laying out their roads, a matter that has formed in America a perilous precedent. Because the deer and buffalo and Indian found with such accuracy the strategic gaps and passes across the mountains, and what was of far more wonder, found the strategic "dividing ridges" with infinite exactness, American roadbuilders have in many cases blindly followed the ancient routes. The Romans made "dividing ridges" of their own, and then cemented their roads on the summits.



BRIDGE ON THE OLD CUMBERLAND ROAD

This is far different from the custom by which our fathers bequeathed us the "ridge road;" and too many of our modern roads strike for the top of the watersheds, where, in the old days, erosion did the least harm, where the timber was lightest, and where the wind kept the tracks swept of leaves and snow.

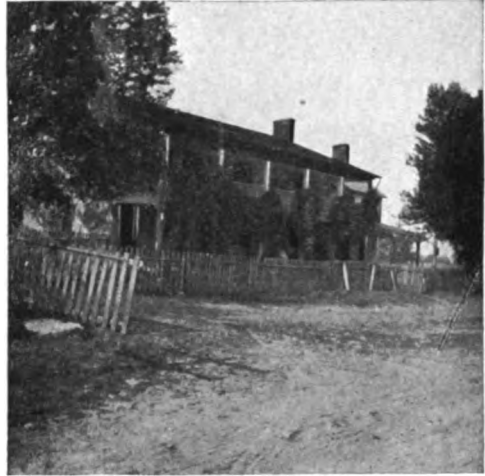
In making our modern roads, the old-time routes must be held to in part and in part ignored; our roads have been coming down hill from the tops of the "ridges" into the valley; no law can hold

in all cases, but the law of least resistance, or, to use another word, the law of least elevation cannot be ignored.

The Romans have left a lesson in the surfacing of their roads that must be remembered; a road can be likened appropriately to a house, and the best house money can build is only as good as its roof; if that leaks or falls in, the interior is straightway ruined. Paved roads were not common in the Roman provinces, and the far-famed Via Appia was a model of its kind. The stone used in its pavement was not unlike millstone burr, and so carefully dressed was it that the road seems like solid rock and is a superb road after these two thousand years. An indication of the attention paid to the "roofs" of Roman roads appears in the many inscriptions yet to be read along them stating that Governor-so-and-so used such and such a preparation of stone and cement as a top dressing.

Yet what would have become of the

The social benefit to Rome of a system of well-built roads remains a lesson to the world for all times, especially to America. The Roman road was one of the many necessities before Christ and his message could be given to the world. A good system of roads in America today would be a



THE "FOUR MILE HOUSE" ON THE NATIONAL ROAD NEAR COLUMBUS, OHIO



AN OLD STAGE COACH DRIVER OF THE CUMBERLAND ROAD

roof of the Appian Way had the substructure been weak or made of poor material? The best roof must have solid bracing in pillar and rafter or it cannot fulfil its purpose. All this holds true in a road.

moral boon of most precious value; tens of thousands of country hamlets in this land may truly be said to be waiting the coming of Christ with the good road movement, for thousands of young men and women turn their faces city-ward each twelve month for the lack of that social commodity of interest which is impossible in the present reign of deep-rutted roads. Educationally, Rome advanced apace with the building of her thoroughfares, as the country districts throughout America would advance if the consolidated school-house plan could everywhere be realized. The railway has performed and is performing its great mission, but railway specialists tell us that the railway has reached, in most parts, its geographical limit; the electric roads are carrying on the work of bringing millions of additional homes into touch with the throbbing pulse of the world; but it remains for the improved common road to



AN OLD BRIDGE ON THE CUMBERLAND ROAD NEAR CUMBERLAND, MARYLAND

do what nothing else ever can, educationally and morally. Herein lies the greatest lesson of Roman roads to America, for you cannot estimate in dollars and cents, or by any other standard, the national loss entailed in the constant abandonment of the American farm, in the bricking up or decay of the old fire-place and well, in the fading of the influence of the country meeting-house and in the constantly dwindling roll of scholars in the country school-house.

The Roman road bespoke new ideas that were abroad and new hopes that were rising; these were ideas of power and hope of dominion; yet, poor as they were,

the result was of immeasurable moment to all good causes. A new idea and a new hope is abroad in America today; true it has its solid economic basis in the advanced valuation of lands and crops, but there underlies it something more far-reaching and profound than this: in short a social betterment that will play its significant part in making America serve its high purpose in the uplifting of the world. Even those who labor for this cause may be working as unknowingly for this end as the barbarian slave who pounded stone on a Roman road and so had a part in sending to all the world a knowledge of Roman law and Christianity.

# The Influence of the Classics in the Lives of Well Known Moderns

By Vincent Van Marter Beede

DESPITE the exceeding dulness of High School Greek and Latin as they are mostly taught in America, and the small percentage of men who elect courses in the classics at Yale, Harvard and Columbia, the "demesne" of "deep-brow'd Homer" remains a "wide expanse," even for those who, like Keats, require some Chapman to "speak out loud and bold" the words which it has not been their lot to absorb in the original at a time when memory-"work" is "play." But if we find ourselves sighing because "the mingled beauties of exulting Greece" are not more familiar to us and to our neighbors, it may be pleasant to remember what Willis Boyd Allen remarked one morning in July, three summers ago, as he sat in a pavilion at Magnolia Beach, with the band playing and endless small talk buzzing. "I love," said this delightful gentleman, the author of many stories for young people, "to read my Homer whenever I am close to his 'wine-dark sea,' even though I must pick out the Greek with painful slowness."

Those of us who are skeptical of the enriching power of the classics should look into the formative elements in the lives of men and women whom we instantly recognize as enrolled among the illustrious. From the long list of notables of modern times, it is inevitable that we should turn first to Goethe, who, with Homer, Dante, and Shakespeare is generally accounted as sharing in the greatest literary genius of the world. Goethe, in his autobiography (translated by John Oxenford), wrote:

And if the first Latin work had not been in rhyme, I should have got on but badly in that; but as it was, I hummed and sang it to myself readily enough. . . . No libraries for children had at that time been established. The old had themselves still childish notions, and found it convenient to impart their own education to their

successors. Except the *Orbis Pictus* of Amos Comenius, no book of the sort fell into our hands; but the large folio Bible, with copper-plates by Merian, was diligently gone over leaf by leaf; Gottfried's *Chronicles*, with plates by the same master, taught us the most notable events of Universal History; the *Acara Philologica* added thereto all sorts of fables, mythologies and wonders; and, as I soon became familiar with Ovid's *Metamorphoses*, the first books of which in particular I studied carefully, my young brain was rapidly furnished with a mass of images and events, of significant and wonderful shapes and occurrences, and I never felt time hang upon my hands, as I always occupied myself in working, repeating, and reproducing these acquisitions. . . . Here (in the library of Pastor Stuck, his uncle-by-marriage) I first became acquainted with Homer, in a prose translation, which may be found in the seventh part of Herr Van Loen's new collection of the most remarkable travels, under the title, *Homer's Description of the Conquest of the Kingdom of Troy*, ornamented with copper-plates, in the theatrical French taste. These pictures perverted my imagination to such a degree, that for a long time I could conceive the Homeric heroes only under such forms. The incidents themselves gave me unmistakable delight; though I found great fault with the work for affording us no account of the capture of Troy, and breaking off so abruptly with the death of Hector. My uncle, to whom I mentioned this defect, referred me to Virgil, who perfectly satisfied my demands.

As might be expected, the Wizard of Weimar acted out little dramas based on Ovid's "Metamorphoses," and Pompey's "Pantheon Mythicum."

Later on in his "Autobiography," Goethe says:

With the most ancient men and schools. I was best pleased, because poetry, religion and philosophy were completely combined into one; and I only maintained that first opinion of mine with the more animation, when the book of Job and the songs and proverbs of Solomon, as well

as the lays of Orpheus and Hesiod, seemed to bear valid witness in its favor.

In "Faust," of which "each line is made to stand for eternity," there is such a wealth of classical lore that the casual reader is sometimes overwhelmed by it, particularly in the difficult Second Part, finished when the poet was eighty, but begun long before. "The marriage of Faust and Helena typifies the union of the classical and romantic schools, and their child is Euphorion, who is symbolical of Byron."

When we call to mind the brilliant women of our age there are three, Margaret Fuller, and the two incomparable Georges (Sands and Eliot) who seem to typify the highest culture of America, France and England.

Colonel Higginson has called Margaret Fuller d'Ossoli "a person whose career is more interesting, as it seems to me, than that of any other American of her sex; a woman whose aims were high and whose services great; one whose intellect was uncommon, whose activity was incessant, whose life, varied, and whose death, dramatic." George William Curtis speaks of her as "a scholar, a critic, a thinker, a queen of conversation, above all, a person of delicate insight and sympathy, of the most feminine refinement of feeling, and of dauntless courage."

In her "Memoirs," the Marchioness d'Ossoli writes page after page of fascinating recollections which it is a privilege to read:

I was taught Latin and English Grammar at the same time, and began to read Latin at six years old, after which, for some years, I read it daily. In this branch of study, first by my father, and afterwards by a tutor, I was trained to quite a high degree of precision. I was expected to understand the mechanism of the language thoroughly, and in translating to give the thoughts in as few well-arranged words as possible, and without breaks or hesitation,—for with these my father had absolutely no patience. . . . In accordance with this discipline in heroic

common sense, was the influence of those great Romans whose thoughts and lives were my daily food during those plastic years. The genius of Rome displayed itself in character, and scarcely needed an occasional wave of the torch of thought to show its lineaments, so marble strong they gleamed in every light.

Dr. James Sully, in his "Studies of Childhood," tells this amusing anecdote of George Sand (Aurore Dupin), the French novelist:

She tried, out of regard for her Grand-mamma, to take kindly to Arithmetic, Latin, and French versification, which Deschartres taught her, but she could not master her dislike. After a little scene, in which the passionate Deschartres threw a big dictionary at the girl's head, the Latin had to be given up altogether.

So there is hope for the American girl who does *not* fancy her school classics, although she may revel in Bryant and Bulfinch at home!

George Eliot (Marian Evans) at nineteen wrote a letter in which she said:

My mind presents just such an assemblage of disjointed specimens of history, ancient and modern, scraps of poetry picked up from Shakespeare, Cowper, Wordsworth, and Milton; newspaper topics; morsels of Addison and Bacon, Latin verbs, geometry, entomology, and chemistry; reviews and metaphysics—all arrested and petrified and smothered by the fast thickening anxiety of actual events, relative anxieties, and household cares and vexations.

Two years later she was taking lessons in Greek, Latin, French, German and Italian, organ and piano, and studying Hebrew without assistance.

De Quincey, the English essayist, had the reputation of being a prodigy of learning when he was a lad of eleven. In Latin verse-making "he had such success that the head-master used to parade his exercises publicly by way of reproach to the stiff Latinity of the boys of the first form, most of whom were five or six years older." At this period De Quincey was

not equally advanced in his Greek, but when he was fifteen years old he assisted Lady Carbery in her theological studies by reading with her the New Testament in the original. He ran away from the Manchester Grammar School—he was then nearly seventeen years old—with “an English poet in one pocket, and an odd volume of Euripides in the other.” Among the essay-titles of this genius we find: “The Casuistry of Roman Meals,” “Cicero,” “The Pagan Oracles,” “Greece under the Romans,” and “Ælius Lamia.”

David Livingstone, as a weaver boy of ten, spent his first week's wages in the purchase of “Latin Rudiments.”

Gladstone's Homeric studies fill three large volumes. Of these studies he says that they do but “show us the total inability of our race, even when at its maximum of power, to solve for ourselves the problem of our destiny; to extract for ourselves the sting from care, from sorrow, and above all, from death; or even to retain without waste the knowledge of God, where we have become separate from the source which imparts it.”

George Barnett Smith pays tribute to Gladstone:

The author has brought to his investigations of the Homeric text an almost unexampled patience, an intrepid judgment, and a keen analytical faculty; but, above all, there glows throughout his pages that spirit which is the outcome of the Christian religion—a religion higher and deeper than that of the great Greek poet, a religion which has transfigured all the relations of this mortal life, and which forms a great and indissoluble link uniting humanity with God.

The temptation is strong to speak of the large place of the classics in the lives of Mill, Landor, Pater and others, but a fit-

ting close to this brief, outline of biographies is the little story found in “Theodore Roosevelt, the Citizen,” by Jacob A. Riis:

In all the wild excitement of the closing hours of the convention that set him in the Vice-President's chair, he, alone in an inner room, was reading Thucydides, says Arthur Shaw, who was with him. He was resting. I saw him pick up a book, in a lull in the talk, the other day, and instantly forget all things else. He was not reading the book as much as he was living it.

Lord Acton, who died not long ago, was thought to have acquired more knowledge than any Englishman of his time, yet he was “no great classical scholar,” metaphysics, theology and modern history being his forte.

John Fiske was, like De Quincey, a child-prodigy, but unlike the neurotic English boy, Fiske was happy, healthy, fond of play, and not forced in his studies as was John Stuart Mill. The American “began Latin at six (years old), and at seven was reading Cæsar. At thirteen he had read the whole of Virgil, Horace, Tacitus, Sallust and Suetonius, and much of Livy, Cicero, Ovid, Catullus, and Juvenal. He began Greek at nine, and at twelve had read most of the ‘*Collectanea Graeca Majora*,’ with the aid of Schrevelin's Lexicon, which defines the Greek in Latin.” He longed for a Greek-English Dictionary, and earned part of the money by selling five barrels of bones to an Irishman at thirty-seven cents a barrel. He then made rapid progress and at fifteen could read Plato and Herodotus at sight. He read Greek not in little scraps, after the common fashion with boys, but would take up the ‘*Iliad*,’ or an oration of Lysias and read it through. He has always found Greek easier than Latin.”\*

\*Edwin D. Mead; “The Christian Register,” April 15, 1886.



# The Modern Greek

By W. A. Elliott

FOR centuries the Greek has been persistently misrepresented and misunderstood. Juvenal called him "Graeculus esuriens" and his country "Graecia mendax." Tacitus was not less severe. Others borrowed or improved upon these phrases until they came to express the popular conception of the Greek character. Of course this conception was wrong. It doubtless fairly represented the Greek adventurers that thronged to Rome from Alexandria and other eastern cities, but it was no more fairly descriptive of the genuine Greek of the time of Augustus or Trajan than the popular estimate of the hand-organ man is representative of the cultured Florentine of today.

We need charge no malice against the detractors of the Greek, though Juvenal and his class have always found it easier to be witty than to be just. In most cases the fault has been that his critics did not estimate the Greek correctly. They have seen in him only his faults, accentuated by contrast with western standards of life and morals. Through the glass of prejudice and misfortune his failings have appeared monstrous, his virtues entirely lacking. The Greek has his faults. It is not the purpose of this paper either to conceal or to gloss them. It is only fair, however, to give them their proper setting.

On the other hand, in these later days, when travel has become fashionable and even the nooks of the Mediterranean have become familiar ground, not a few travelers, intoxicated with the glories of an orient sky and sea in spring time and the perfection of charm of a Greek landscape at that season, have looked at land and people surrounded with a halo of imagination. They have ascribed to their clever dragoman, or agogiat, all the virtues of a Socrates, all the native greatness

of a Pericles. Returning home they represent the modern Greeks as no whit inferior in natural endowment to their ancestors and fondly look for Greek genius and civilization to bloom again as in the fairest days of Athens' glory. While their hearts are better, the judgment of this second class is not more trustworthy, than that of the cynical critics.

It is of course, no easy task to generalize on the character of a people. Probably no one point can be adduced that might not be flatly contradicted by a living example. There are, nevertheless, certain dominant characteristics that belong to the Greek wherever found. I am persuaded that this genuine Greek type is much more clearly defined than any type that can be called American. Now as in ancient days the Greek race possesses marvelous assimilative power, which enables it to absorb what, if left unchanged, would imperil its existence. This power was the pride of ancient Greece: it is the hope of modern Greece. Without it the race must long since have lost its identity and have disappeared as completely as the sturdy old Romans.

It may as well be said at the outset that the modern Greeks have no unbroken lineage from the ancient people. The dream is vain that ever again there shall rise that race physically developed into what the world freely calls perfection, mentally so alert, so accurate, so exquisitely trained in apprehension and expression that even now we seem to be groping in darkness hopelessly in their rear. If environment meant everything and blood meant nothing, we might still have ground for hope. The externals are there, but something internal is lost. The vase, so rare and exquisite in fabric, is shattered. We find fragments here and there, considerable ones, it is true; its influence is

seen in countless others modeled after it and more or less nearly approximating it ; perhaps one day we shall see its equal in every respect ; but in any case that vase is gone and gone forever.

I realize that these words are enough to cost me all the friends I made among the Greeks. No article in his creed is more tenaciously held by the modern Greek than that he is in unmodified descent from the Greeks of old. Nothing will kindle his passion more quickly than to asperse either his lineage or his pronunciation of the language. His friendship and good humor will stand much ; but they will not stand that.

That the Greeks of today are degenerate from the old stock is irrefutably proved by their physical characteristics. They are often small of stature ; usually have the piercing black eyes and straight black hair and sallow complexion of the northern races, possibly like the Macedonian and Thracian hybrid Greeks of Alexander's time. Not infrequently, to be sure, in the mountains of the Peloponnesos or in some country village of Attica, the people of fairer complexion and more rounded and flowing figure give us a hint of what the ancient people must have looked like, agreeing in proportions and features with the extant sculptured monuments and in complexion and symmetry with the statements of literature. But in general the presence of foreign blood is unmistakable.

We know this to be inevitable from what took place in the middle ages and even earlier. Corrupting influences were at work on the old Greek stock as far back as Alexander's time. After the conquest of Asia the people of Greece attracted by the superior facilities for getting rich afforded by Byzantium and the cities of Asia Minor, flocked thither in large numbers. The population of the father-land declined. The place of free men was taken by slaves. A democratic peasantry gave place to an aristocratic landlordism. Much of the best blood of Greece was drawn off

to give life and wealth to the East. This drain continued under the Romans, and especially after Byzantium became the capital of the Eastern Empire.

In 86 B. C., Sulla, to punish Attica for espousing the cause of Mithridates, massacred a large part of the population of Athens, destroyed the Peiraius entirely, and ravaged the country districts with unsparing hand. At this same period the Cilician pirates by rendering the coast towns unsafe were driving many Greeks to seek security for life and property in Rome. By all these means the country was to a considerable extent denuded of the best element of its people.

The great tides of barbarian invasion did not leave Greece unswept. The Goths, to be sure, succeeded in making no permanent lodgment, but the Slavs in 577 ravaged Greece, remaining in the country several years. The terrible plague of 746-7 devastated the mainland and the islands. Whole sections were depopulated, to be colonized soon by the eager barbarians, who for more than half a century maintained their independence against the most strenuous efforts of the Greek towns. This Slavic element was especially strong in the Peloponnesos. Northern Greece, Attica, the Aegean Islands, remained free from foreign taint. In time this foreign stock was completely absorbed even where strongest, as is amply proven by the almost complete absence of Slavonic words in the vocabulary, which are so rare as to elude the notice of all save the investigator.

The Wallachians, or as they call themselves, the Roumanians, have a few of their characteristic villages, straw huts of rude construction huddled together into miserable dirty hamlets. These peculiar people have remained entirely separate from the Greeks, and hence their influence in making up the present day race may be entirely disregarded.

To the Albanians is due the introduction of most of the foreign blood now

coursing in Greek veins. In the fourteenth century large numbers of this sturdy and energetic people were led by a Byzantine prince to homes in the Peloponnesos. This stream of immigration, once started, continued flowing into Boiotia, Attica, Euboea, and other islands. In time they became loyal subjects of the country and as devoted to its interests as the Greeks themselves. Under Turkish domination few ever became Moslem apostates, as did their brethren left behind in Albania.

In 1770 there was another infusion of Albanian blood. The Greeks rose in rebellion against the Turks, who employed the Albanians of Epiros to crush the insurgents. This done they refused to leave the country and settled there despite the obstinate resistance of the Greeks.

The Albanians introduced a fresh, healthy, sturdy, even if somewhat violent, element into the Greek race, which had lost much of the old-time endurance and enterprise and had taken on not a little of the Byzantine sloth and callousness. The welding together of the two races was a slow process, but it was ultimately effected by community of religious faith and to a still higher degree by common dangers and common struggles for a common freedom. It was poetic justice that the Turks after introducing the Albanians into the land to subdue and keep it, lost it finally at the hands of those same Albanians. The Greeks, it is true, began the War of Independence; but the final triumph over seemingly insuperable difficulties was largely due to the greater resourcefulness, the greater endurance of the Albanians. The most brilliant leaders of the revolutionists, Botsaris for one, were of foreign blood in whole or in part. Today the amalgamation is substantially complete. The Albanians have lost their language, their name, and their own identity in their struggle in behalf of Greek freedom, in which they have the fullest right to share and to glory.

This introduction of foreign blood is

enough to explain the wide divergence we note in some regards from ancient Greek character. But other causes have not been lacking. For more than a thousand—for nearly two thousand—years the unhappy Greek was the subject of tyranny, abuse, and slavery. The Romans robbed and tyrannized for what plunder they could get. The Venetians massacred the Greeks because they would not acknowledge the Pope. The Turks continued the massacre because they would not embrace Islamism. The three hundred and fifty years of Moslem rule are an unbroken story of crushing tyranny and bloody massacre. The child tribute was only one burden of Turkish slavery. Each spring an imperial officer visited every city, every hamlet of the mountains, every village of the plain, to collect the accursed tax. All the boys that had reached a certain age since his last visit were drawn up for inspection. Carefully scanning face and limb, and testing lung and muscle, he picked out one-fifth for the service of his royal master. These boy slaves were trained to recruit the ranks of the famous Janizaries.

It is small wonder if the frequent massacres, the galling tyranny, the utter lack of education and all refining influences, the hardships of a life that was but one step removed from death, the brutalization that such life and environment must have engendered—it is no wonder, I say, that all these should have left their marks on the bodies, in the faces, in the minds and souls of the Greeks. Those scars are there and many a generation must pass before they are effaced. That anything is left of the people *but* scars, is high tribute to their worth and genuineness.

It must be confessed that the first impression of the traveler on reaching Athens, or any other of the larger towns of Greece, is not a pleasant one. Greek life appears to be but a miserable caricature of French life. It seems so hollow, so mean and petty, so trifling, so arti-

ficial and insincere. The stranger concludes that everything is swallowed up in the bottomless abyss of factional politics. The men apparently have nothing to do but to sit idly about the cafes sipping their wine and talking politics with violence of tone and gesture far more disturbing to the stranger than to one who has become accustomed to the unemphatic emphasis of Orientals. The newspapers, more numerous in Athens than in any other city of the size on the globe, are virulent and conscienceless, indulging in license of insinuation and invective that shocks even an American. The Boule, or parliament, is not a deliberative body, but a howling mob of quarreling tricksters. The spoils system runs rampant. Corruption riots wantonly. No confidence can be placed anywhere. In business the stranger is mercilessly swindled. A fair price for a purchase can be agreed upon only after protracted and vexatious bargaining. Trade is a contest of wits in which the shrewd and practiced Greek has all the advantage. Dependence can be placed in no man's word. Truth is outlawed. Thrift is ashamed to show her face and leaves an undisputed field to sloth and improvidence.

This is the extreme view. If the stranger is practical and unpoetical it is apt to be his first impression. If a pessimist, it will perhaps be his permanent conclusion, but a longer residence and more intimate acquaintance with the people may lead him to forsake his pessimism and alter his opinions.

He may have fared ill in his first experience in shopping. The shop-keeper that asks three prices for his wares and haggles half a day for a dime is not an ideal merchant. But our stranger must remember that trade in the East is still closely akin to original barter and that fixed prices are almost unknown. Bargaining is thus rendered almost a necessity to the Greek as well as a pleasure. In it is asserted not greed of money but pride

in the display of his shrewdness. Those two Greeks yonder bargaining over some trifling purchase or disputing over some bill, shouting until they are red in the face and gesticulating like a Dutch wind-mill, are not quarreling; they are recreating.

To drive a quick bargain it is only necessary to offer a fair price and then be perfectly unconcerned whether the offer be accepted or not. But knowing ones can always do better at bargaining, and there is, too, a certain exhilaration in thus contesting for the honors in a trial of shrewdness. It is, as well, a cheap way for a stranger to get lessons in the language.

The keen commercial instinct of the people finds full scope in the rich mercantile and carrying trade of the East. Both of these branches of commerce are falling more and more into Greek hands. Not among the Greek islands alone do the sailors ply with their clumsy-looking craft, but into every port of the Mediterranean basin and even to the remote corners of the Black Sea. The Danube River trade, large as it is, is controlled by Greeks, there being six times as many vessels flying the Greek flag as of all other nations combined.

The Greeks have that peculiar mingling of caution and daring supplemented with resourcefulness and enterprise, that makes the ideal sailor, and the position of the country between the East and the West gives them opportunities that they are not slow to use.

The Greek merchant is found in every civilized city of the globe. Not content with his conquest of the Orient, he is pushing westward. Of late years large numbers have come to this country. Almost universally they engage in the confectionery and fruit trades, from which their superior intelligence, enterprise, and thrift are driving the Italians. For the Greek is not lazy or slothful. In his own land, where life is simple and wants are few, where no one is ever in a hurry, he takes his ease in all things and never

worries over business or work. Where competition is keen and diligence becomes imperative, he will prove himself thrifty and enterprising as the best. The lack of haste, the contentment with what each day brings in turn, which so distresses the American in Greece, may not be so very much worse than our own unceasing nervous tension that kills both soul and body. The Greek may have few luxuries, but he has one that we cannot boast of—the luxury of contentment with a little. Assure the Greek peasant of his coarse brown bread and black olives and goat's cheese, with a very moderate amount of tobacco and *krasi*—his peculiar resinated wine—with some one to talk to as he sips it, with a shelter from the storm however rude, and no prince in Christendom is happier or gayer than he.

In all forms of indulgence he is temperate. Only once or twice in Athens did I see a man the worse for liquor, and even in the *Peiraius*, a bustling harbor town with its motley population, the role of drunkenness is usually reserved for the foreign sailors. From the baser forms of vice Greece is singularly free. The contrast in this regard between Athens and the Italian cities is striking.

Cheerful and hopeful, buoyant under misfortune, the Greek is a pleasure lover, but he is no sensualist. Disregard for the truth is a charge commonly brought against the Greek, unfortunately with some justification. But the truth is he is not so much a liar as a poet, that is he has a fervid imagination. He is a romancer, especially when talking of himself or his. His fathers were all chieftains of renown; what he himself has seen, and heard, and experienced often surpasses an ordinary mortal's power of belief. And one may rely upon it that in the future, among the listening friends of the romancing Greek guide or host, the stranger's name will be connected with the most marvelous wealth and wisdom and rank; all the accomplishments that can be spun out of

a fertile Greek imagination will be ascribed to him. But on the other hand when the truth is to one's interest the Greek will rarely withhold it. When it is of importance to know the exact truth the Greek can be trusted quite as much as the average American. I was never deliberately deceived by a Greek to my hurt,—trade only excepted. There is no such malicious fraud and betrayal of confidence as is common in Palermo and Naples, for instance. Even in trade I was never victimized in Greek shops oftener than I have been in America.

Family attachments are strong and sincere. Filial and fraternal love are especially marked. In the country districts the father's influence is supreme. He is revered and honored as long as life lasts and held in grateful memory when dead.

Church loyalty is universal. Punctilious in the performance of all religious duties the Greeks are so firmly attached to the forms of their religion as to resent bitterly any attempt to proselyte. The priest wields great influence—and deservedly. Poor always, superstitious usually, ignorant often, he is without exception sincere, and his devotion to his church and his flock is unfailing. No greater contrast can be imagined than between the Greek priest, grave, reverend-looking, frank in countenance and decorous in mien and conduct, and the sleek, cunning, well-fed, sensual priests that infest the cities of southern Italy.

At the time of the Turkish occupation the land was dotted thick with churches and chapels. Thousands of them were destroyed, the majority of them never rebuilt. Their sites have never been devoted to any other use. To do so would be dire sacrilege. At some, small shrines have been erected; others are marked by a cross and perhaps a rude picture of the patron saint of the place. Into a box or cup placed for the purpose most of the passers-by toss a coin, crossing themselves

and ejaculating a prayer as they do so. The money lying unprotected in full view of all who pass, is never disturbed until gathered by the priest or monk authorized to take it.

The virtue of hospitality is as marked now as in Homer's time. Then it was a duty owed to "Zeus, who doth ever attend the revered stranger." Now it is a Christian virtue. Hospitality is spontaneous. I have had a Greek, after fifteen minutes' acquaintance, urge me to go to his house to stay all night and to be conducted next day to some object of interest in the vicinity. Never once have I applied for entertainment in vain. One does not always have in a Greek home all the comforts he knows here. His bed may be a rug or two on the floor with others to pull over him; his toilet facilities such as are afforded by the village well; his fare such as needs the most piquant hunger-sauce to make palatable. But he will usually get the very best the house affords. His room will be the best, his rugs the choicest, his meals the daintiest the good housewife knows how to prepare. All is given unstintedly and ungrudgingly, not obsequiously as to a superior, nor patronizingly as to an inferior. The Greek is too good a democrat ever to be obsequious, too generous and sincere to be patronizing.

The demarch, or village mayor, deems it one of his rights, as well as duties, to entertain all wayfaring strangers. Should his hospitality for any reason fail, the priest can always be depended upon to make free offering of his best.

The hospitality may be burdensome. There is a limit to a tired traveler's power of endurance, and it sorely tries an American temper to be as polite as one's host under some circumstances. You are hungry as a bear, but you may have to wait two or three hours that a bountiful feast may be spread, for which the whole village is laid under requisition. You are tired and sleepy, but friends and neigh-

bors must be invited in to visit with the stranger, till half the night is gone in conversation and repeated offerings of fruit, cake, and wine. The Greeks are never in a hurry and cannot understand why any one else should be.

No price is set on hospitality, and not rarely it is a real problem how to repay the obligation without giving offense. Among the poorer classes, who sadly need every penny they can get, a fair return in money is usually expected and accepted gratefully. This is due principally to the exaggerated importance attached to foreigners. They are all *lords* to the peasant, who expects them to be as lavish with their wealth as he would be with his. Sometimes a dragoman or a country innkeeper will try to fleece the strangers, but this occurs not oftener than in other countries making claim to higher civilization.

Only once or twice did I meet with anything approaching insolent conduct by youngsters on the street. To be sure the youth like their elders are curious, but the curiosity is so naïve that no offense can be taken. An uncommon article of dress, a peculiar drinking cup, above all a map, will set the Greek's curiosity aflame. If he seems too inquisitive about the stranger's affairs, he is always as ready to answer questions as to ask them.

He has lost none of the eagerness shown by the ancient men of Athens "to tell or to hear some new thing." Not merely curious, he is passionately fond of learning by hearing, by reading, by observing. Perhaps the young Greek is too much inclined to become a scholar rather than an artisan or tradesman. For learning and for business the Greek is ready and eager. He has little mechanical skill and as an artisan is unusually clumsy and careless.

The eagerness to get into government positions is one of the most unfavorable characteristics. Fully two thousand young men are in the University law school. They look upon the law as a stepping-

stone to a political and official career. Five or six hundred young lawyers are turned out on the world every year, while Greece is small and poor and would be bad enough off with five hundred lawyers in all the land. These unfortunate clamorers for public station are rich material for the demagogue and are one cause of the instability of the government.

The Greek is impulsive and restless, enthusiastic and sometimes heedless of consequences. He has still some things to learn before he can be a perfect citizen, but it is nothing short of the absurd to prate of his inability to govern himself. When we come to think of it, the French have not the most stable government in the world, nor are the Italians free from passion and prejudice. Yet few question their right to self-government. The Greek is at least as well endowed as they.

The Greek is your true democrat. In no other nation on earth is the doctrine of equality more universally held or more fearlessly applied. There is absolutely no rank, hardly an aristocracy. The only semblance of such is the great influence wielded by the families of illustrious name and service,—the Rangabes, the Koumoundouri, the Trikoupes—the last now all but extinct. A Greek is always as ready to extend his acquaintance downward as upward. Snobbishness is a disgrace. To be exclusive is to be unsocial, and to be unsocial is to be no Greek.

The government is in form a kingdom, in fact a free republic. King George has much power, but he holds it by the sufferance of the people. He is influential and beloved, but only because he has won the people. There is not a trace of reverence for the kingship or for any king as such. As long as the king is identified fully with the interests of the people, no subjects are more loyal. But in even a slight conflict between king and people, the royal family would stand absolutely alone. The king is not the ruler of the people; he is their servant.

In their hospitality and democratic spirit the people approach most nearly the ancient race. In one particular they are vastly superior. Ancient Greece was made up of a dozen jealous and intriguing provinces. There was no national spirit. The danger from the barbarian East was too soon removed to admit of the fraternity developed at Salamis and Plataia issuing into oneness of interest and purpose. The hatred engendered by the Peloponnesian and other wars was too intense to dissipate quickly even before the danger of Macedonian supremacy. Demosthenes and his co-patriots worked bravely, but the fusion came too late to insure successful resistance to the foreign foe. Only at rare intervals had there ever been anything approaching true Greek nationality. The reasons are many but the main one has been hinted at. In the case of the modern people, a thousand years of suffering, subjection, and slavery, have served to fuse all elements into a united people. And today no people on earth is more truly patriotic, more intensely devoted to the interests of fatherland and brother citizens. Local pride still exists, but it is always subordinate to that burning enthusiastic zeal, which characterizes only a nation which has gone through the fiery furnace of national tribulation.

Last of all we must remember that the Greek is an Oriental. By blood, by environment, by association, he is more closely bound to the East than to the West. His country faces the sunrise. Only his back door is open westward. The people always speak of Europe as distinct from Greece. The true boundary line between Asia and Europe runs west of Greece. European civilization can do, has done, much for the Greek. English and German as well as French influence is strong there, but they can never make Greece other than Oriental. To do so would be to destroy her character and defeat her destiny.

# Modern Revivals of Old Greek Plays

**T**HE new Greek theater of the University of California at Berkeley may be looked upon in some degree as an indication of a coming classical revival. Not that we may expect or even desire to see the Greek and Latin tongues rehabilitated in the courses of study of our universities. Rather it is a suggestion that modern scholars will more and more have placed at their disposal means which may enable them to awaken a new enthusiasm for the great masterpieces of classic literature.

The Greek play which was presented in the California theater at the dedication of the building in 1903, was "The Birds" of Aristophanes. It was, to quote one of those present, "the first time since the early centuries of the Christian era that such a play felt entirely at home in its environment; the fact that the chorus was in its proper place and that the actors in the various scenes played their parts in

the orchestra, instead of upon a stage, made the occasion a memorable one."

The dedicatory address by President Benjamin Ide Wheeler brought out most felicitously parallels between modern California and ancient Athens:

We dedicate today a new structure on ground already consecrated. The well-established usage of the graduating classes long since appropriated this hill-side to mystic rites and set apart this spot to be a temenos of Dionysos. These solemn trees that now look down upon us have acquainted themselves well through years of patient attendance with all the various ritual that makes up the service of the sovereign god of dramatic art, and here they stand today familiars to the romping satyrs and the trooping maenads and guardians of the sacred revels. This day they shall have joy beyond their wont to see the worship of the feast enacted by their old feathered friends of the tribe of birds.

In building our theater on a site already dedicated we follow an ancient and honor-



THE GREEK THEATER AT THE UNIVERSITY OF CALIFORNIA

From photograph courteously furnished by the University of California.



able precedent. A hundred years before the old Athenians made the beginning of a permanent structure on the spot where now rest the glorious ruins of their theater, the people had been used to assemble on the hill-side overlooking the old orchestra, the dancing circle at the south-eastern foot of the Acropolis, to see the choral dance and hear the plays of Phrynichus and Æschylus and Sophocles, of Cratinus, Eupolis, and Aristophanes. As time went on they built for the spectators seats of wood, *ikria* they called them; they were veritable bleachers in the fact, and as bleachers often do, these once at least collapsed, and once notably during an unusually interesting performance of a play of Æschylus,—an occurrence which set people a thinking as well as smarting and turned their thoughts in the absence of Portland cement toward seats of stone. They built or tried to build at various times; but not until the drama was well toward the completion of its second century of residence in Athens did the good times of Lycurgus bring the stable building which after centuries of goodly use we now identify as the Dionysiac Theater of Athens. That we in these our earlier days can partake in the great festival, can see openly, hear distinctly, and sit securely we owe to the munificence of his mother's son, William Randolph Hearst.

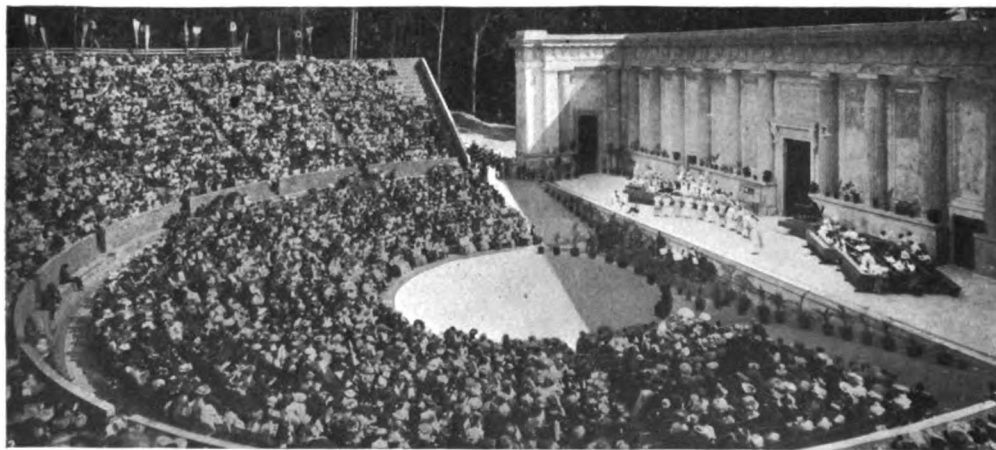
The university has long stood in sore need of an auditorium ample enough for its great meetings and the celebration of

its chief festivals. Once it has used a huge tent and the winds sported with its roofing and would have none of it; once and again it tried the gymnasium, and the roof sported with the speaker's words till the wind bore *them* away; twice at least for the university's annual festival and repeatedly for others, it has trusted itself to the open California sky, and not having been deceived has learned that the Greeks of the West must follow the Greeks of the East.

The theater as suggested above, is built in a natural amphitheater, the stage being erected on the lower side where the surrounding hills draw together. The beautiful eucalyptus grove which encircles it forms a rich setting for the vast white structure built of solid Portland cement and large enough to accommodate an audience of seven thousand people.

The architect's account of the way in which he studied his problem is worth quoting for it reveals the enlightened point of view so characteristic of the Greek spirit:

Not solely by the play of the imaginative faculties can architecture achieve. It must grow out of positive human needs and must conform with practical conditions. It is this art's peculiar privilege and its special difficulty, that it must stand



THE GREEK THEATER AT THE UNIVERSITY OF CALIFORNIA DURING THE PRESENTATION OF A PLAY

From photograph courteously furnished by the University of California.

on common sense, if it is to rise, un-tottering, to greatness. . . .

Countless suggestions in the interpretation of natural conditions have been taken, obviously, from the works of classical antiquity, but always with an eye open, I hope, to the dictates of our American—our Californian—civilization. This building is not merely an archæological study, though much consulting of antiquity has contributed to its creation. No line, no surface, no slightest detail, has been fixed in its design without careful consideration of all the documents to which we have had access, in a spirit of deepest reverence for the past; nor on the other hand without a sincere and reasoned reorganization of every element (as I believe the Greeks worked with their antiquity) before it was permitted to enter into the complete scheme. The theater is thus a closely woven web of old and new, of traditional methods and of free design.

The auditorium of the theater is two hundred and fifty-four feet in diameter and is divided into two tiers of seats. The lower tier encloses a level circular space, fifty feet in diameter which corresponds to the ancient orchestra or place devoted to the chorus. The floor of the stage is one hundred and thirty-three feet wide and twenty-eight feet deep. It is open toward the auditorium and surrounded on the other three sides by a wall forty-two feet in height. This wall is enriched by a complete classic order of Greek Doric columns with stylobate and entablature. The total cost of the theater was about fifty thousand dollars.

Aristophanes' play of "The Birds" was given at the opening of the theater in 1903, under the direction of Professors Richardson, Prescott, and Allen. The difficulties inherent in such an undertaking were great, especially as the preparations were carried on during the summer months, whereas at Harvard, Vassar, Michigan and other universities the larger part of a college year has been devoted to the preparation of such productions.

How some of the difficulties were met

is very happily recounted in the annals of the *University Chronicle*:

One of the first problems to confront us was the music for our opera. Negotiations with our English cousins proved to us that in spite of their gracious willingness they were not likely to provide us in time with the score of Professor Parry's music written for the Oxford production. Fortunately the Harvard Classical Club



AJAX AND TECMESSA

As represented by students of the University of California.

had already attempted similar scenes from "The Birds," for which Professor Paine, the well-known composer of the music for the Harvard "Oedipus," had written a score marked for an orchestra of over thirty instruments. At Harvard, this music was not given with the accompaniment for which it was composed and we were glad of an opportunity to present it in such a way that no one could doubt its eminent value and fitness; we owe a great deal to Professor Paine personally for his prompt and hearty willingness to supply us with the requisite material. Another nice problem, admirably solved by the chairman of our committee, was the selection of a person to superintend the

musical part of the program; the task required a director of many and diverse qualifications,—one who could in six short weeks bring out, in all the volume necessitated by the open-air auditorium,



MEMBERS OF THE CHORUS IN GREEK PLAY  
AT HULL HOUSE

Paraskevas Eliopoulos, leader.

and in all the harmony which our obligations to Professor Paine demanded, the voices that thirty generous student-singers had pledged to our service. Dr. H. J. Stewart, by his personal acquaintance with Professor Paine and his sympathy with the composer's ideas, by his tactful and vitalizing personality made the music a feature that appealed strongly both to Greek and to barbarians. . . .

The division of the singing and the acting between two choruses,—the chorus visible and "the choir invisible," as they came to be called—was unfortunate, but necessary because of the shortness of time, and also because it is not easy to find twenty-four men who know Greek, and who if they know it are at the same time possessed of singing voices and willing withal to memorize Greek, to dance, to sing, and to act. One gets a clearer and somewhat discouraging notion of the accomplishments of the Greek when one tries to ape the part. . . .

For the costumes of the chorus a vase-painting of a masquerade in bird-costume, dating probably several decades before the year of our play, offered some hints. But the design of these costumes was almost entirely the work of Mrs. Richardson, who planned the color-scheme and worked out the patterns for each individual bird. To this statement of our indebtedness to her should be added an acknowledgment to certain ladies of Berkeley, who spent a whole day just before the performance in stiffening tails, woodening beaks, and changing the anatomy of wings, so that nothing in the external appearance of the play failed to satisfy the committee.



MICHAEL LORIS

Who took the part of Tecmessa in the Greek play at Hull House.

The success of this play led to the presentation a year later, of the "Ajax" of Sophocles under the direction of Miss Mabel Hay Barrows. The opportunities for picturesque effects offered by the spacious theater, were used most advantageously as will be seen from this announcement in the invitations:

The Department of Greek especially invites the attention of the public to this production. The "Ajax" has been selected

because of its purity, beauty, and deep significance; and because, as it tells its own story even to those who know no Greek, it lends itself admirably to stage production.

Preceding the tragedy, over a hundred young men and women will perform ancient religious rites before the altar, with singing and dancing. They will represent Athenian spectators, and during the performance will occupy the orchestra in groups that will add color and picturesqueness to the scene.

Quite different from the brilliant outdoor setting of the "Ajax" as played at Berkeley by university students was Miss Barrow's first presentation of this play at Hull House, Chicago, in December, 1903. Twenty-one years before, "Ajax" had been given by the students of the University of Cambridge, England, and the Hull House performance represented the

at Chicago was the fact that the parts were all taken by native Greeks, that Georgios Metalas, a graduate of the University of Athens who impersonated Ajax,

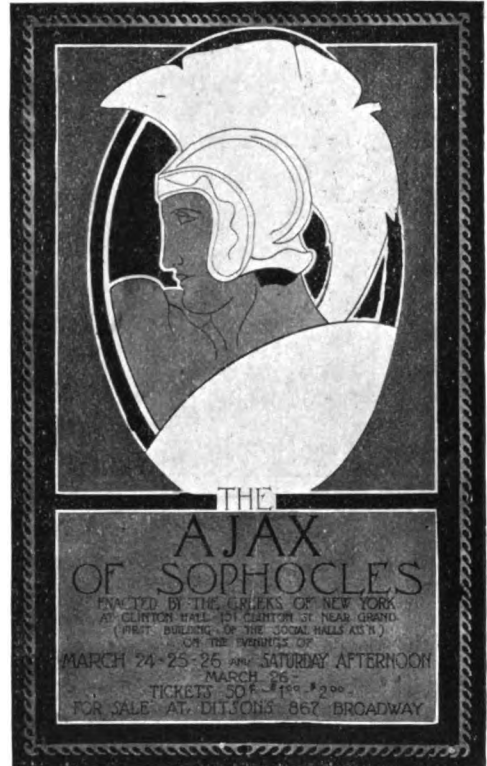


GEORGIOS METALAS

Who took the part of Ajax in the Greek play at Hull House.

second performance of this play in modern times.

Among the unique features of this play



POSTER FOR THE AJAX PLAY PERFORMED IN NEW YORK

was the only one of the group who had had university training, that the original lines were given in the classical tongue but pronounced according to the rules of modern Greek, and that the members of the cast including Tecmessa were all men.

The Greeks threw themselves into this task with characteristic enthusiasm and in spite of the claims of their daily work, gave many hours each week to study and rehearsal through a long period of preparation. From the seven thousand Greeks who make their home in Chicago an eager audience gathered night after night in the Hull House theater to witness the success of their fellow countrymen.



STAGE SETTING FOR PLAY OF AJAX

Some of the names represented in this performance were very suggestive of their Hellenic origin:

Athena .....	Liverios Manussopoulos
Odysseus .....	Panagiotes Lambros
Aias (Ajax) .....	Georgios Metalas
Tecmessa .....	Michael Loris
Eurysakes .....	Demetrios Mazarakos
Messenger .....	Spiros Manussopoulos
Teucer .....	Demetrios Manussopoulos
Menelaos .....	Iason Korologos
Agamemnon .....	Konstantinos Boukydis
Chorus of Salaminian Sailors, Comrades of Ajax.	

Paraskevas Eliopoulos, Leader.

The Hull House presentation of Ajax was followed in the spring by a similar undertaking by the Greeks of New York City also under the skilful direction of Miss Barrows. The East Side play house on this occasion brought together a very democratic collection of American citizens—poets, artists, fruit venders, litterateurs, East Side merchants, and women interested in literary and sociological enterprises. It was a revelation to many what talents may be developed in our immigrant population by those who like Miss Barrows have the sympathy and insight to discover them. Miss Elisabeth Luther

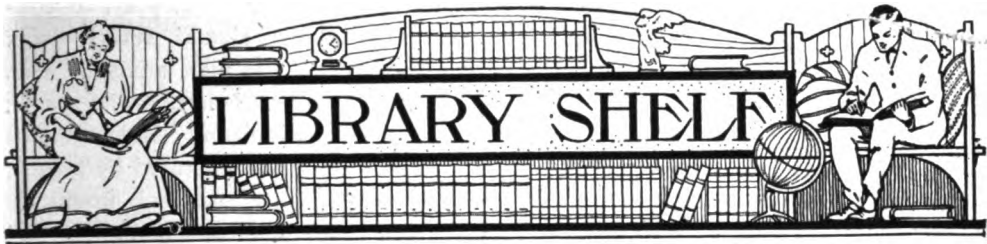
Cary comments in *The Lamp* upon the surprising results which were achieved:

During the performance what most impressed the spectator ignorant of Greek and wholly indifferent to archæological accuracy, was the apparent absorption of the actors in their work. The traps into which the amateur mime commonly falls are self-consciousness and feebleness. He dares not be himself and lacks power to be anyone else. These amateurs were neither self-conscious nor feeble. They were somewhat exuberant for the uniform balance and harmony of Sophocles, and Athene in particular missed the mellow dignity with which we like impersonations of that helpful goddess to be invested. But of cheap vanity there was not a trace. There was no appeal from the actor to the audience. Apparently the people on the stage were not aware of the presence of an audience. They played as children do in their elaborate games, with perfect concentration and integrity. Odysseus, peering along the ground on the track of his foe, used the free gesture of the American Indian engaged in similar pursuit. Ajax roared out his Titanic despair with the unmodulated fury of a primitive nature, and with a noble pathos in keeping with the part. The Salaminian

sailors, thrilling with eager delight, and leaping in passionate joy at the supposed return of happiness to their master's spirit danced rhythmically and with the abandonment of uninitiated souls, as though under the wide bright sky of glorious Salamis. In the total effect there was nothing forced or artificial or clumsy.

As for the words, whether they had the fluent rhythm of the ancient Greek is a question for scholars to argue. What was evident to the unlearned spectator accustomed to the tardy and comparatively mechanical give and take of the ordinary stage dialogue, was that the actors spoke with the impetus and decision of unpremeditated feeling. In the angry altercation between Teucer and Menelaus this intensity of spirit was most manifest. In-

sult followed insult with a vitality of expression reminiscent of the two great Italians, Duse and Salvini; and in the calmer passages as well, particularly where Ajax responds to the appeals of Tecmessa, the same admirable spontaneity was maintained, although occasionally joined to disconcerting suggestions of haste. In the long speeches there was the temperance and variety to be expected from artists of high qualifications, and decidedly not to be expected from the amateur. The surprise, therefore, was not that the little company did so well under the circumstances, but that they did so much better than innumerable professional actors to whom years in place of weeks of experience and drill had been accorded.



## The Eruption of Vesuvius as Described in the Letters of Pliny\*

LETTER XVI. TO TACITUS

Your request that I would send you an account of my uncle's death, in order to transmit a more exact relation of it to posterity, deserves my acknowledgements; for if this accident shall be celebrated by your pen, the glory of it, I am well assured, will be rendered for ever illustrious. And notwithstanding he perished by misfortune, which, as it involved at the same time a most beautiful country in ruins, and destroyed so many populous cities, seems to promise him everlasting remembrance; notwithstanding he has himself composed many and lasting works; yet I am persuaded, the mentioning of him in

your immortal writings, will greatly contribute to eternize his name. Happy I esteem those to be, whom providence has distinguished with the abilities either of doing such actions as are worthy of being related, or of relating them in a manner worthy of being read; but doubly happy are they who are blessed with both these uncommon talents: in the number of which my uncle, as his own writings, and your history will evidently prove, may justly be ranked. It is with extreme willingness, therefore, I execute your commands; and should indeed have claimed the task if you had not enjoined it. He was at that time with the fleet under his command at Misenum. On the 24th of August, about one in the afternoon, my

\*From the eighteenth century translation of Pliny's letters by William Melmoth, Esq.

mother desired him to observe a cloud which appeared of a very unusual size and shape. He had just returned from taking the benefit of the sun, and after bathing himself in cold water, and taking a slight repast, was retired to his study: he immediately arose and went out upon an eminence from whence he might more definitely view this very uncommon appearance. It was not at that distance discernible from what mountain this cloud issued, but it was found afterwards to ascend from Mount Vesuvius. I cannot give you a more exact description of its figure, than by resembling it to that of a pine-tree, for it shot up a great height in the form of a trunk, which extended itself at the top into sort of branches; occasioned, I imagine, either by a sudden gulf of air that impelled it, the force of which decreased as it advanced upwards, or the cloud itself being pressed back again by its own weight, expanded in this manner: it appeared sometimes bright and sometimes dark and spotted, as it was either more or less impregnated with earth and cinders. This extraordinary phenomenon excited my uncle's philosophical curiosity to take a nearer view of it. He ordered a light vessel to be got ready, and gave me liberty, if I thought proper, to attend him. I chose rather to continue my studies; for, as it happened, he had given me an employment of that kind. As he was coming out of the house he received a note from Rectina the wife of Bassus, who was in the utmost alarm at the imminent danger which threatened her, for her villa being situated at the foot of Mount Vesuvius, there was no way to escape but by sea; she earnestly entreated him therefore to come to her assistance. He accordingly changed his first design, and what he began with a philosophical, he pursued with an heroic turn of mind. He ordered the galleys to put to sea and went himself on board with an intention of assisting not only Rectina, but several others; for the villas stand

extremely thick upon that beautiful coast. When hastening to the place from whence others fled with the utmost terror, he steer'd his direct course to the point of danger, and with so much calmness and presence of mind, as to be able to make and dictate his observations upon the motion and figure of that dreadful scene. He was now so nigh the mountain that the cinders which grew thicker and hotter the nearer he approached fell into the ships together with pumice-stones, and black pieces of burning rock: they were likewise in danger not only of being aground by the sudden retreat of the sea, but also from the vast fragments which rolled down the mountain, and obstructed all the shore. Here he stopped to consider whether he should return back again; to which the pilot advising him, "Fortune," said he, "befriends the brave; carry me to Pomponianus." Pomponianus was then at Stabiae, separated by a gulf, which the sea, after several insensible windings, forms upon the shore. He had already sent his baggage; for tho' he was not at that time in actual danger, yet being within the view of it, and indeed extremely near, if it should in the least increase, he was determined to put to sea as soon as the wind should change. It was favorable, however, for carrying my uncle to Pomponianus, whom he found in the greatest consternation: he embraced him with tenderness, encouraging and exhorting him to keep up his spirits, and the more to dissipate his fears, he ordered, with an air of unconcern, the baths to be got ready; when after having bathed, he sat down to supper with great cheerfulness or at least (what is equally heroic) with all the appearance of it. In the meanwhile the eruption from Mount Vesuvius flamed out in several places with much violence, which the darkness of the night contributed to render still more visible and dreadful. But my uncle, in order to soothe the apprehensions of his friend, assured him it was only the burning of the



villages, which the country people had abandoned to the flames: after this he retired to rest, and it is most certain he was so little discomposed as to fall into a deep sleep; for being pretty fat, and breathing hard, those who attended without actually heard him snore. The court which led to his apartment being now almost filled with stones and ashes, if he had continued there any time longer, it would have been impossible for him to have made his way out; it was thought proper therefore to awaken him. He got up, and went to Pomponianus and the rest of his company who were not unconcerned enough to think of going to bed. They consulted together whether it would be most prudent to trust to the houses which now shook from side to side with frequent and violent concussions; or fly to the open fields where the calcined stones and cinders tho' light indeed, yet fell in large showers, and threatened destruction. In this distress they resolved for the fields as the less dangerous situation of the two: a resolution which, while the rest of the company were hurried into by their fears, my uncle embraced upon cool and deliberate consideration. They went out then having pillows tied upon their heads with napkins; and this was their whole defense against the storm of stones that fell round them. It was now day everywhere else, but there a deeper darkness prevailed than in the most obscure night; which however was in some degree dissipated by torches and other lights of various kinds. They thought proper to go down farther upon the shore to observe if they might safely put out to sea, but they found the waves still run extremely high and boisterous. There my uncle having drunk a draught or two of cold water, threw himself down upon a cloth which was spread for him when immediately the flames and a strong smell of sulphur which was the forerunner of them dispersed the rest of the company, and obliged him to rise. He raised himself up with the assistance of

two of his servants, and instantly fell down dead; suffocated, as I conjecture, by some gross and noxious vapor, having always had weak lungs, and frequently subject to a difficulty of breathing. As soon as it was light again, which was not till the third day after this melancholy accident, his body was found entire and without any marks of violence upon it, exactly in the same posture that he fell, and looking more like a man asleep than dead. During all this time my mother and I were at Misenum. But as this has no connection with your history, so your inquiry went no farther than concerning my uncle's death; with that therefore I will put an end to my letter: suffer me only to add that I have faithfully related to you what I was either an eye-witness of myself or received immediately after the accident happened, and before there was time to vary the truth. You will choose out of this narrative such circumstances as shall be most suitable to your purpose; for there is a great difference between what is proper for a letter, and an history; between writing to a friend and writing to the public. Farewell.

## LETTER XX. TO CORNELIUS TACITUS

The letter which, in compliance with your request, I wrote to you concerning the death of my uncle, has raised, it seems, your curiosity to know what terrors and dangers attended me while I continued at Misenum; for there, I think, the account in my former broke off:

"Tho' my shock'd soul recoils, my tongue shall tell." \*

My uncle having left us, I pursued the studies which prevented my going with him, till it was time to bathe. After which I went to supper, and from thence to bed, where my sleep was greatly broken and disturbed. There had been for many days before some shocks of an earthquake, which the less surprised us as they are extremely frequent in Campania; but they

\*Pit's translation of Virgil.



were so particularly violent that night, that they not only shook everything about us, but seemed indeed to threaten total destruction. My mother flew to my chamber, where she found me rising, in order to awaken her. We went out into a small court belonging to the house, which separated the sea from the buildings. As I was at that time but eighteen years of age, I know not whether I should call my behavior in this dangerous juncture, courage or rashness, but I took up *Livy*, and amused myself with turning over that author, and even making extracts from him, as if all about me had been full of security. While we were in this posture, a friend of my uncle, who was just come from Spain to pay him a visit, joined us, and observing me sitting by my mother with a book in my hand, greatly condemned my calmness, at the same time that he reproved me for my careless security: nevertheless I still went on with my author. Tho' it was now morning, the light was exceedingly faint and languid; the buildings all around us tottered, and tho' we stood upon open ground, yet as the place was narrow and confined, there was no remaining there without certain and great danger: we therefore resolved to quit the town. The people followed us in the utmost consternation, and (as to a mind distracted with terror, every suggestion seems more prudent than its own) pressed in great crowds about us in our way out. Being got at a convenient distance from the houses we stood still, in the midst of a most dangerous and dreadful scene. The chariots which we had ordered to be drawn out, were so agitated backwards and forwards, tho' upon the most level ground, that we could not keep them steady, even by supporting them with large stones. The sea seemed to roll back upon itself, and to be driven from its banks by the convulsive motion of the earth; it is certain at least the shore was considerably enlarged, and several sea-

animals were left upon it. On the other side, a black and dreadful cloud bursting with an igneous serpentine vapor, darted out a long train of fire, resembling flashes of lightning, but much larger. Upon this our Spanish friend, whom I mentioned above, addressed himself to my mother and me with great warmth and earnestness: "If your brother and your uncle," said he, "is safe, he certainly wishes you may be so too, but if he perished, it was his desire, no doubt, that you might both survive him: Why therefore do you delay your escape a moment?" We could never think of our safety we said, while we were uncertain of his. Hereupon our friend left us, and withdrew from the danger with the utmost precipitation. Soon afterwards, the cloud seem'd to descend, and cover the whole ocean; as indeed, it entirely hid the island of *Caprea*, and the promontory of *Misenum*. My mother strongly conjured me to make my escape at any rate, which as I was young I might easily do; as for herself, she said, her age and corpulency rendered all attempts of that sort impossible; however she would willingly meet death, if she could have the satisfaction of seeing that she was not the occasion of mine. But I absolutely refused to leave her, and taking her by the hand, I led her on: she complied with great reluctance, and not without many reproaches to herself for retarding my flight. The ashes now began to fall upon us tho' in no great quantity. I turned my head, and observed behind us a thick smoke, which came rolling after us like a torrent. I proposed while we had yet light, to turn out of the high road, lest she should be pressed to death, by the crowd that followed us. We had scarce stepped out of the path, when darkness overspread us, not like that of a cloudy night, or when there is no moon, but of a room when it is shut up, and all the lights extinct. Nothing then was to be heard but the shrieks of women, the screams of

children, and the cries of men; some calling for their children, others for their parents, others for their husbands, and only distinguishing each other by their voices; one lamenting his own fate, another that of his family; some wishing to die, from the very fear of dying, some lifting their hands to the gods; but the greater part imagining that the last and eternal night was come, which was to destroy both the gods and the world together. Among these there were some who augmented the real terrors by imaginary ones, and made the frightened multitude falsely believe that Misenum was actually in flames. At length a glimmering light appeared, which we imagined to be rather the forerunner of an approaching burst of flames, (as in truth it was) than the return of day: however, the fire fell at a distance from us: then again we were immersed in thick darkness, and a heavy shower of ashes rained upon us, which we were obliged every now and then to shake off, otherwise we should have been crushed and buried in the heap. I might boast, that during this scene of horror, not a sigh or expression of fear escaped from me, had not my support been founded in that miserable, tho' strong consolation, that all mankind were involved in the same calamity, and that

I imagined I was perishing with the world itself.

At last this dreadful darkness was dissipated by degrees, like a cloud of smoke; the real day returned, and even the sun appeared, tho' very faintly, and as when an eclipse is coming on. Every object which presented itself to our eyes (which were extremely weakened) seemed changed, being cover'd over with white ashes, as with a deep snow. We returned to Misenum, where we refreshed ourselves as well as we could, and passed an anxious night between hope and fear; tho' indeed, with a much larger store of the latter: for the earthquake still continued, while several enthusiastic people ran up and down heightening their own and their friends' calamities by terrible predictions. However, my mother and I, notwithstanding the danger we had passed, and that which still threatened us, had no thoughts of leaving the place, till we should receive some account from my uncle.

And now, you will read this narrative without any view of inserting it in your history, of which it is by no means worthy; and indeed you must impute it to your own request, if it shall appear scarce to deserve even the trouble of a letter. Farewell.

## Phæthon, or the Amateur Coachman

A CLASSIC EXTRAVAGANZA.

By John G. Saxe

Dan Phæthon,—so the histories run,—  
Was a jolly young blade, and a son of the 'SUN';  
Or rather of Phœbus,—but as to his mother,  
Genealogists make a deuce of a pother,  
Some going for one, and some for another!  
For myself, I must say, as a careful explorer,  
This roaring young blade was the son of AURORA!

Now old Father *PHŒBUS*, ere railways begun  
To elevate funds and depreciate fun,  
Drove a very fast coach by the name of 'THE SUN';  
Running, they say,  
Trips every day,  
(On Sundays and all, in a heathenish way,)

## The Library Shelf

All lighted up with a famous array  
 Of lanterns that shone with a brilliant display,  
 And dashing along like a gentleman's shay,  
 With never a fare, and nothing to pay!  
 Now PHÆTHON begged of his doting old father,  
 To grant him a favor, and this the rather,  
 Since some one had hinted, the youth to annoy,  
 That he wasn't by any means PHŒBUS'S boy!  
 Intending, the rascally sun of a gun,  
 To darken the brow of the son of the SUN!  
 'By the terrible Styx!' said the angry sire,  
 While his eyes flashed volumes of fury and fire,  
 'To prove your reviler an infamous liar,  
 I swear I will grant you whate'er you desire!'

'Then by my head,'

The youngster said,

'I'll mount the coach when the horses are fed!—  
 For there's nothing I'd choose, as I'm alive,  
 Like a seat on the box, and a dashing drive!'

'Nay, Phæthon don't,—

I beg you won't,—

'You're quite too young,' continued the sage,  
 'To tend a coach at your tender age!

Besides, you see,

'Twill really be

Your first appearance on any stage!

Desist my child

The cattle are wild,

And when their metal is thoroughly 'riled,'

Depend upon 't, the coach'll be 'spiled'—

They're not the fellows to draw it mild!

Desist, I say,

You'll rue the day,—

So-mind, and don't be foolish, PHA!

But the youth was proud,

And swore aloud,

'Twas just the thing to astonish the crowd,—

He'd have the horses and wouldn't be cowed!

In vain the boy was cautioned at large,

He called for the charges, unheeding the charge,

And vowed that any young fellow of force,

Could manage a dozen coursers, of course!

Now PHŒBUS felt exceedingly sorry

He had given his word in such a hurry,

But having sworn by the Styx, no doubt

He was in for it now, and couldn't back out.

So, calling PHÆTHON up in a trice,

He gave the youth a bit of advice;—

"*Parce stimulus, utere loris!*"

(A "stage direction," of which the core is,

Don't use the whip,—they're ticklish things,—

But, whatever you do, hold on to the strings!)

Remember the rule of the Jehu-tribe is,

"*Medio tutissimus ibis,*"—

(As the Judge remarked to a rowdy Scotchman,

Who was going to quod between two watchmen!)

'So mind your eye, and spare your goad,

Be shy of the stones, and keep in the road!'

Now, PHÆTHON, perched in the coachman's place,

Drove off the steeds at a furious pace,

Fast as coursers running a race,

Or bounding along in a steeple-chase!

Of whip and shout there was no lack,

"Crack—whack—

Whack—Crack"

Resounded along the horses' back!—

Frightened beneath the stinging lash

Cutting their flanks in many a gash,

On—on they sped as swift as a flash,

Through thick and thin away they dash,

(Such rapid driving is always rash!)

When all at once, with a dreadful crash,

The whole "establishment" went to smash,  
 And PHÆTHON, he,  
 As all agree,  
 Off the coach was suddenly hurled,  
 Into a puddle, and out of the world!

MORAL

Don't rashly take to dangerous courses,—  
 Nor set it down in your table of forces,  
 That any one man equals any four horses!  
 Don't swear by the Styx!—  
 It's one of OLD NICK'S  
 Diabolical tricks  
 To get people into a regular 'fix,'  
 And hold 'em there as fast as bricks!

## A New Translation of the Odyssey

Mr. Andrew Lang, the charming essayist and critic, gentleman of fortune in the field of literature, contributes a weekly essay to the *Illustrated London News* under the general title "At the Sign of St. Paul's." Mr. Lang is as well qualified as any man living to pass upon the literary and scholarly points of a translation of the Odyssey. The following account by Mr. Lang is of a recent translation by Mr. J. W. Mackail:

Among new books, "such as a man can recommend to a friend," one may mention the second volume of Mr. J. W. Mackail's translation of the Odyssey (Murray). It contains Books Nine to Sixteen, out of the canonical Twenty-four. Here we have our old favorite, the story of Cyclops, which appears among the nursery yarns of many peoples, and was probably told to Homer by his grandmother. In later life, he worked it into the adventures of his wandering hero. Here, too, is the air witch, Circe, with whom most mariners would have been very well content to stay for the rest of their lives; and here is the most romantic visit to the abode of the dead.

Mr. Mackail translates the ancient poem in a meter that may seem very inappropriate to narrative, the quatrains of Omar Khayyam. They appear meant for nothing but brief, disjointed, popular reflections in rhyme; but, contrary to all expectation, they serve admirably for the relation of the moving tale. The version has all the beauty and charm of good poetry and all the literalness of prose. Often as I have read the poem, and often as I have copied it out in

English prose when making a translation, if I open Mr. Mackail's book I feel myself carried away by the current as if by the stream of a river in summer.

You can rely on it! For example, there is a standing controversy as to whether Homer's heroes used bronze or iron swords. He never fails to declare that they did use swords of bronze, and the hero received a bronze sword as a present, when shipwrecked on an island, an out-of-the-way place. What had he before?

I open Mr. Mackail's book at random, on a passage *prior* to the hero's arrival, a naked, shipwrecked man, on the said island. The hero has now the weapons he brought from the siege of Troy, and one of them is "the great *bronze*, silver-studded sword." Now, though I have mislaid the Greek text, I am ready to bet ten to one in half-crowns that *bronze* it is. (So it is!)

How different are other translators in verse! Pope says—

And as when armourers temper in the *ford*  
 The keen-edged poleaxe or the shining sword,  
 The red-hot metal hisses in the *lake*.

Here the metal is iron, and, if you trusted in Pope, you would suppose that Achilles and other gentlemen fought with swords of iron, which they did not. Pope wanted a rhyme to "ford" (there is nothing at all about a ford in the Greek, and a ford through a lake is uncommon!), so he translated as "sword" the Greek word which means "adze," and thus got his rhyme, at the expense of the facts in the case. Mr. Mackail says "broad axe or adze," and gives correct information.

Even Mr. Worsley, who did the Odyssey into the Spenserian metre some forty years ago—Mr. Worsley, a scholar

(Pope was no scholar), makes a goddess carry "an iron-pointed spear," twice. No goddess nor god, nor mortal is ever said by Homer to carry an iron-pointed spear. As the Italian proverb says, "Translators are traitors," but not so Mr. Mackail. The War Office of very old times was very inefficient. If you look at many of the bronze and even the early iron swords which are dug up, you see that they are fashioned as if for the very purpose of breaking off at the hilt, which is most insecurely fastened to the blade. In Homer they do break at the hilt, twice or thrice; the poet knew what he was talking about. Some ancient bronze swords are a puzzle. We all know the long, narrow-bladed Elizabethan rapier, with which Shakspeare's Tybalt and Mercutio and the rest give each other the *punto reverso*, and other shrewd pokes. The right foot was advanced, and the left hand, with gauntlet or dagger, was used in parrying the opponent's point.

One of the Mignons of Henri III., having lost his dagger, had his hand all cut to ribbons in the great duel with the Angevins. Well, such weapons imply actual fencing—

Trained abroad his arms to wield

Fitzjames's blade was sword and shield.

They parried as well as thrust. No shields were used in company with these long, slender rapiers or "poking-irons."

Now what puzzles one is that some very ancient bronze sword-blades are as long and attenuated as any rapier of steel used

by an Elizabethan gentleman. They are suitable for delicate play of the wrist and fingers, and would shatter to pieces if the fighter dealt a "swashing blow" with the edge as with a broadsword. Yet the owners of these slim, elegant bronze rapiers were armed with huge shields. When Atterbury's secretary, George Kelly, was "set" by the police while burning Jacobite papers, he held the documents to the candle with his left hand, and lunged at the minions of the law with the rapier in his right hand.

"How did you parry the thrust?" one of the police was asked at Kelly's trial.

"With the door, Sir," answered the man: he bolted behind the door. Now a huge, bronze-covered shield was as safe a parry as the door. With these bronze rapiers, a pleasure for the fencer to look at, men could not touch an opponent who carried a shield, not if they fought till doomsday. Wherefore, then, did they procure these charming but apparently quite useless bronze rapiers?

Who knows? Golden Mycenæ and golden Cnossos, about fifteen hundred years before our era, were very civilized places. The dresses of the ladies were in the modern French style, and the fair girls who wore them had neat modern figures, and obviously were not of what the St. Andrews caddie called "the anti-corset party." The young gallants, too, who carried those bronze rapiers may have used them in duels.

## From the Wisdom of Epictetus

### GOD IN MAN

Wert thou a statue of Phidias, an Athena or Zeus, then wert thou mindful both of thyself and of the artist; and if thou hadst any consciousness, thou wouldst strive to do nothing unworthy of thy maker nor of thyself, nor ever to appear in any unseemly guise. But now that Zeus hath made thee, thou carest therefore nothing what kind of creature thou showest thyself for? And yet, is the one Artist like the other artist, or the one work like the other work? And what kind of work is that which hath in itself the faculties that were manifest in the making of it? Do not artists work in stone or brass, or gold or ivory? And the Athena of Phidias, when she hath once stretched out her hand and received upon it the figure of Victory, standeth thus for all time? But the works of God have motion and breathing, and the use of appearances and the judgment of them. Wilt thou dishonor such a

Maker, whose work thou art? Nay, for not only did He make thee, but to thee alone did He trust and commit thyself. Wilt thou not remember this too, or wilt thou dishonor thy charge? But if God had committed some orphan child to thee, wouldst thou have neglected it? Now He hath given thee to thyself, and saith, *I had none more worthy of trust than thee; keep this man such as he was made by nature—reverent, faithful, high, unterrified, unshaken of passion, untroubled.* And thou wilt not.

But they may say: *Whence doth this fellow bring us that eye of scorn and solemn looks?* I have it not yet as I should. For I am yet unbold in those things which I have learned and assented to; I yet fear my weakness. But let me be bold in them, and then ye shall see such a look, such a guise, as behooveth me to wear. Then shall I show you the statue when it is perfected and polished. What look ye for?

—an eye of scorn? God forbid! For doth the Zeus of Olympia look scornfully?—nay, but his glance is steadfast, as becomes him who will say,

"None trust in vain my irrevocable word."

—Il. i:526.

Such will I show myself to you—faithful, reverent, generous, untroubled. *Not also, then, deathless, ageless, de ceaseless?* Nay, but dying as God, sickening as a God. These I have, these I can; but other things I neither have nor can. I will show you the thews of a philosopher. And what are these? A pursuit that never fails, an avoidance, that never miscarries, seemly desire, studious resolve, cautious assent. These shall ye see.

#### THE PRICE OF TRANQUILITY

1. If you would advance in philosophy you must abandon such thoughts as, *If I neglect my affairs I shall not have the means of living. If I do not correct my servant he will be good for nothing.* For it is better to die of hunger, having lived without grief and fear, than to live with a troubled spirit amid abundance. And it is better to have a bad servant than an afflicted mind.

2. Make a beginning then in small matters. Is a little of your oil spilt, or a little wine stolen? Then say to yourself, *For so much peace is bought, this is the price of tranquility.* For nothing can be gained without paying for it. And when you call your servant, be-think you that he may not hear, or, hearing, may not obey. For him, indeed, that is not well, but for you it is altogether well that he have not the power to trouble your mind.

#### A CHOICE

If thou wouldst advance, be content to let people think thee senseless and foolish as regards external things. Wish not even to seem wise, and if ever thou shalt find thyself accounted to be somebody, then mistrust thyself. For know that it is not easy to make a choice that shall agree both with outward things and

with Nature, but it must needs be that he who is careful of the one shall neglect the other.

#### THAT WHERE THE HEART IS THE BOND IS

1. Thou art a fool if thou desire wife and children and friends to live forever, for that is desiring things to be in thy power which are not in thy power, and things pertaining to others to be thine own. So also thou art a fool to desire that thy servant should never do anything amiss, for that is desiring evil not to be evil, but something else. But if thou desire never to fail in any pursuit, this thou canst do. This, therefore, practice to attain—namely, the attainable.

2. The lord of each of us is he that hath power over the things that we desire or dislike, to give or to take away. Whosoever, then, will be free, let him neither desire nor shun any of the things that are in others' power; otherwise he must needs be enslaved.

3. Therefore Demetrius said to Nero, You threaten me with death, but Nature threatens you. If I am taken up with my poor body, or my property, I have given myself over to slavery, for I immediately show of my own self with what I may be captured. As when a snake draws in his head, I say, *Strike at that part of him which he guards.* And know thou, that at the part thou desirest to guard, there thy master will fall upon thee. Remembering this, whom wilt thou still flatter or fear?

4. Think that thou shouldst conduct thyself in life as at a feast. Is some dish brought to thee? Then put forth thyself in seemly fashion. Doth it pass thee by? Then hold it not back. Hath it not yet come? Then do not reach out for it at a distance, but wait till it is at thine hand. And thus doing with regard to children and wife and governments and wealth, thou wilt be a worthy guest at the table of the Gods. And if thou even pass over things that are offered to thee, and refuse to take of them, then thou wilt not only share the banquet, but also the dominion of the Gods. For so doing Diogenes and Heracleitus, and the like, both were, and were reported to be, rightly divine.

## An Ode of Horace

#### WINTER

See, Thaliarch, see, across the plain  
Soracte\* white with snow!  
Scarce may the laboring woods sustain  
Their load, and locked in icy chain  
The streams have ceased to flow.

Logs on the fire, your biggest, fling,  
To thaw the pinching cold,  
And from the time to take its sting  
A pipkin forth of Sabine bring,  
Four mellowing summers old.

All else unto the Gods leave we;  
When they have stilled the roar  
Of winds that with the yeasty sea

\*Mt. Soracte, about twenty-five miles north of Rome.

Conflict and brawl, the cypress-tree,  
The old ash shake no more.

What with tomorrow comes forbear  
To ask and count as gain  
Each day fate grants, ere time and care  
Have chilled thy blood, and thinned thy hair,  
Love's sweets do not disdain;

Nor, boy, disdain the dance! For, mark,  
Now is thy time to take  
Joy in the play, the crowded park,  
And those low whispers in the dark,  
Which trysting lovers make.

In the sweet laugh, that marks the spot  
Where hid the fair one lies,  
The token from the wrist besought,  
Or from the finger wrung, that not  
Too cruelly denies.

—Sir Theodore Martin.

# The Vesper Hour\*

By Chancellor John H. Vincent

**I**T is possible for a human soul to have a sense of God, of His reality as a person, of His righteousness and of His love. It is possible to realize these facts as thoroughly as we do the qualities of the friends we well know. We think of A as generous, sympathetic and loyal. We trust him perfectly. We know what he would say and do under certain conditions. In the same way one may know God. And one may, many do, perfectly trust Him and rest in the knowledge of His character and in His friendship for men, His loyalty to righteousness and His great mercifulness towards the weak and the sinful.

Of course we wonder that He should care for us—He being so great and we so insignificant. But this is just what Jesus came to show us—God's love for the feeblest and least important—for little children, for sparrows, for the outcasts. Indeed nothing is too small for His care and notice. "The very hairs of your head are numbered." And this is not poetry. It is fact. It is Theology. Therefore the individual may cast his care on God because God cares for and loves him. He cares as a mother cares; and there can be no more gentle and vigilant and all providing care than that. The vastness of Nature, its sweep and its energies do not diminish its perfect adaptation to individuals. One little trembling dewdrop may reflect the sun. One little babe in the palace, frail and helpless, may command the love and resources of the king. This is the substance of the Gospel. Only this difference—the babe in the cottage or hut is as precious in God's sight as the royal infant in the king's chamber. God loves both alike. He is no respecter of persons.

The slave babe on the banks of the Nile was to God as valued a factor as the king on the throne of Egypt. The sun serves all alike. The atmosphere enfolds and fills all alike. The power of gravitation is to be trusted everywhere. So bond and free, rich and poor, ten talents and one are all in His gracious care who is author of all, King of all, father of all, lover of all. The unit is safe in this universe so far as God's power and love are concerned. In the Old Testament days saints sang "The Lord is my Shepherd, I shall not want." In the New Testament times saints sing his praises "who is able to do exceeding abundantly above all that we ask or think according to the power that worketh in us." And these saints who sang such songs had been sinners against the law of God. And yet to them was manifest the exceeding greatness of His grace. This is the God with whom we have to deal.

Now if we could make the sunlight personal to our thought, we might form a more definite idea of God's gracious method of revelation to His creatures. If we could only feel that the sun that warms us is loving us, while its beams play about us, if with the light-rays and the heat-rays there were sweet words of caress and comfort—we should have a revelation of what Christ is to the real believer. He is a revelation of the Father. To me Jesus is the mother-like revelation of God. And it is a great thing to be able to talk to Him, to reason with Him, to rest in Him and where one can do no more to look to Him. Last summer Mr. Henry A. Laveley in acknowledging the help his faith had received at one of the Vesper Services sent to me a sweet poem from which I quote:

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\*The Vesper Hour, contributed to THE CHAUTAUQUAN each month by Chancellor Vincent, continues the ministries of Chautauqua's Vesper Service throughout the year. This feature began in September with the baccalaureate sermon delivered by the Chancellor to representatives of the C. L. S. C. Class of 1905 at Chautauqua, New York.

"Pray!" said a mother to her dying child,  
 "Pray!" and in token of assent he smiled.  
 Most willing was the spirit but so weak  
 The failing frame that he could hardly speak,  
 At length he cried, "Dear mother in God's  
 book,

Is it not written unto Jesus look?  
 I can look up; I have no strength for prayer;  
 'Look unto me and be ye saved,' is there."  
 "It is, my child, it is, thus saith the Lord,  
 And we may confidently trust His Word."  
 Her child looked up, to Jesus raised his eyes  
 And flew a happy spirit to the skies.

God reveals Himself in Nature. He is a "rock," a "fastness" and "defense," a "shield," a "refuge," a "dwelling place," a "sun." He is revealed in words—thru poets, and prophets, and apostles. But He is revealed to us preëminently in Jesus Christ.

Now we need more real faith in the actual and constant presence of Christ. We need to commit to Him, with words or without words, our every interest. If we are perplexed, we should simply think or speak a prayer like this: "O, thou hidden Christ, I am in the midst of perplexity; in thine own time and in thine own way deliver me from it, if it is better for me to be delivered from it. In either case, thy will be done."

Then one should go about his work as if he no longer had any responsibility. He has committed the whole matter to

Christ. Let Christ take care of it.

If we could have more of this simple, child-like faith in the ever-present Christ, and in the reality of His wisdom, love and power, life would very soon be transformed for us. If, when we have trouble, we were to bring it to Christ; if when we are vexed by an evil spirit within us, which makes us selfish, obstinate or inclined to the unworthy thing, we should simply turn it over to Christ, we should find ourselves relieved.

One of the great difficulties is that we think too much about ourselves. Therefore the thing for us to do is to follow the wise counsels of a parent who says to a very anxious child, "Don't worry; I will attend to all these matters for you." If the child keeps worrying it is a reflection upon mother. And it is just such a reflection upon God for us to be challenging His promises.

Practice the wise reference of all things to God, all little things, all great things, at all times, under all conditions, everywhere; and the God in whom we live and move and have our being will be our constant and faithful friend. This is a theory that may be demonstrated. Let us demonstrate it.

## Barbara at Home\*

By Mary E. Merington

**I**T was on a cool grey evening in April that Mrs. Lathrop entertained the club at the pretty little parsonage. By looping back the portières, she had converted sitting-room and dining-room into one sizeable apartment; but even this was taxed to its full capacity when her guests arrived, for she and the parson were great favorites in the community.

\*The story entitled "Barbara" which appeared in THE CHAUTAUQUAN for July, 1905, by Miss Merington, created a character whose further experiences will be of special interest to Chautauquans.

How pretty a picture met the eye of the first-comers, Judge and Mrs. Hanson. A bright wood fire crackling in the grate, lamps shaded with soft green glass or silk, bunches of golden daffodils rising out of tall, clear vases, a few good pictures on the walls, books everywhere. Down on the rug sat Barbara stroking a beautiful cat as she listened to Deacon Varney and Pastor Lathrop arguing out an old polemic feud.

"Haven't you two settled the subject of predestination yet?" asked the Judge's



cheerful voice as he and his spouse appeared in the doorway. "Talk about the delays of the law ; your case beats any that ever got into chancery."

"And about as much of the *casus belli* will remain at the end of their dispute as does when you lawyers get hold of a case," observed Mrs. Lathrop as she went forward to meet her friends: "Their arguments are already growing as threadbare as a chancery plaintiff's suit."

"Hello, Barbie, what do you see in the fire ; a sweetheart and a wedding-ring ? Or have you taken up with cats as a sign of eternal single-blessedness ?"

"Don't you tease her, Ebenezer," said his wife.

"There's poetry for you," observed young Henderson as he came into the room, "it must be due to the influence of this esthetic room and its atmosphere."

"Julius Cæsar ! what I to tease her ! I'd sooner squeeze her if it wouldn't displease her," jingled the gallant Judge ; "Now *there's* poetry for you that beats Alfred the Second hollow."

"Poetry !" exclaimed the incoming Mrs. Banks. "For goodness sakes keep down to plain prose or I shall have to go home if we all have to make up poems for this evening's meeting. I was never any hand at it, and Banks couldn't find a rhyme to potatoes if his life depended on it."

"You and he shall have the *pros* and the rest of us will take the *cons*," said Mr. Lathrop.

"Cons !" cried the vivacious little woman, "Not I ; I don't know how to make one up, whatever they are ; plain everyday talk is all you will get out of me."

Within half an hour the Circle was complete, Barbara had taken her post as Secretary and the President was rapping for order. After several preliminaries had been settled the literary exercises of the evening began.

"At the flippant instigation of my son Thomas," explained the President, "tonight the Circle is to conduct its anti-

quarian philological researches in the form of riddles, a not infrequent device resorted to among would-be scientists. And in order to save us from the high-sounding guesswork which too often passes for the verities in learned societies, we have taken the precaution to prime certain of our members with well-authenticated answers. The Secretary will please put the first question."

"Tonight's questions are the result of the combined ingenuity of Mr. Thomas Hanson, Mr. James Henderson and Mr. David Johnstone, and in a stage-aside, I will confide to the Club that some of them are shockingly far-fetched," said Barbara. "The first proposition is 'Why is a pomegranate like Mrs. Fletcher's dining-room carpet ?' Miss Fletcher will answer."

"We are going to have a Brussels," said Addie rising, "but at present it is an ingrain and quite a heavy one. I was told to say that the answer is 'Because it is rich in grain,' and then to explain. *Granum* is the Latin word for a single hard seed or *grain*. An old name for the cochineal insect or kermes was *grain* because of its hard, seed-like form ; this insect affords a rich scarlet dye, and stuffs that were dipped into this coloring matter were said to be dyed *in grain*. The *pomegranate* is a pome, or form of fruit, filled with scarlet *grains* or seeds. These words *granum*, *grain*, come from a very old root GAR, to grind. *Corn* and *kernels* are *ground* to make flour. A *grange* or *granary* is a place where grain is stored : in England some of the dwellings now known as *granges* were the storehouses of monasteries until Henry VIII broke up the orders and gave away their possessions. A *granger* is a farmer : to garner means to gather into a *garner* or granary ; *granite* is a mineral of *granular* form ; the *garnet* takes its name from the likeness of its crystals and of its color to pomegranate, or *pomegarnet*, seeds. A *grenade* is a shell filled with grains of powder and a *grenadier* is one who

handles these shells. *Grenadine* is a fine grained dress material. *Grenada* was so named, it is believed, on account of the number of cochineal insects found on certain trees in that district; heralds call the pomegranate *The Apple of Granada*; *granilla* is the powdered cochineal insect. *Ground* is powdered earth; *grist* is corn to be ground."

"That is mighty interesting," commented Mrs. Lathrop, "and quite new to me. I shall no longer sigh for an Axminster rug in the dining-room, but as I set foot upon our ingrain carpet I shall step upon Sicilian grass with sweet Persephone to pluck the yellow daffodils, and descending into the kingdom of Dis, with her, will eat the red pomegranate seeds. Or with the old Moorish kings I will reign in the splendor of the ruddy Alhambra and revel in the beauties of the landscapes of Grenada."

"Until Katie comes in with 'Please'm what do you want from the grocer'—", interpolated her husband. "Do you recall the *Roag in Grane* in Besant's 'All Sorts and Conditions of Men'? Now I see what the author meant. It is equivalent to 'Though my sins be as scarlet.' Saturday Davenant was an *ingrained* rogue, dyed in rascality."

"Your carpet will happily remind you of Demeter's daughter, young and fair; will it Mrs. Lathrop? As for me," said Dr. Ferrol of the Military College at Barham, who had taken to dropping in on Club nights, "my old ingrain rug will recall to me that brave Rhodian maid who beguiled the way over the waters and refreshed the rowers of her galley by means of the flowers and fruit that she had culled from the garden of Euripides. You know what the captain of the galley says of her:—

'And so, although she had some other name,  
We only call her Wild-pomegranate flower,  
Balaustion; since, whene'er the red bloom burns  
I the dull dark verdure of the bounteous tree,  
Dethroning in the Rosy Isle, the rose,  
You shall find food, drink, odor, all at once;  
Cool leaves to bind about an aching brow,  
And, never much away, the nightingale.'

"'Pears to me that an ingrain carpet in the house is as good as a classical education or an encyclopejar," observed Mrs. Jenkins. "What might it set you a-thinkin' about, Mrs. Varney, since everybody is givin' experiences?"

"I rejoice to say, Sister Jenkins," answered the Deacon's orthodox better half, "that no old pagan notions come into my head when I set my foot upon our honest floor, but that in time to come as I think over what I have heard here to-night there will rise before me visions of the high priest as he enters the holy of holies, the border of his robe all embroidered with pomegranates while a bell set between each two of the fruits makes a sound more acceptable to heaven than the songs and recitations of heathen girls. You will find it set down in Exodus twenty-eight."

"Bells and Pomegranates," exclaimed Jim Henderson, "why that's the name of a book."

"Not of a book but of certain of Robert Browning's poems," explained Barbara. "He published them under that title and they won him a wife."

"Why did Giotto place a pomegranate in the hand of Dante," asked Dr. Ferrol.

"Did he?" queried the Judge. "If you don't know Doctor, I doubt if anybody here knows"—And nobody did.

"Davy Johnstone's prize conundrum might work in here," suggested Tom Hanson. "Read it off, Barbara, and see who can answer that."

"Which one?" asked the Secretary.

"About the staircase," answered Tom.

"Oh, yes! Of course. That comes in finely now. 'What is the most aromatic part of a staircase?'"

"Part of a staircase." "Most aromatic." "I don't see it." "Give it up," came from various parts of the room.

"The a-scent, or de-scent, I should say," volunteered little Mr. Banks who was a villainous punster.

"O-o-oh!" groaned the young men.

"Put him out," cried the Judge, "and tell us the answer, Davy."

"The banisters," was the answer.

"And why the banisters?" demanded the presiding officer.

"You read it out, Barbie," begged David. "It sounds like reciting a lesson for me to get up and reel it off."

"*Baluster*, not *banister* is the correct name for the small columns that support the hand-rail," read the Secretary. "According to some authorities the name is derived from *balaustion* because the swelling in the columns resembles the bud or half-blown flower of the wild pomegranate. This likeness is better seen in *balustrades* where the bulbs are greater."

"Well, well, well!" ejaculated Deacon Varney, "what's the next thing in the house you will find roots to?"

"Here's one for you, Deacon," exclaimed Jim. "What part of the staircase would a squirrel like for dinner?"

"Give it up right away," replied the Deacon "not seeing how to work in any more of your bally austion business; though I suppose you and Barbie will find a way."

"No, sir, we will have a crack at something else now. A squirrel would like the newel, and for this reason. The French word for *newel* is *noaille*, and this is the pre-digested form of the Latin *nucalis*; *nucalis* in its turn comes from *nucis* which is an oblique case of *nux*, a *nut*. So you see why the little rodent would enjoy it."

"But a newel is not always *nuciform*," objected Mr. Lathrop, "though it often ends in a nut-shaped ornament."

"No sir, but it is often the kernel of a spiral staircase."

"I want to ask a question," ventured Mrs. Hanson, "what does *pome* mean in pomegranate?"

"Perhaps Dr. Farrol will tell us," responded the Judge; "he is primed with Latin and Greek."


"A *pome*," acquiesced the Doctor, "is a fleshy fruit, such as the apple, from *pomum*, the Latin for apple and similar fruit. A number of familiar English words are derived from the same root, for instance, *pummel*. We pummel an adversary with the knob or apple-shaped end of a stick, or the *pommel* of a sword; on a saddle is also found a *pummel*, in heraldry a *cross pommée* terminates in a green *pomey* or knob. *Pomace* is either cider or the refuse left when cider has been pressed out of apples, and *pomade* or *pomatum* used to be made from the historic fruit. If I am not mistaken, I speak entirely from recollection, Wolsey used to carry a *pomander* or apple, stuck full of cloves to counteract the evil odors that assailed his sensitive nose in other people's houses. He being extravagant, was wont to have frequent supplies of clean rushes strewn in his palace, but not all his contemporaries were so particular. In later times these pomanders were made of silver in the shape of perforated balls, and they contained perfumes or smelling salts.

"In cold countries a *pome* or silver ball filled with hot water is placed on the altar during the mass, and the priest taking it into his hands warms his fingers in order to be able to handle properly the eucharistic elements."

"Now," said Mrs. Lathrop, "it is time for real *nuces* and *pomes* and *pomace*. James and Davy, move away from the door, please, and leave room for Katie to come in without falling over your long young legs. Certainly, you can help if you like. Everything is standing ready on the kitchen table."

## Relating to Chautauqua Topics


Frederick B. Loomis, Ph. D., professor of biology in Amherst College, makes some interesting points in advocacy of Greek for the scientific student. Writing in the *New York Independent*, he states that his experience in teaching biology has convinced him that the classical students do a better grade of work in the subject than do the scientific. All his classes, we read, are composed of a mixture of both sorts, "and during the first three years the scientific students were given a half-year of zoology before the classical came in with them, the latter even with the handicap doing as good or better work." The chief difference, he states, is in the character of the work presented, "the tendency being for the classics to turn out more accurate and thorough results." He attributes this superiority to the mental discipline enforced by the study of Greek.—*Literary Digest*.


 Professor Charles Waldstein writing in *Harpers' Magazine* for April, 1905, makes a highly optimistic prophecy concerning the art treasures which the proposed excavation of Herculaneum will bring to light. But one villa of Herculaneum has ever been explored—this in the eighteenth century; yet in this one house great art treasures were found: invaluable bronzes, marble statues, and 1,750 manuscripts all perfectly preserved. It is thought that other art works and manuscripts will be found in the course of the excavations, entirely uninjured by the eruption which overwhelmed the town. The current belief is that Herculaneum is covered to a depth of eighty or a hundred feet with mud and ashes but that there is in this mass no lava. Excavation will be comparatively easy if such is the case and the chance of discovering art works and manuscripts entirely uninjured is greatly increased.

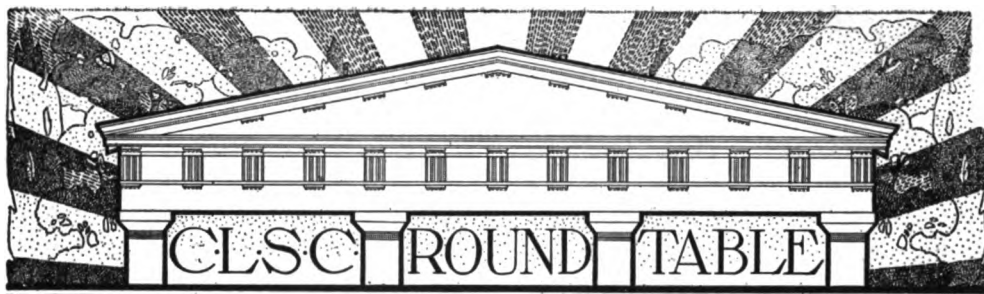
Professor Waldstein writes as follows

concerning Herculaneum and its possibilities:

Among the famous sites where the treasures of ancient Greek civilization, its art and literature, are to be found, none equals that of Herculaneum for the promise it holds out to the modern excavator. There is no exaggeration in this statement. Even Athens, Olympia, and Delphi have not yielded what in the slight and more tentative excavations of the eighteenth century, that one small city, covered by the eruption of Vesuvius in the year 79 A. D. has already given to the world. I further maintain in all sobriety that, if we ignore for the moment the Elgin marbles as regards Athens, the Hermes of Praxiteles as regards Olympia, and the bronze charioteer found in Delphi, one single villa excavated in the time of Carlo III, from 1750 to 1760, at Herculaneum, has yielded more remarkable and genuine treasures of Greek art, especially of bronze and of Greek literature in legible papyri—all in the most perfect state of preservation—than the great excavations of any one of the three famous centers of ancient life which I have just mentioned have brought to light.

 Recent reports from London announce the success of Stephen Phillip's latest play "Nero," as presented by Mr. Beerbohm Tree. The play is a study of the downfall of the Roman tyrant and is a psychological rather than a political drama. Beginning with Nero's accession to the throne when a gifted artistic youth, the poet traces his mental decay with its record of crime to the moment when the mad emperor sings a hymn to the fire-spirit destroying Rome. The London *Spectator* declares that the play "has indeed all the qualities which Aristotle sought for in tragic drama."

 What is said to be the first Hindu temple erected in America was dedicated recently in San Francisco. The architecture is after the Hindu style with a beautiful marble vestibule.



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MISS KATE F. KIMBALL, Executive Secretary.

### INTERNATIONAL PEACE DAY: MAY 18

The Hague Conference was the first ever called to discuss the means of establishing peace without reference to any particular war.

The last century is in future ages to remain famous as having given birth to this High Court of Humanity. . . . The day may yet become one of the world's holidays in the coming days of peace, as that upon which humanity took one of its longest and highest steps in its history onward and upward.—*Andrew Carnegie.*

A year ago, a new Memorial Day, International Peace Day, was added to the historic days celebrated by members of the Chautauqua Circle. The significance of this day is greater than some of us may at first recognize. As Chautauquans we are students of human life and progress. Upon us is laid also the responsibility of translating our knowledge into terms of service. Wherever a great cause moves slowly because of the indifference of the multitude, there it is the opportunity and the privilege of the thoughtful student of human life to lend his aid in dispelling ignorance and apathy. The peace movement, great as it already is, has vast territories yet to win, but thanks to those progressive spirits who look beyond a narrow and selfish patriotism to a world brotherhood, the bonds of common sympathy have been strengthened in a thousand ways. We may be discouraged as we note among China's signs of "progress" an army developed upon "western principles." It is perplexing to reflect that the Hague Conference was held on May 18 because it was the Russian Emperor's

birthday. But happily there is another point of view. "That man is right who has most closely allied himself with the future," said Ibsen. Since the future depends upon the quality of the men and women who make it, our part would seem to be, to help create an atmosphere favorable to progress. One might even now begin to chronicle "strange new stories" of the peace movement, so surprising have been its developments, from the "practical" aspect of Britain's inability to fill up her depleted regiments, to the "idealism" of Chili and Argentina who, following voluntary disarmament, erected a statue of Christ upon their disputed boundary line on the Andes Mountains, inscribing upon it,

Sooner shall these mountains crumble to dust than that Chili and Argentina shall break the peace which they have sworn at the feet of Christ the Redeemer to preserve.



### THE BARONESS VON SUTTNER

History is full of strange paradoxes. Fifty years ago, slavery seemed to be woven into the very fabric of the United States, yet it was the United States that produced "Uncle Tom's Cabin." The most despotic and most dreaded power in Europe in 1899 was Russia, yet it was the Russian Emperor who brought about The Hague Conference for International Peace. And now, within a few years, from Austria, the country of Metternich, and reactionary influences, has come an

insistent cry which has been heard over all Europe, *Die waffen nieder!* "Lay down your arms."

Baroness von Suttner, the author of the remarkable book which bears this title, is a woman of rare gifts. Her part in the Peace Movement as she narrates it in a recent number of *The Independent*, is a stirring tale. By nature studious, and awake to the problems of the world about her, she became possessed of the conviction "That war was an institution handed down to us by barbarians and to be removed by civilization. . . . The more I looked into the question," she writes, "the more I became absorbed by it and the more eager I was to do what little I could to advance the cause of peace." Her experience as an author led her to plan a story as the best means of setting forth her ideas, and she went about it with characteristic earnestness:

"Not satisfied with superficial information, I now began to consult recognized authorities, to study the campaigns of 1859, 1864, 1866 and 1870-1, to read the memoirs of different generals, to examine the reports of army surgeons and the Red Cross Society, to rummage in libraries and archives, among the diplomatic dispatches exchanged during those periods and among the orders given the various armies."

The material thus secured was incorporated in her novel with such telling effect that the editor of a leading German periodical who had hitherto always accepted her manuscripts, declined to publish it. The consensus of opinion of this and other editors was, "It is impossible to publish this in the present military state of affairs." Her Dresden publisher who finally issued the manuscript in book form, recommended the omission of certain passages which might give offence in military and political circles, but these were the vital parts of the book and the Baroness would therefore consent to no change.

## THE NOBEL PEACE PRIZE

The immediate result of this book which struck at the very heart of the war problem, was to bring Baroness Von



THE BARONESS VON SUTTNER, WINNER OF  
A NOBEL PEACE PRIZE

Suttner into sympathetic relations with the various peace societies of Europe. The Inter-Parliamentary Union founded in 1888 by William Cremer of the English Parliament was then a small body. It was soon to hold its third meeting in Rome, and the Baroness who was then sojourning in Venice, not only secured the co-operation of the members of the Italian Parliament, but on her return to Vienna aroused her parliamentary friends at the Austrian capital and in spite of protests emphasizing "the inopportune of the proposal," a creditable delegation was sent to Rome to represent Austria. Then it occurred to the Baroness that an international congress of peace societies meeting in Rome at the same time, would lend

strength to the movement. Vienna had no peace society, and her duty was clear. She was astonished at the response of press and people to her call for such an organization, hundreds of letters poured in upon her, and now for fifteen years the Vienna society has claimed her for its president. Since then her labors in the cause have been incessant. It was she who inspired Alfred Nobel to recognize the Peace Movement in his bequest. The Nobel Peace prize went first to the venerable president of the French Peace Society, Frederick Passy, last year to William Cremer and this year the Norwegian committee unhesitatingly awarded it to the Baroness herself.



#### DIE WAFFEN NIEDER

During these years of the steady growth of the peace movement, "Die Waffen Nieder" has been translated into all of the principal European languages. An excellent authorized English version has recently been brought out in England and America. The translator in his preface to this volume says very truly:

"We English speaking people, whether in England, in the Colonies, or in the United States, being ourselves in no danger of seeing our homes invaded, and our cities laid under contribution by hostile armies, are apt to forget how terribly the remembrance of such calamities, and the constant threat of their recurrence, haunts the lives of our Continental brethren. Madame Suttner's vivid pages will enable those of us who have not seen anything of the ravages of war, or felt the griefs and anxieties of non-combatants, to realize the state in which people live on the Continent of Europe, under the grim 'shadow of the sword,' with constantly increasing demands on the treasure accumulated by their labor, and on their still dearer treasure, their children, drawn into the ravenous maw of the Conscription, to meet the ever increasing demands of war, which seems daily drawing nearer, in spite of the protestations made by every government of its anxiety for peace."

We are told that Baroness Von Suttner was sceptical about America's relation to the peace movement, for our materialism and our racial antagonisms suggest to some European minds that we are lacking

in ideals. But after she had visited this country she became persuaded that America was the hope of mankind. She says:

Practical work toward an ideal and is peculiarly the part of America and Americans. It is quite natural, therefore, that it should be the United States branch of the Inter-Parliamentary Union that has formulated a plan for the accomplishment of this grand result. At the next Conference of The Hague, whose convocation we owe to President Roosevelt, the proposal of the American body and its chairman, Mr. Bartholdt, Member of Congress, will be laid before the world. Then will the peace movement take another grand step forward.



#### BOOKS AND ARTICLES RELATING TO PEACE

Detailed suggestions for a peace day program will be found on another page of the Round Table. Attention is here called to certain publications with which all our Circles should become familiar:

"Lay Down Your Arms" published by Longmans, Green & Co., for seventy-five cents. In the form of a novel this book presents a most surprising array of facts illustrating almost every phase of the war problem.

"A League of Peace." This is the title of an address delivered at the University of St. Andrews in Scotland, in October, 1905, by Mr. Andrew Carnegie. It presents a very comprehensive survey of events relating to the progress of peace. It is published in pamphlet form for ten cents by Ginn & Co. The publications of the International Union of which this is one, issued by Ginn & Co., include among others the famous work of Jean de Bloch on "The Future of War" price sixty-five cents post paid and "Bethink Yourselves," by Tolstoy, ten cents.

*The Independent* for February 1, 1906, contains a very readable article by Baroness Von Suttner, already referred to, entitled "How I wrote 'Lay Down Your Arms'." References to other articles in *The Independent* will be found in the program for Peace Day.

"A Primer of the Peace Movement,"

compiled by Mrs. Lucia Ames Mead. A most useful little pamphlet suggesting practical plans for awakening widespread interest in this subject, price ten cents. A few copies of The Official Report of the Thirteenth Universal Peace Congress (held in Boston last year) containing addresses, resolutions, etc., are also available. Both of these pamphlets can be secured by sending twenty cents to Editorial Office of THE CHAUTAUQUAN, Hyde Park, Chicago.

*The Advocate of Peace* published by the American Peace Society, Boston, Mass., contains in the January number an editorial on the Baroness Von Suttner and her work.



#### FROM THE ACTING PRESIDENT OF 1906

When the Class of 1906 was organized nearly four years ago at Chautauqua, the members chose for their president Dr. W. F. Oldham who had organized and led many Chautauqua Circles during his pas-



THE LATE SIR RICH-  
ARD JEBB, M. P.

toral experiences and was keenly appreciative of the educational value of the C. L. S. C. Dr. Oldham was made Bishop of India by the last Methodist General Conference and started soon after for his field of labor which was not wholly a new field to him. The Class of 1906 were desirous of keeping him in his old position as presi-

dent throughout the four years, but unanimously elected as their acting president Mr. Carlton Hillyer of Augusta, Georgia.

*To the Members of the C. L. S. C. Class of 1906:*

During next summer from all parts of the world some of us will come in person to our fountain of inspiration at Chau-

tauqua, New York, and many thousands of us will be there in spirit during the glad days. Everything will be ready for the gathering throng; everything which ministers to the body, the mind and the soul. Happy are they to whom fortune

will grant the great and rare privilege of keeping vigil by the watch fires, and of passing through the golden gate.

To be present at any Chautauqua is to form a part of the finest outgrowth of the civilization of all ages. For the Ruskin Class of 1906, fair among all fair flowers, will blossom the lilies of peace, and bright among all lights will shine the seven lamps.



MR. CARLTON  
HILLYER

Acting President  
of Class of 1906.

To every class member performing the allotted work, these things belong by a right which cannot be overthrown, by a right which holds good in every part of the world. Nothing can lessen the fellowship which binds together our scattered host in every land, but if anywhere in that fellowship there is anything that is best, it is an impulse to be present at the one spot in the wide world which is touched by every psychic force which impels us into a unity of thought.

In the name of the Class, I utter the class greetings, knowing full well the strength of the fellowship which binds us together, and knowing full well that all the class unites in the hope that a large and representative number of our members will find it possible to be present upon recognition day next August, at Chautauqua, New York.

CARLTON HILLYER,  
Acting President.

Augusta, Georgia, 1906.



#### A FAMOUS GREEK SCHOLAR

Our readers who have this year been so fortunate as to make the acquaintance of Jebb's "Introduction to Homer" or to read his characterization of Sophocles'



"Antigone" in the opening pages of his volume on that play, will feel a sense of personal loss in the recent death of this distinguished author. Professor Jebb had the gift happily not uncommon among many great scholars, of being able to write with marked clearness and simplicity and this made it possible for him to reach a large audience quite outside that of the college world. He was not only a scholar of brilliant abilities but also an accomplished lecturer as those who heard him at Johns Hopkins University some years ago will recall. Aside from his duties as Regius Professor of Greek in the University of Cambridge, he was three times elected to Parliament and served on several important Royal Commissions. It is said that he seldom spoke on the floor of Parliament but when he did his speeches were notable especially that upon Welsh Disestablishment. His authority in matters relating to the higher education was readily conceded and many honors were conferred upon him by learned societies. It was when the question of Greek at Oxford and Cambridge was under discussion that Professor Jebb raised a tempest by referring to New Zealand as a land without Greek and where the inevitable consequently was to be noted: A friend of his had heard Andromache pronounced "Andromash" and had seen in print the expression "Cupid and Sich." Certain New Zealanders who chanced to be sojourning in the mother country at that time, rose in their wrath and what began as a scholarly discussion threatened to become a colonial issue! Professor Jebb's personality seems to have been one of those about which traditions readily gathered and the famous remark of

Jowett, "what time Jebb can spare from the adornment of his person, he devotes to the neglect of his duties" has, like other traditions become the subject of some controversy first as to whether it was Jowett who said it at all and if so just what he did say.



#### A MANUAL OF PRONUNCIATION

Eugene Field's famous story of "The Cyclopeedy" illustrated very humorously the disadvantages of having one's knowledge limited to particular letters of the alphabet. There are some things to be said for the method, however, and this is particularly true when applied to a dictionary of limited proportions, for we all keep more or less within the beaten track as regards our speech, and if one could have a carefully selected and brief dictionary of words which he is apt to use, he would be likely to read it from A to Z. Something of this purpose is fulfilled in the excellent little "Manual of Pronunciation" by Ashmore issued by Ginn & Co. for the modest sum of thirty-five cents. It contains some eight hundred nouns in common use with the authority of four American and six English dictionaries given for their pronunciation. The arrangement is remarkably simple and shows at a glance where the weight of authority lies. It gives one a pleasant sense of security to know who is on his side if he speaks of *appendi sigh'tis* and whether he is in extreme peril if he refers to a *cow'stics*. Some of the rulings of these ten dictionary makers may surprise us, but it will be a wholesome shock and we shall find ourselves looking for more. Both Circles and individual readers will find this a useful book.

## OUTLINE OF READING AND PROGRAMS

## C. L. S. C. MOTTOES

*"We Study the Word and the Works of God."**"Let us keep the Heavenly Father in the Midst."**"Never be Discouraged."*

## C. L. S. C. MEMORIAL DAYS

OPENING DAY—October 1.

BRYANT DAY—November 3.

SPECIAL SUNDAY—November, second Sunday.

MILTON DAY—December 9.

COLLEGE DAY—January, last Thursday.

LANIER DAY—February 3.

SPECIAL SUNDAY—February, second Sunday.

LONGFELLOW DAY—February 27.

SHAKESPEARE DAY—April 23.

ADDISON DAY—May 1.

SPECIAL SUNDAY—May, second Sunday.

INTERNATIONAL PEACE DAY—May 18.

SPECIAL SUNDAY—July, second Sunday.

INAUGURATION DAY—August, first Saturday after first Tuesday.

ST. PAUL'S DAY—August, second Saturday after first Tuesday.

RECOGNITION DAY—August, third Wednesday.



## OUTLINE OF REQUIRED READING FOR MAY

APRIL 29—MAY 6—

In THE CHAUTAUQUAN: "The Message of Greek Architecture."

Required Book: "A History of Greek Art." Chapter IX concluded.

MAY 6-13—

Required Books: "A History of Greek Art." Chapter X. "Ideals in Greek Literature." Chapters X and XI.

MAY 13-20—

Required Books: "A History of Greek Art." Chapter XI. "Ideals in Greek Literature." Chapter XIII.

MAY 20-27—

In THE CHAUTAUQUAN: "Classical Influences in American Literature."

Required Book: "Ideals in Greek Literature." Chapter XIV.



## SUGGESTIVE PROGRAMS FOR LOCAL CIRCLES

APRIL 29—MAY 6—

Review of Article on "The Message of Greek Architecture."

Roll-call: Answered by giving name of some building in your community which in your opinion is not an example of good architecture; state your reasons. Fitness as well as beauty should be considered.

Review of last half of Chapter IX in Greek Art.

Reading: Selection from John G. Saxe in "The Library Shelf."

Discussion of reports on the following subject: If you had to purchase twenty-five casts of Greek sculpture for a museum what would you select if your idea was to illustrate simply the beauty of Greek sculpture.

MAY 6-13—

Roll-call: Answered by reports on some building in your community which in your opinion is an example of worthy architecture; state your reasons.

Paper: "Some side lights on Herodotus." (See Bryce's "Herodotus" in "Classical Writers" series published by Appleton, or the article in the "Warner Library of the World's Best Literature" by B. I. Wheeler.)

Oral Reports: Athenian traits and customs as portrayed in the oration of Pericles.

Reading: Modern illustrations of classic plays (see this magazine): or from "Greek Play at Cambridge, England," *Century Magazine* 6:411.

Discussion: Reports on a collection of twenty-five casts of Greek Sculpture selected to illustrate the historical development of Greek Art.

MAY 13-20—INTERNATIONAL PEACE DAY PROGRAM

(Note. THE CHAUTAUQUAN for April, 1905, contains additional suggestions.)

Scripture selections relating to peace alternating with sentiments from ancient writers. (See "A League of Peace," by Andrew Carnegie, ten cents, Ginn &amp; Co.)

Roll-call: Important events bearing on the Peace Movement (see above address by Andrew Carnegie); or Current Events relating to Peace.

The work of Baroness Von Suttner (see paragraphs in Round Table, also *Independent* 61: 249, February 1, '06; *The Outlook* 82:212, Jan. 27, '06 and the *Advocate of Peace* for January, 1906.)

Book Review with selections: "Lay Down Your Arms." Von Suttner.

Oral Reports: Answers to common fallacies respecting the advantages and necessity of war (see "A Primer of the Peace Movement" mentioned in Round Table): (1). That war tends to stimulate the highest virtues—energy, courage, magnanimity, and fortitude. (2). That war kills off surplus population. (3). That barrack drill educates slovenly peasants into clean, well-disciplined men. (4). That armies and navies are but international police and will be needed as long as police are. (5). In time of peace prepare for war. (6). You can't change human nature.

Paper: The Interparliamentary Union and its possible achievements. (See in *The Independent* articles on "Organization of the Interparliamentary Union" 58:1025-6, May

4. '05; "Parliament of Nations," R. Bartholdt, 58:1039-42, May 11, '05; "American Victory at Waterloo," 59:777-9, Oct. 5, '05; "World's Peace Makers," H. Davis, 59:1435-8, Dec. 21, '05; also *The Outlook*, 81: 53-4, and 297-8, Sept. and Oct. '05.)

Reading: Selection from "Monument to Eternal Peace erected on the summit of the Andes," *The Independent* 59:804-8, Oct. 5, '05.

Discussion: "How can we promote the cause of Peace?" Many suggestions will be found in "A Primer of the Peace Movement." To these we may add the following: Invite other Clubs in your community or a delegate from each to join with you in your peace program. See if "Lay Down Your Arms" is in your public library, and in your Y. M. C. A. library. Send a copy of "A League of Peace" to your editor and ask him to publish selections from it. Get some one who writes well to prepare an extended review of "Lay Down Your Arms" for your daily paper. Secure a half dozen copies of "A Primer of the Peace

Movement" and send them to your editor, ministers, high school principals, etc.

MAY 20-27—

Roll-call: Quotations from Theocritus.

Review of "Ideals in Greek Literature." Let each member select from the extracts given, some typical passages which seem to set forth each of the ideals as presented; or review of article on "Classical Influences in American Literature."

Paper: Sir Richard Jebb. (See *The Outlook* 81:908, Dec. 16, 1905; *The Bookman* 22:449, Jan. '06; and *The Outlook*, Jan. 7, '05.)

Review of Chapter on Greek Painting.

Reading: Selection from Horace (see "The Library Shelf"), or from "Life Story of a Pushcart Peddler" (a native of Sparta) *The Independent* 61:249, Feb. 1, '06.

Oral Reports: The Removal of the Tax on Art. (See *The Outlook* 82:98, Jan. 20, '06; also the *Art Bulletin*, Jan. 27, 1906, which contains many interesting facts. Send ten cents for the *Bulletin* to "American Art Annual," 20 W. 34th St., New York City.)



## ANSWERS TO SEARCH QUESTIONS ON APRIL READINGS

1. Conducted excavations under direction of the American School of Classical Studies, at Plataea, Eretria and Argos. 2. Miss Harriet A. Boyd, now Mrs. Charles Henry Hawes is a native of Massachusetts and a graduate of Smith College. While a student at the American School at Athens she undertook excavations at Gourniá on the island of Crete which resulted in important discoveries. 3. For America: The Archaeological Institute of America, *American Journal of Archaeology*. 4. Dr. Theodore Woolsey Heermance, who died in September, 1905. 5. Professor Richard Norton. 6. Athens, Sparta, Corinth, Thebes, Argos, Syracuse. 7. "The Republic," Plato;

"Utopia," Thomas More; "Looking Backward," Edward Bellamy; "The Island," Richard Whiteing; "News from Nowhere," William Morris; "In the Days of the Comet," H. G. Wells (now being published in *The Cosmopolitan*). 8. The form of monism that identifies mind and matter, the finite and the infinite, making them manifestations of one universal or absolute being. 9. A Greek version of the Old Testament containing also the apocrypha made between 280 and 130 B. C. The tradition is that the translation was made at Alexandria in 72 days by 72 learned Jews from Jerusalem.



## NEWS FROM READERS AND CIRCLES

Pendragon laid on the Round Table a pile of letters interspersed with printed reports, and a varied assortment of programs. "I'm convinced," he said, "as I examine these reports and talk with other delegates that Chautauqua's fundamental point of view is the right one—self culture for the enrichment of one's own life and not the less for the service of others. Sometimes I fear that we do not emphasize the "service" idea quite enough; then I find from such an array of reports as I have here how it is actively present among us in countless different forms.

"I hope that no Circle will fail to observe International Peace Day in some manner. The literature of this subject is growing and the next Hague Conference is likely to show some remarkable developments. But there is much to do in educating people out of the idea of war and into the idea of brotherhood. The

more you think about it and study the question, the more you will see its bearings."

The delegate from Buckingham, Pennsylvania, here gave a brief account of their celebration of International Peace Day a year ago. "In our discussion of the subject," she said, "one of our members described her visit to Washington at the time of the sinking of the *Maine*. She was present in the Senate when excitement ran high and the advocates for the use of force were strongly in the ascendant. I think anybody who discusses the subject at all is struck with the fact that there is a vast amount of indifference to peace."

"This little program," said Pendragon, as he held up a modest leaflet, "shows how the Marshalltown, Iowa, Chautauquans carried out the plan last year. The delegate from Belfast, Maine, is here, I see, and can tell us how they also observed the day." "We were able

to hold our meeting on the actual date for Peace Day, May 18th," replied the delegate from Maine, "and with the help of THE CHAUTAUQUAN program and Mrs. Mead's "Primer of the Peace Movement" we saw a new light on

### INTERNATIONAL PEACE DAY PROGRAM

B)

### LITERATURE AND C. L. S. C. DEPARTMENT

OF

### MARSHALLTOWN WOMEN'S CLUB

CLUB ROOMS, WEDNESDAY, APRIL 26TH, 1905

2:30 P. M.

many aspects of the question although in general we were by nature favorably disposed toward it. The relation of the subject to labor and other problems make us realize how fundamental it is to our world civilization. I want to add a word about our work this year, for we've had some fine sessions. We discussed parallels between Ancient Rome and Twentieth Century America with much interest. We are keeping our quotations given at roll-call and committing to memory many choice bits of verse. It's surprising how such echoes from the poets come to you when you are in the midst of some prosaic occupation. The interests of our members are varied. Our civic member is inclined to see the economic relations of things; the poetic member is always ready with appropriate side lights. One of our members is an inveterate traveller with a taste for 'sights' which she describes most vividly. We improved the chance to hear a course of illustrated lectures on the Orient given by one of our church missionary organizations and have observed many memorial days. We shall have three graduates for 1906 and some of them, I hope, will be at Chautauqua." "This letter from East Corinth, Maine," said Pendragon, as he glanced over the mail, "shows that Down East they are 'keen for peace' as the boys would say. The Circle could not celebrate May 18th but they had a public Peace meeting on the third Sunday of December with a large audience and a fine program. This Circle, by the way, has not been represented at the Round Table as often as we could wish. They've been hard at work ever since 1897."

"Our Franklin C. L. S. C.," said the delegate from Steelton, Pennsylvania, "has felt the responsibility of doing justice to our namesake. We had an address by Rev. E. T. Jeffers of

York Collegiate Institute and this was followed by a discussion and quotations from 'Poor Richard.' Our Circle, as you know, is some eighteen years old and is privileged to share in the good work being done at the Mt. Gretna Chautauqua. We had about forty Alumni and friends at our Franklin celebration." "The simplicity of your program," remarked the member from Warren, Pennsylvania, as she noted the dainty gray cover of the leaflet which served as a background for a head of Franklin, "would, I am sure, commend itself to Poor Richard as it does to all of us. I think you'll agree that we also have observed proper Greek restraint in ours, only, of course, it is larger as you see, for it covers a whole year, and a rose colored cover seems not inappropriate for our Classical Year and the 'happy isles of Greece.' We've really had a great year. Our public library is of great service to us and we've had besides the help of the Italian pictures of the Bureau of University Travel. We've also introduced an interesting supplementary feature in some selections from Italian Music, either vocal or instrumental at each meeting. Our music committee have handled this subject very successfully and it gives us another view of the Italian temperament."



"I want you to notice particularly," said Pendragon, "this program of the Wichita, Kansas, Chautauqua Alumni. It is nearly a year old, but this is the time of year when some of you will want to ponder the subject of closing banquets and this will offer a suggestion. I will ask their delegate to explain briefly."

This program does require a little special explanation," said the Kansas delegate, "for it was a little out of our usual order. Our Alumni Circle was formed for the purpose of holding an alumni banquet and reunion; also to co-operate with the other reading circles as a background of support for Chautauqua enterprises and to keep alive a knowledge and love of Chautauqua in the community. The banquet is held in the second week of June. On this occasion the president directs a 'toast' program and receives the graduates of the year into the Alumni Association. These banquets are really brilliant occasions and our papers give them the same publicity that they do to school commencements. Last year for the sake of variety, the Alumni Association merged its annual function with the complimentary recital given for the Chautauqua Social Union by the Musical Club."

## RECITAL

FROM THE GERMAN MASTER  
MUSICIANS BY

## THE WICHITA MUSICAL CLUB

MISS JESSIE CLARK, DIRECTOR

*Complimentary to The Chautauqua Social  
Union Recognition of the Class of 1905  
by Chautauqua Alumni Association*

MONDAY EVENING, JUNE 12  
FIRST METHODIST CHURCH

"Two more programs," said Pendragon, "one of the Brooklyn, N. Y., Alumni and one from the Alumnae of Urbana, Illinois, you will want to examine at your leisure. The former shows how the Brooklyn Chautauquans did

'To the Mansions of Olympus go,  
Wherein the happy gods from year to year  
Quaff pleasure.'

And the other suggests an admirable plan for announcing the whereabouts of the Circle for each meeting throughout the year. On the back of the program are the officers and standing committees. But I will ask the President, Miss Reese, to speak for the Circle."

"Our Alumnae numbers thirty-one members, all of whom are graduates of '04 and '05 so you see we are a new organization. We are taking the regular course this year, as the '04s wanted to review and the '05s had had no Greek in their course. We've been meeting once a week and reciting with closed books, so you see we mean work! Once or twice a year we unite with the undergraduate circle of our town and have a social meeting. We are fortunate in having the State University here so we improve the opportunity for securing good lecturers on subjects pertaining to our work. We hope to have Chancellor Vincent also as our guest. As we have a Chautauqua Assembly here during the summer, our Alumnae last year decided to give a reception to the graduating class inviting the undergraduates also. Each member was invited to bring two or three guests. We had a delightful time and the influence of the C. L. S. C. became widely recognized. We quite agree with the Wichita Chautauquans that the Alumni can do much for Chautauqua in any community."



"There are several other very live Alumni organizations which, I can see, are eager to report, but I think we must let them wait till next month," said Pendragon, "for I want you

to hear from some of our 1909s. Here for instance is Newbern, Tennessee."

"Like our president, Mr. Brown," said the delegate, "we believe we are in a high enter-

## JANUARY

Hostess, Mrs. Crane

Jan. 2 ..... Mrs. Gere... Leader  
Jan. 9 ..... Mrs. Howser... Leader  
Jan. 16 ..... Mrs. Lindsey... Leader  
Jan. 23 College Day... Mrs. Julian... Leader  
Jan. 30 ..... Mrs. Leas... Leader

## FEBRUARY

Hostess, Mrs. Howser

Feb. 6 Lanier Day... Mrs. Parks... Leader  
Feb. 13 ..... Mrs. Mosier... Leader  
Feb. 20 ..... Mrs. Crane... Leader  
Feb. 27 Longfellow Day Mrs. Rankin... Leader

## STANDING COMMITTEES

FLOWER	ENTERTAINMENT	PROGRAM
Mrs. Shaw	Mrs. Howser	Mrs. Sim
Mrs. Dougan	Mrs. Shaw	Mrs. Leas
Mrs. Grant	Mrs. Parks	Mrs. Birney

## CRITICS

October, November, December... Mrs. Crane  
January, February, March... Miss Sim  
April, May, June... Mrs. Julian

prise and are trying to live up to its possibilities.

"We have weekly meetings and with an appointed leader, take up first, the review questions, followed by discussions, in which each member is encouraged to express 'her own thoughts in her own manner.' Occasionally an appropriate selection from some author, or an interesting original paper varies the program. Responses are given upon current topics. In the study of Italian Art, we derived much help from the picture series and Masters in Art—not to speak of illustrated biographies bearing directly on the subject.

"Having no public library our private shelves are being enriched with many new books—and old ones that have lain unnoticed and unappreciated for years are being resurrected and given due honor. So much for the C. L. S. C. spirit when once its impress is deeply felt! On the whole we are doing good hard work and enjoying it. Mindful, however, of the deleterious effect of 'too much work and no play,' we intend in the near future to give our first annual reception and make of it a joyous occasion."

"We also are without a public library," reported the delegate from Ava, Illinois, "but we

make the most of our private resources, and the cheap art reproductions which we have been able to secure have been most valuable. Our circle of sixteen members includes both men and women and we are all members of the Class of 1909. We meet every week, are studying hard, and hope to have a larger circle next year."



"You will observe," said Pendragon, "that I am making notes on my 'public library' cards. That means that the Newbern Circle and the Ava Circle are being listed for future achievements! It's a great thing to discover that one has a mission. There is nothing quite so stimulating to our mental and executive powers! I can see in my mind's eye photographs of the new libraries at these places as they will appear in the September CHAUTAUQUAN for 19—. I leave you to determine the date. I ought to make these two Circles into a trio by adding Clarksburg, Tenn. The Circle there is a new one, but most energetic. One of their number described the town as 'having a population of fifteen thousand and no public library, because there is absolutely no public sentiment.' I have such faith in the 'everlasting continuance' of a Chautauqua Circle when it gets started upon some such high enterprise as this that you see I am quite sanguine of results. Now for a word from the new 'Grace C. L. S. C.' of Oil City, Pennsylvania. It's a striking illustration of the way in which an altruistic Chautauquan can make her influence tell."

"Grace Circle, as you suggest," said the delegate, "started with plenty of vim and enthusiasm, which it has never lost. This fact is probably accounted for because the president is so enthusiastic a Chautauquan. She is a member of the second class that graduated and passed through the 'Golden Gate,' and she has kept up her interest in and love for Chautauqua ever since. With such a leader the class cannot be other than a lively one. We have not missed a weekly meeting since we organized, and as nearly as possible we follow the programs given in THE CHAUTAUQUAN, both for roll-call, papers, and round tables. Our leader has the lesson well prepared, and by well-worded questions and hints often brings out points that might have been overlooked. We all feel at liberty to ask questions or express

opinions at will, but strictly on the evening's lesson. The librarian of our public library kindly sent for the Italian pictures and nicely mounted them. We had them each evening at our meetings, and they were then returned to the library and many of our members took them home; altogether we found these pictures very useful. The librarians are a great help to our Circle, in hunting references, and even in buying special books for our benefit."



"There is additional pleasant evidence that our new Circles are taking their work seriously in this letter from the Chautauquans of North Warren, Pennsylvania," said Pendragon. "It is a little town of seven hundred, but the Circle has fourteen members under the leadership of Rev. A. B. McCormick. They are evidently planning their work carefully, reading supplementary books and articles. They are eager now to get their course for next year mapped out at the earliest possible date. Another new Circle which appreciates its privileges in the Class of 1909 is the company of readers at Killbuck, New York. The Chautauquans of New Berlin, in the same state, have discussed with great vigor THE CHAUTAUQUAN suggestion, 'name five works of literature which we today consider essential to a good education which the men of Petrarch's time did not possess.' I wish we might know the results of some of the other Circles' discussions of these subjects."

"Our last report today must be from the new Circle at Wathena, Minnesota."

"You see," explained the delegate, "though we have had five years of training as a Woman's Club, we are just beginning our Chautauqua career. Our club met only once in two weeks and as all did not take part in the meetings we felt that the Chautauqua plan of a required course of reading for every member would be an advantage. This decision has reduced the size of our club somewhat but we have enrolled eleven members and are much interested. Most of the members are married women with families, and we have to learn by experience the best way of conducting our meetings. We have a critic to report on mispronounced words, we review and discuss the lessons carefully, and we are all enthusiastic Chautauquans. We are working hard and find that it pays."



Conducted by E. G. Routzahn

## Public Disfigurement: Outdoor Advertising and Smoke

No more discouraging task can be undertaken as the initial effort of a group of civic workers than to attempt the abatement of either of these nuisances. These two lines of activity should only be taken up after positive achievement has been scored in other and more hopeful directions. The inconsistent American reverence for the "rights" of the man who is making money as opposed to the losses and inconveniences experienced by the larger number of those who suffer from the thoughtless greed of modern "enterprise" has strongly entrenched the smoke and advertising offenders.

But when smoke and posters and allied disfigurements do claim attention most careful consideration should first of all be given to the real merits of the case with a view to the sane, temperate, unsentimental study of the evil, and its real relation to industry and commerce. Keep the movement from becoming a "woman's" campaign or a "reformer's" agitation. Smoke is eminently a sign of stupidity—on the part of the employer. It means chiefly a useless, thoughtless and altogether unbusinesslike tribute paid to stupid and selfish ignorance—but there are few communities where such a truthful statement could be made without causing offense. When dealing with business men the loss to the coal con-

sumer will be more potent than any appeal for public beauty.

Again the bill board is an impudent special privilege monopolized by a few favored business men. The unfairness of this situation offers one line for direct personal argument. Outside of business circles other aspects may be emphasized, but among those who are most directly concerned the most insidious attack is a corresponding commercial one. "Fighting fire with fire" avoid futile fireworks but work without sensation or demonstration. The legitimate manufacturers of smoke preventing devices have a horror of an anti-smoke campaign because of its effect in putting smoke users on the defensive.

Portions of the "anti-expectoration campaign" outlined in *THE CHAUTAUQUAN* (February, 1906) are adaptable for use in an anti-smoke movement.

## Improvement Organizations

The Neighborhood Improvement League of Cook County is a federation of neighborhood associations formed to stimulate better work and increase organization. The executive committee includes five business men and the officers, E. C. Wentworth, Mrs. John O'Connor, Mrs. Frank Asbury Johnson and Mrs. Irving Washington. These officers are personally responsible for the organization of about a dozen associations each with an

The topics covered in this department of *THE CHAUTAUQUAN* include the following: "Civics," September; "Education," October; "Household Economics and Pure Food," November; "Civil Service," December; "Legislation," January; "Industrial and Child Labor," February; "Forestry and Tree Planting," March; "Art," April; "Library Extension," May. These topics correspond to the plan for committee organization recommended by the president of the General Federation of Women's Clubs.

annual expenditure of five to ten thousand dollars, with a considerable increase in the amounts expected during the coming season. This group of associations is notable for the pro rata assessments usually ranging from one dollar a month upwards throughout the year, and for the equal share in the administration granted both men and women. An "official circular" from the League states that —

"Periodical meetings of the league are held at the Municipal Museum at which vital subjects of interest are discussed by experts and specialists and much information of value received by members. It is also desired as soon as possible to issue a monthly publication devoted to the interests of civic improvement.

"The organization of the majority of our associations has been brought about by the initiative effort and consideration of a number of men and women in a neighborhood who have felt the necessity for a change of conditions. These persons have called together a chosen few who would discuss the situation and then arrange for a larger meeting generally at a private residence. At the larger meeting two or three selected speakers (who have been furnished by the Neighborhood Improvement League whenever requested) would present the advantages of an association to the neighborhood. A committee would then be appointed to arrange for a mass meeting at some church or hall. Circulars notifying the residents of the proposed mass meeting were sent to each home, care being taken to see that they were properly delivered. At this mass meeting the organization was effected and directors selected keeping in view the desirability of having each block represented on the Board of Directors.\* These directors then met at least once a week and later once a month to keep up the interest. Separate lines of work were delegated to special committees."

The by-laws given below, as suggested by the Neighborhood Improvement League are models of brevity and completeness in essential matters. Most of the published suggestions are woefully elaborate and cumbersome. Add to these, charter requirements, and a schedule of voluntary assessments, and the necessary machinery is provided for. It will be noted that the list of objects accepts the fact that in the heart of the largest cities many needs are already being looked after by specialized organization not existing in most of our cities and towns. The sim-

\*This presupposes that a nominating committee suggested names for election.

licity of these suggestions commends itself.

#### BY-LAWS OF ..... ..... IMPROVEMENT ASSOCIATION

##### ARTICLE I.

The object of this association is to interest residents of the district bounded as follows:

.....  
.....  
.....

1st, In securing proper and durable streets and alleys.

2nd, In keeping streets and alleys clean.

3rd, In securing uniform sprinkling of macadamized streets and washing of asphalt streets at reasonable cost.

4th, In removing snow from front of vacant lots, street crossings and sewer inlets in winter.

5th, In cultivating among residents of the district personal pride in keeping it clean, free from loose papers, advertising signs and untidy vacant lots.

6th, In familiarizing the residents of the district with the requirements of the clean street ordinance and enforcing its observance.

7th, In cooperating with city officials and employes and working for such other things affecting public welfare as are from time to time deemed wise by the association or its board of directors.

##### ARTICLE II.

Any resident of this district may become a member of this association upon signing an agreement to render moral and financial support, the latter to such an extent as he may feel able.

##### ARTICLE III.

The Board of Directors shall be elected annually by the members and shall consist of men and women. They shall elect and control the officers of the association and fill any vacancies that may occur in their own number.

##### ARTICLE IV.

The officers of this association to be elected by the Directors, shall consist of a President, three or more Vice-Presidents, a Secretary and a Treasurer.

##### ARTICLE V.

These By-Laws may be amended by the members or directors at any meeting which shall be regularly called.

## The Chautauqua Circles and Civic Art

The impetus given to Civic Art in this country by the Chautauqua Movement has been much greater than students of the subject at first realized. The systematic study of Art by Chautauqua readers has resulted in the publication and widespread diffusion of valuable books upon



different periods of art and has also encouraged both circles and readers to provide themselves with many of the cheap reproductions of masterpieces issued by various publishing houses in leaflets or in pamphlet form. Eight years ago, when the Chautauqua Counselors proposed to place a good book on Greek Art in the hands of their readers investigation showed that no brief handbook by a scholar of recognized standing was to be found. Arrangements were therefore made with Professor Tarbell of the University of Chicago to prepare a book suitable for the Chautauqua constituency. Not only have thousands of copies of this book been circulated among the members of the Chautauqua Circle, but it has taken its place as the recognized text book for college and other art classes in all parts of the country. This is a typical illustration of the way in which Chautauqua publications have gone into the hands of persons who are influencing the taste and the ideals of the people of this country. Workers in College Settlements, librarians and art committees of women's clubs, many of whom are themselves Chautauqua students, have been the leading influence in promoting a higher standard of civic art. Through these same agencies numerous public libraries have been established and the art gallery becomes a natural adjunct to the library. This year the Chautauqua Circle has taken another step forward in the art education of its members. Its little volume on "Italian Cities," by Professor Lavell, of Bates College, Maine, gives a remarkable survey of Italian Art as illustrating the intellectual and social progress of the people. The C. L. S. C. arranged with the Bureau of University Travel for one hundred carefully selected pictures to illustrate this book. These pictures were put up in convenient form and with each set was furnished a printed list giving the name of the picture, the artist and the page of "Italian Cities" which referred to it.

Hundreds of these "Chautauqua Series" have been sold by the bureau during the year. This means a growing appreciation of great pictures which is sure to make itself felt sooner or later in a better quality of pictures in the homes of the people and a growing appreciation of the importance of beauty in civic life.

### Chautauqua Arts and Crafts

"To place before the average unskilled man or woman a variety of craft work requiring no special genius or ability and necessitating no great outlay for equipment or tuition" is the ideal for the Chautauqua Arts and Crafts School as understood by Director Frank G. Sanford. "We regard art expression," says Mr. Sanford, "as a necessity in the spiritual development of every human being. Many students at Chautauqua have gotten ideas of simple and refined beauty for home decoration and gone out to work along these lines. If the home of the middle class boy and girl is made beautiful and attractive through good taste and objects of refinement in decoration, is it not a good factor in solving one of our chief civic problems—that of keeping the boy and girl off the street. This beauty in the home for all and the delight of hand expression is what the Chautauqua school stands for."

### The City: Three Viewpoints

"Our cities are built in black air, which, by its accumulated foulness, first renders all ornament invisible in distance, and then chokes its interstices with soot; cities which are mere crowded masses of store, warehouse, and counter, and are therefore to the rest of the world what the larder and the cellar are to a private house; cities in which the object of men is not life, but labor; and in which all chief magnitude of edifice is to enclose machinery; cities in which the streets are not the avenues for the passing and procession of a happy people, but the drains for the discharge of a tormented mob, in which the only object in reaching any spot is to be transferred to another; in which existence becomes mere transition, and every creature is only one atom in a drift of human dust and current of interchanging particles, circulating here by tunnels under-

ground, and there by tubes in the air; for a city or cities such as this no architecture is possible—nay, no desire of it is possible to their inhabitants.”—*Ruskin, "Lectures on Architecture."*

“After an absence, I am now again in New York City and Brooklyn, on a few weeks' vacation. The splendor, picturesqueness, and oceanic amplitudes and rush of these great cities, the unsurpassed situation, rivers and bay, sparkling sea tides, costly and lofty new buildings, façades of marble and iron, of original grandeur and elegance of design, with the masses of gay color, the preponderance of white and blue, the flags flying, the endless ships, the tumultuous streets, Broadway, the heavy, low, musical roar, hardly ever intermitted, even at night, the jobbers' houses, the rich shops, the wharves, the great Central Park, and the Brooklyn park of hills, the assemblages of the citizens in their groups, conversations, trades, evening amusements, or along the by-quarters,—these, I say, and the like of these, completely satisfy my senses of power, fulness, motion, etc., and give me, through such senses and appetites, and through my aesthetic conscience, a continued exaltation and absolute fulfillment.

“But, sternly discarding, shutting our eyes to the glow and grandeur of the general superficial effect, coming down to what is of the only real importance, personalities, and examining minutely, we question, we ask, are there, indeed, *men* here worthy the name. Are there athletes? Are there perfect women to match the generous material luxuriance? Is there a pervading atmosphere of beautiful manners? Are there crops of fine youths and majestic old persons? Are there arts worthy freedom and a rich people? Is there a great moral and religious civilization—the only justification of a great material one?”—*Walt Whitman.*

“The ideal city,” said Benjamin Harrison, “must be a city where people diligently mind their own business, and the public business, and do both with a decent regard to the judgment and the rights of other men; a city where there is no boss rule in anything; where all men are not brought to the measure of one man's mind or to the heel of one man's will; a city where citizens are true and brave and generous, and who care for their own; a city having a community spirit but not the communistic spirit, where capital is respected, but has no temples; a city whose people live in homes where there is room for a morning glory or a sweet pea; where the children can every day feel the spring of nature's green carpet; where people are not so numerous as to suggest that decimation might promote general welfare; where brains and manners, and not bank ratings, give standing to men; where there is neither flaunting wealth nor envious poverty; where life is comfortable and toil honorable; where municipal reformers are not hysterical, but have the habit of keeping cool; where the broad judgment of a capital, and not the narrowness of a province, prevails; where the commerce in goods is great, but not greater than the exchanges of thought and neighborly kindness. We have not realized all these things.

We count not ourselves to have attained but we follow after.”

## Civil Service Reform Literature

The Massachusetts Civil Service Reform Auxiliary offers, free of expense, pamphlets on Civil Service Reform to Grammar Schools, High Schools, Normal Schools and Colleges willing to make these pamphlets the subject of a lesson in their Civics or American History Course. During the past five years over 125,000 of the pamphlets have been distributed to more than 1,500 school and colleges scattered throughout every State and Territory of the United States.

The titles of two of the pamphlets whose educational value has been so widely recognized by our teachers are “The Merit System, The Spoils System” by Edward Cary and “The Merit System in Municipalities” by Clinton Rogers Woodruff. A third simpler pamphlet prepared by Miss Elizabeth Luther Cary for Grammar School use is called “A Primer of the Civil Service and the Merit System.” As the circulation of this offer directly to the heads of schools and colleges must of necessity be gradual, the Massachusetts Auxiliary takes pleasure in announcing to teachers and others interested in the subject that copies of the above pamphlets together with other of its publications may be obtained free on application to the Assistant Secretary, Miss Marian C. Nichols, 55 Mount Vernon Street, Boston, Mass.

## American Sociological Society

About forty specialists in sociology formed the nucleus of the newly organized American Sociological Society which invites to membership “all persons interested in the scientific and philosophical study of society.” “Practical sociologists” have sometimes known little and cared less for the theoretical and general aspect of the subject.” In bringing these groups

together the new society hopes to "help them all and at the same time exalt sociology in the eyes of the general public."

### Helps and Hints

"Important sculpture" to the extent of thirty-three pieces was unveiled in the United States during 1903-1905. Two women, Frances E. Willard and Sacajawea, were the work of two women sculptors. Kosciusko was remembered by his countrymen in both Chicago and Milwaukee. Robert Burns was honored likewise by the Caledonian Clubs of Boston and Denver. Bronze memorials to William McKinley were erected in San Francisco and Springfield, Mass. "The Pilgrim" was remembered in Philadelphia, and "The Coming of the White Man" was commemorated in bronze at Portland, Oregon. Statuary Hall, in the Capitol, Washington, was enriched by memorials of Stephen F. Austin and Samuel Houston. Congress also accepted John J. Ingalls' statue from Kansas and the Willard statue from Illinois. The army, the navy, the church, medicine, and notable untitled citizens were given enduring memorials in various cities and towns.

A plea for the literature of civic and educational topics is made in *Club Notes* (February, 1906), organ of Ohio Federation of Women's Clubs. The author suggests the enrichment of civic study through utilization of the genuinely literary treatment of many subjects. "How inevitable, almost, in a discussion of the first topic—art—would be the rolling in of quotations numerous and copious from Ruskin and other prose-poets of his time. How could one study even the mural decorations of the Boston Library with any completeness and not know Mallory, Tennyson, and Lowell?"

The Chamber of Commerce of Cleve-

land undertook to lay bare the housing sore in that city. In Los Angeles prompt action by the Municipal League in making the suggestion and equal promptness by the mayor in the appointment of a commission gives promise of at least a genuine facing of actual existing conditions.

A brief but timely and significant article in the March, 1906, *Review of Reviews*, tells something of "What England Can Teach Us in Athletics." Parents, school folks and other interested, public spirited citizens are urged to read this article carefully. The competition "mad" in schools and colleges and clubs will probably fail to see the point!

Chicago's new charter convention will have the aid of a selected bibliography of about five hundred titles covering all phases of municipal administration. This list is being prepared by an expert librarian at the expense of the City Club which will publish the bibliography.

Seventy-eight daily and weekly publications in thirty-six cities give space to art. In some of these the field is essentially local, in others the scope is national. The interested reader can be supplied with information as to the ones published in his vicinity.

Charles Mulford Robinson, author of several notable works on civic art, has discovered a new profession. Not knowing what title, if any, Mr. Robinson has adopted it may be said that he is rendering efficient service as "consulting artist to cities" or as "expert in coördinate planning for city beautification." Buffalo, Detroit, Colorado Springs, and more recently, Denver and Honolulu, have employed Mr. Robinson to submit detailed recommendations for a comprehensive and correlated plan for the beautifying of the

city and with due consideration of the related problems all of which must be reckoned with as a whole in public improvements worthy of attention.

Arbor Day will gain in actual effectiveness when it is made the occasion for teaching the real value of trees to the community. All too frequently the day is notable for an over-dose of sentiment unbalanced by a due proportion of the sterner economic and hygienic facts.

In forestry work it is particularly desirable to drop sentiment and talk sense—which being interpreted means “cents” which count into the dollars. Talk less about “beautiful trees” and more about “valuable lumber.” Lumbermen and legislators are much alike in their appreciation of the commercial aspect of tree growing. They are not greatly unlike in the acceptance of immediate profit in place of the proven possibilities of permanent investment in scientific forestry which exists for the purpose of growing lumber and conserving water supplies.

Philadelphia’s “Medicine Man” will soon greet a Remington “Cow Boy,” truly typical of the meeting of two races as they have struggled for supremacy in that fascinating changeful land, “the West.”

Twice each year Rudolph Schmitz purchases one or two pictures by St. Louis artists and presents them to public schools.

A New York traction expert recently told San Francisco in an elaborate report that it was impracticable to put the trolley wires in that city under ground. Notwithstanding this adverse report the members of the Merchants’ Association—conservative, yet progressive, business men but also broad-minded citizens—voted in favor of the rejected underground trolley!

The annual scholarship offered by the Chicago Architectural Club is this year to go to the winner in a competition in preparing plans for a recreation pier to be built in one of the public parks fronting on Lake Michigan. The pier is to extend 300 feet into the lake and be about 100 feet wide and in form and equipment to meet the requirements of a modern recreation pier.

Some interesting glimpses of “The Girl Behind the Counter” are given in *The World Today* (March, 1906). Some of the “problems” are outlined briefly and some betterment efforts are sketched.

A chapter in the recently published *City Government for Young People* by C. D. Willard is devoted to “Making the City Beautiful,” with certain side-lights grouped under “Public Improvements.”

A group of women, members of the public school parents’ association in a settlement neighborhood took the long journey down town to visit an art exhibition. One of the party was up at three in the morning to get some imperative duties out of the way. Save for one or two mistakes another of these beauty-hungry women successfully located the works of one artist, distinguishing them through intuitive recognition of qualities common to the entire group although the subjects were quite diverse. A third member of this party selected as her “first choice” an artist’s idealization of a kitchen; *she* lived with several children in two rooms, doing up family washing practically every day in the week.

“The Pay of Our Soldiers as Affecting Desertion and Re-enlistment” (March, 1906, *Review of Reviews*) “has been especially recommended for publication by officials of the War Department. This article is intensely interesting in the light

of much intemperate and indiscriminating discussion of liquor selling in the army canteen. But the article does not even refer to the canteen.

"Mistrust the man (the "easy" citizen) who finds everything good and the man (the extravagant reformer) who finds everything evil, and still more the man (the worst of all "good citizens" and silent partner of the "boss") who is indifferent to everything."—*Lavater*.

"It is one of the paradoxes of reform that no absolute social salvation can be brought unless the children can be reached, while the only possible way to reach the children is through the grown people."—*D. F. Wilcox* in "*The American City*."

"There is such a thing as narrowness of breadth—that breadth which denounces intolerance, and which is itself too intolerant to tolerate intolerance. And, as some one says, it is easier to criticise the best thing superbly than to do the smallest thing indifferently."—*Henry Drummond*.

Los Angeles, like Cleveland, has discovered a housing problem. Notwithstanding its evident unsightliness the unsanitary and wholly undesirable tenement is a most insidious menace. Scores of other American cities should carefully and scientifically canvass local conditions before feeling free from problems differing only in extent from those of the larger communities.

## Civic Progress Programs

### ART I

Paper: Some Local Problems in Civic Art. A single member or a committee of two or more may prepare this paper.

Report: By a Committee on the Economic Aspects of Public Disfigurement (out-door advertising and smoke). Show (a) the violation of the rights of the public, but (b) make a special study of economic waste, uselessness and unfairness.

Book Review: Modern Civic Art, C. M. Robinson; School Sanitation and Decoration, S. Burrage and H. T. Bailey. See Cumulative Book Review Digest.

Application: What Can Be Undertaken by the Club or the Club Members? Several members may have been delegated to offer specific suggestions.

### II

Paper: Art Exhibitions and Traveling Art Collections. The Richmond Art Association may be both "model" and inspiration for the average city or town. Women's clubs, public libraries and art publishers are responsible for various traveling exhibits. Why not

secure one or the other for the community?

Report: By a Committee on Art Resources in This Community Accessible to Students and Others. An art "census," even though meagre and incomplete, will surely reveal something of the interest and value in a more complete study.

Paper: Art in the School and the School Building. Why? What? How?

Reading: Selections from Ruskin's Lectures on Architecture, quoted in Zueblin's American Municipal Progress, page 63; from Whitman's Prose Works; and from Benjamin, as reported in California *Municipalities*, April, 1901—these two references quoted in Wilcox's American City, pages 23 and 26.

Symposium: Sources of Information—Organizations, Publications and Authorities.

### III

Roll-call: Mention some ugly or neglected spot; mention also some bit of color, example of tidiness, or illustration of effort towards better things. Make the point clear that unless interest is aroused the average man or woman will almost surely overlook privileges and opportunities easily ignored.

Definitions: Smoke (what smoke really is), Art, Civic, etc.—look over this Department for words which not all present can understand.

Correlation: Make clear the art aspect of civics, education, etc.

Visits: To beauty spots, and places with hidden attractions; to the "place of beautiful view" and to the effectively decorated school room.

Question Box: For queries submitted in writing by any member. This exercise could be made a valuable one even yet.

## Partial Bibliography

### ART

Art in the Home, the School and the City. Because of reading lists already published in earlier issues of THE CHAUTAUQUAN the following has more to do with general sources of information than with particular references.

### GENERAL REFERENCES

*Reader's Guide to Periodical Literature.*

*Cumulative Book Index.*

*Book Review Digest.*

Year Book of Legislation.

CHAUTAUQUAN, Oct., 1902, to date.

See Art in THE CHAUTAUQUAN reading list.

American Art Annual, F. N. Levy. Invaluable reference work for public libraries and club libraries. It reveals many possible sources of information and records progress.

Modern Civic Art, C. M. Robinson.

Improvement of Towns and Cities, C. M. Robinson.

Decade of Civic Development. Chas. Zueblin. See publications of organizations and institutions for much helpful material.

### LOCAL PROBLEMS IN CIVIC ART

See general references above, selecting material treating of the particular problems chosen for investigation and recommendation by the different members of the committee.

See Art in *THE CHAUTAUQUAN* reading list.  
See summary of projects and progress in many cities, in *American Art Annual*.

Decade of Civic Development, Charles Zueblin.

Socialized Beauty and Recreation, in *Social Spirit in America*, C. R. Henderson.

#### ADVERTISING AND SMOKE

See Advertising, Smoke, etc., in *Bibliography of Municipal Problems and City Conditions*, R. C. Brooks.

See Art in *THE CHAUTAUQUAN* reading list.

See current issues of the *Ladies' Home Journal*.

See publications of American Civic Association.

See publications of League of American Municipalities.

See publications of municipal art societies (list in *American Art Annual*).

#### WHAT TO DO

See Round Table, *CHAUTAUQUAN*, 36:532-3, Feb., '03.

See Survey of Civic Betterment, *CHAUTAUQUAN*, 40:87-8, Sept., '04.

See Art in *THE CHAUTAUQUAN* reading list.

See current issues of the *Ladies' Home Journal*.

#### EXHIBITIONS AND TRAVELING COLLECTIONS

See State Library, Albany, New York.

See Anna Ticknor Library, Boston.

See Altrua Art Library, Chicago.

See Forbes Library, Northampton, Mass.

See General Federation of Women's Clubs, Art Committee.

See Texas Federation of Women's Clubs, Art Committee.

See lists, etc., in *American Art Annual*, and *Art Bulletin*, New York.

See Art in *THE CHAUTAUQUAN* reading list.

See Bureau of Civic Cooperation for art collections circulated by publishers.

#### LOCAL ART RESOURCES

See General Federation of Women's Clubs, Art Committee, for plan of a census of accessible art works.

#### ART IN THE SCHOOL

School Sanitation and Decoration, S. Burrage and H. T. Bailey.

Classified List of Works of Art Suitable for Schoolroom Decoration, in *School Sanitation and Decoration*.

Function of Art in Public Schools, *Educational Review*, July-Aug., '05.

See Art in *THE CHAUTAUQUAN* reading list.

#### SOURCES OF INFORMATION

See Summary of Civic Betterment, in current issues of *THE CHAUTAUQUAN*.

For list of sales, exhibitions, publications, lecturers and authors, art workers, etc., see *American Art Annual*.

For general queries almost without limit, see Miss Florence Levy, 20 West 34th Street, New York.

For arts and crafts, see Mrs. M. F. Johnston, American Civic Association, Richmond, Ind.

For study outlines, see Miss Helen M. Winslow, Shirley, Mass.

For study outlines, see Miss Kate F. Kimball, Chautauqua, New York.

For study outlines, see General Federation of Women's Clubs, Art Committee.

For rental of clippings from current periodicals, see Cumulative Reference Library, Minneapolis.

For art in church and Sunday School, see Religious Education Association, Chicago.

For art in the school, see Henry Turner Bailey, North Scituate, Mass.

For rental or purchase of lantern slides, see American Civic Association, Harrisburg, Pa.

For purchase of photographs or lantern slides, see American Institute of Social Service.

For study of the city plan, see Architectural League of America.

For public school art, see School Decoration Committee, Illinois Mothers' Congress.

For public school art societies, see *American Art Annual*.

For outdoor art, arts and crafts, city making, factory surroundings, bill board and smoke nuisances, and railroad improvement, see American Civic Association.

For beautifying school surroundings, see *Youth's Companion*, Boston.

For children's part in beautifying school surroundings, see Miss Martha Van Rensselaer, Ithaca, New York.

For harmony in beautifying houses and surroundings, see E. L. Shuey, Dayton, Ohio.

For removal of duty on art work, see American Free Art League.

For art study and activities of women's clubs, see *Federation Bulletin*, and state organs.

For lectures and public speakers, see Bureau of Civic Cooperation.

For general inquiries, see Bureau of Civic Cooperation, 5711 Kimbark Avenue, Chicago.

#### ORGANIZATIONS

American Institute of Architects, The Octagon, Washington, D. C.

American Civic Association, North American Building, Philadelphia, Pa.

American Free Art League, 50 State Street, Boston.

American Institute of Social Service, 247 Fourth Avenue, New York.

American Scenic and Historic Preservation Society, Tribune Building, New York.

American Society of Landscape Architects, Bible House, New York.

Architectural League of America, 84 Adams Street, Chicago.

General Federation of Women's Clubs, Art Committee, Mrs. John B. Sherwood, 520 West Monroe Street, Chicago; Civics Committee, Miss Kate C. MacKnight, Allegheny, Pa.

State Federations of Women's Clubs in practically all of the states have art, civic, education and reciprocity committees interested in this general topic.

Texas Federation of Women's Clubs, Art Committee, Mrs. S. T. Wright, Paris, Texas.

Illinois Mothers' Congress, School Decoration Committee, Mrs. O. T. Bright, 6015 Harvard Avenue, Chicago.

National Educational Association, Winona, Minn.

Numerous state and special educational associations.

Conference of Eastern Education Associations, D. C. Heath, Boston.

National Society of Mural Painters, 58 West 57th Street, New York.

Municipal Art Society, 37 West 34th Street, New York.

Bureau of Civic Cooperation, 5711 Kimbark Avenue, Chicago (for addresses of organizations, schools, publishers, etc., and other information).

#### PERIODICALS

American Institute of Architects' Review, Washington.

Architectural Record, New York.

Art Bulletin, New York (for current lectures, exhibitions, sales and notable developments in the leading cities).

Boys and Girls, Ithaca, New York (children's gardens and school surroundings).

Brickbuilder, Boston (includes special studies in institutional architecture of much value).

Century, New York (illustrated articles and editorials).

Country Life in America, New York.

Floral Life, Springfield, Ohio.

Forum, New York (mural painting, etc.).

Gardening, Chicago.

House Beautiful, Chicago.

House and Garden, Philadelphia.

Inland Architect and News Record, Chicago.

International Studio, New York.

Ladies' Home Journal, Philadelphia ("before" and "after" unsightliness).

Monumental News, Chicago.

Park and Cemetery and Landscape Gardening, Chicago (all phases of outdoor art).

Perry Magazine, Malden, Mass. (use of pictures in school).

School Arts Book, Worcester, Mass. (the best for all school art matters).

News and articles in the following:

Literary Digest, New York.

Outlook, New York.

Review of Reviews, New York.

World Today, Chicago.

## Art in The Chautauquan

As illustrative of the richness and extent of the material to be found in a single periodical the following list has been made from files of THE CHAUTAUQUAN:

America in Contemporary Sculpture, 38:460.

American Sculptors and Their Art, 38:126, 250, 355, 460, 557; 39:41, 139, 242.

The Beginnings of an American Art, 38:250.

Public School Art Societies, 38:169.

Where Western Artists Are Made, 38:64.

Arts and Crafts in American Education, 38:49, 169, 276, 384, 487, 584; 39:71, 168, 266.

The Relation of Art to Work, 38:49.

Crafts in Elementary Schools, 38:487.

Crafts in Secondary Schools, 38:584.

The Civic Renaissance, 38:55, 161, 267, 373, 478, 568; 39:60, 68, 156, 257.

The Beautifying of School Grounds, 28:276.

Street Decoration, 40:60.

The Park Problem and Outdoor Art, 39:396.

Richmond's Art Exhibition, 40:177.

Cleveland's Bill Board Code, 40:85.

Civic Lessons from Europe, 40:60, 152, 253, 351, 445, 548.

Landscape Value of Our Common Trees, 41:357 (See Tree Number in general).

English Painting in America I, 36:51; II, 36:162.

The Arts and Crafts Movement, 36:57, 167, 285, 409, 506, 622; 37:59, 172, 266.

A Decade of Civic Improvement, 36:174.

The Barbizon School, I, 36:421; II, 36:498.

Municipal Art, 36:516.

A Democratic Art Movement, 36:598.

The Old Flemish and Dutch School in the United States, 36:613.

Self Surrender in Art Taste, 37:437.

The Real Bill-Board Question, 37:491.

Flemish and Dutch School in the United States, 37:67.

The American Municipal Art Movement, 37:466.

The Gospel of Pictures, 37:484.

Spanish Art in the United States, 37:276.

(Survey of Civic Betterment in old CHAUTAUQUANS.)



# News Summary

## DOMESTIC

February 1.—Abram Winegardner Harris, LL.D., president of Jacob Tome Institute, is elected president of Northwestern University. United States transport *Meade* burns in San Francisco harbor; three lives are lost and many persons are injured.

2.—Coal miners and operators in convention at Indianapolis fail to reach agreement on a wage scale and a general strike, beginning April 1, seems probable.

5.—Secretary Metcalf makes regulations governing the admission of the Chinese more liberal.

8.—House of Representatives passes the Hepburn bill for the regulation of railroad rates by a vote of 346 to 7. Coal miners meeting at Pittsburg decides to strike until grievances are remedied; 10,000 men are affected.

10.—Great copper and lead companies unite to form a giant trust.

13.—Copper war in Montana is ended by transfer of Heinze properties to Amalgamated.

14.—A ship-subsidy bill passes the Senate. John G. Brady, governor of Alaska, resigns.

15.—Chinese commissioners visiting United States leave New York for Europe. Anthracite operators meet committee of miners in conciliatory spirit.

17.—Miss Alice Roosevelt is married to Representative Nicholas Longworth of Ohio.

19.—United States supreme court decides that common carriers cannot lawfully deal in the commodities which they transport; the decision hits the beef and coal interests. President Roosevelt in letter to Congress advocates a lock canal.

21.—Senate passes Heyburn pure food bill.

26.—Hepburn railroad rate bill is reported to the Senate by Committee. President Roosevelt intervenes between miners and operators in attempt to avert coal strike; a national convention is agreed to by the contending parties.

## FOREIGN

February 2.—Buenaventura, Colombia, is reported destroyed by an earthquake. Riots occur in Paris over the attempt of police to take inventory of church property. Political unrest in China is growing. Italian ministry resigns.

3.—Anti-missionary disturbances in China are reported.

4.—Professor Tenney who organized the school system in Pechili province is dismissed. Chinese boycott on American goods is reported renewed because of the failure of Congress to remove distasteful exclusion restrictions.

5.—Renewed rioting in French churches accompanies attempt to enforce the separation act.

6.—It is announced that Russian elections will be held on April 7; the Douma will meet April 28.

8.—Professor Emil Von Behring announces

that cows can be made immune to tuberculosis, thus preventing its spread by milk. Baron Sidney Sonnino becomes premier in new Italian cabinet.

9.—English Presbyterian and Catholic missions are destroyed at Changhu by Chinese; the damage amounts to \$50,000.

12.—New South American railroad, between Santiago, Chili, and Buenos Ayres, begins operation.

13.—British Parliament assembles; Mr. Lowther is reelected speaker.

14.—The Greek chamber of deputies is dissolved; elections will be held on April 8 and the chamber will reassemble on the 3rd of May. Sir Francis C. Burnard, editor of *Punch* for twenty-five years, resigns; he will be succeeded by Owen Seaman, assistant editor.

15.—Chinese reports indicate growing popular hatred of foreigners; foreign mission at Nganking is attacked. Premier Campbell-Bannerman announces himself in favor of old age pensions.

16.—A son, Prince Pu, is born to Prince Chun, brother of the Chinese emperor; it is believed he will be designated as successor to the throne.

18.—M. Fallieres is inaugurated President of France. German government sends bill to Reichstag extending to the United States the tariffs given by Germany under reciprocal agreement with European states.

19.—King Edward opens session of Parliament with speech from throne. Hungarian parliament is dissolved by force.

22.—German Reichstag adopts proposal of government to make tariff concessions to America in hope of avoiding a customs war.

23.—Mount Pelee starts into action again.

23.—Tidal wave on coast of Colombia kills 2,000 persons.

26.—Six French and two English missionaries are reported to have been killed by Chinese mobs at Nanchang.

27.—Prince Eitel Frederick, son of Emperor William, is married to Duchess Sophie Charlotte of Oldenburg.

28.—Chinese Government orders severe punishment for members of mob which killed missionaries.

## OBITUARY

February 2.—Lord Masham, famous inventor of fabric making machinery.

9.—Paul Laurence Dunbar, the noted negro poet.

18.—John A. McCall, formerly president of the New York Life Insurance Co.

John B. Stetson, philanthropist, and donor to Stetson University, Florida.

25.—Colonel David B. Henderson ex-speaker of the United States House of Representatives.

27.—Samuel P. Langley, astronomer, and secretary of the Smithsonian Institution.



# Talk About Books

**PRINCESS SUKEY.** Marshall Saunders. pp. 336. 8x5½. \$1.25 net. New York: Eaton & Mains. Cincinnati: Jennings & Graham.

A fascinating story of a pet pigeon, not a common street pigeon, the writer says at the beginning, but a thoroughly bred Jacobin; one well deserving the title "Princess." The interesting account of the struggles of the baby pigeon for existence and the finding of friends and home are absorbingly told with humor and sympathy in the opening pages. Lovers of birds and animals of all ages will be interested in the fortunes and misfortunes of Princess Sukey and the characters in the book.

**AN ONLY CHILD.** Eliza Orne White. pp. 167. 7¾x5¾. \$1.00. Boston and New York: Houghton, Mifflin & Co. 1905.

A sweet simple story of a lovable little girl written in the best style of one whose juvenile literature ranks her as a master in the art of telling stories for the children. The illustrations show that Katherine Pyle has delightfully caught the spirit of the book.

**CRANFORD: A PLAY.** Marguerite Merington. pp. 99. 8¾x5¾. \$1.25. New York: Fox, Duffield & Co. 1905.

The quaint old English story by Mrs. Gaskell has long been the mark of amateur actors—giving opportunity as it does for the most charming impersonations. Those who have read and re-read this classic will be glad to know that it has been arranged for the stage by a dramatist of recognized ability. Miss Merington's reputation in writing plays for professionals gives assurance that, read or acted, her dramatization of Cranford is an exceedingly clever piece of work.

**ROSE O' THE RIVER.** Kate Douglas Wiggin. pp. 177. 7½x5. \$1.25. Boston and New York: Houghton, Mifflin & Co. 1905.

A large body of enthusiastic readers eagerly await the yearly story of one of the most popular interpreters of New England life. Perhaps in "Rose O' The River" many admirers of the author will be disappointed as it is hardly up to the standard of previous works. Nevertheless it is a very charming idyl of rural life in Maine; particularly pleasing are the characters of Stephen and Rose. We are glad that Mrs. Wiggin shows us that refinement and nobility of life can exist in the midst of the crudity and ignorance of vicinities as rural and inaccessible as Edgewood. We are grateful too that the author does not find it necessary to marry the well educated country beauty to a city millionaire—the inevitable fate allotted to the village heroine of the average popular novel. More such stories as "Rose

O' The River" with the ring of probability would be helpful to many a country girl who sees life only through rose colored glasses, but unlike Rose, whose affection and common sense do not triumph in the end.

**KRISTY'S SURPRISE PARTY.** Olive Thorne Miller. pp. 251. 7½x5¾. \$1.25. Boston and New York: Houghton, Mifflin & Co. 1905.

The author is so renowned for her children's stories that an indorsement of this lovely tale is a foregone conclusion. The book consists of sixteen stories, simply but brightly told of the interesting adventures of some little girls and amusing incidents in the home life. The book is illustrated in color.

**REBECCA MARY.** Annie Hamilton Donnell. pp. 194. 7½x5. \$1.50. New York and London: Harper & Bros. 1905.

We are indebted to Annie Hamilton Donnell for the most beautiful story of a child that has appeared within the last year. Indeed it is difficult to recall when a quaint New England child has been more beautifully portrayed in literature. The experiences of the lonely little girl lavishing her devotion upon the rooster, the kitten, and doll in her own quest for affection, are in turn pathetic and humorous. The Bible Dream in which Rebecca Mary fancies it is revealed to her to offer up her pet rooster to the boarder as a sacrifice in case he has swallowed the diamond ring, is one of the most humorous chapters in the book. The Bereavement is also written with exceptional charm. Our tears and smiles are mingled when the grief-stricken child beseeches the minister to visit her dying rooster and "just smooth his feathers a little and say 'The Lord Bless You'." The characters of the devoted, but very New England Aunt Olivia, and the human, sensible, young clergyman are drawn with faithfulness and skill. Each chapter forms a story in itself, but it will be impossible after reading the opening scene of Rebecca Mary and her "stunts" to lay down the book without reading in order all the incidents recorded in the life of this lovable child.

**MORE ADVENTURES OF THE HAPPY HEART FAMILY.** Virginia Gerson. pp. 44. \$1.00. New York: Fox, Duffield & Co. 1905.

The joyous activities of the delightful family called Happy Heart will continue to charm both young and old. The adventures are not the blood curdling kind that send a cold chill down the spine, but nevertheless are quite impossible and thoroughly charming. The very simplicity of the story with the exquisitely unique illustrations accompanying it, will give as much pleasure to the grown person who reads, as the little ones who listen.





FRESCO PORTRAIT PAINTING, WOMAN PLAYING A CITHARA, FOUND IN VILLA AT  
BOSCOREALE, ITALY

See "The Villas of Boscoreale," page 234.

# THE CHAUTAUQUAN

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No. 3



ALL accounts agree that the elections to the first Russian Parliament are in many places a monstrous farce. The bureaucratic machinery has continued to apply its repressive measures, and there has been no such thing as a free campaign. Meetings have been suppressed and dispersed merely because speakers criticised the government; workmen elected as delegates to the "electoral conventions" have been arrested and imprisoned without definite charges; newspapers and committees have been suppressed for "radicalism."

In these circumstances, wholesale abstention from participation in the elections is not unnatural. In hundreds of instances the workmen have boycotted the whole affair and handfuls of reactionaries have elected delegates to the conventions. The Social Democrats and other extreme groups are likewise boycotting the douma, much to the satisfaction of the bureaucratic clique and the fanatical monarchists throughout the empire. Even the constitutional reformers are disgusted and angry with the government, but they do not sympathize with the boycott. They believe it to be the part of duty and policy to elect as many enlightened liberals to the douma and the upper house, the council of state, as possible and make the fullest use of the limited opportunities and shadowy reforms the autocracy has granted.

The liberals in spite of official interference and arbitrary, tyrannical conduct, have been very successful in a number of

governments. Known, leading men, true reformers, have been elected to the douma and many Russians hope that when it meets, the constitutionalists will, after all, find themselves in control of it.

Meantime the reactionists are not inactive. The liberal successes make them desperate and they are openly accused of instigating riots, massacres and atrocities in order to create a state of terror in the empire and discredit the whole reform cause. Many high officials are charged with complicity in these plots, which are directed especially against the Jewish inhabitants of the Russian "Pale." The union of Russian authors, which is a national organization affiliated with the powerful "league of leagues," has issued an appeal and warning against the murderous designs of the reactionaries and the brutal hoodlums led by them. The appeal is a grave indictment of the ministry and the government. For the officials are idle and indifferent, and refuse to take measures to prevent the atrocities that are, at this writing, known to be in the course of preparation. The corrupt and perfidious bureaucracy has no desire to maintain order and internal peace, and Witte, the nominal premier, is either too weak or too selfish to make an effective protest.

It may be added that the revolutionists have again declared war on the government. They say that it has been given a fair trial and found wanting; that the reforms are mere mockeries and insults, and that only insurrection and terror will ever force the autocracy and the bureaucracy to grant genuine, substantial reforms along

constitutional lines. They predict uprisings and outbreaks in the near future on a larger scale than were those of last fall and winter, and assert that the army is on their side now.



### Political Issues in France

No sooner was President Loubet succeeded by Fallières, the president of the French Senate, in obedience to the uneventful election at Versailles by the members of the two houses of parliament sitting together as a national congress, than a "ministerial crisis"—a luxury in which the republic formerly indulged with fatal readiness—occurred to perplex the new head of the nation. The Rouvier cabinet, formed in February, 1905, was overthrown in the Chamber of Deputies by an extraordinary combination of opposites.

We have had occasion to refer to the features of group government—the kind of government toward which all democracies are tending, owing to diversity and multiplicity of interests and the growing independence of the electors—and the French "crisis" affords an exceptionally striking illustration of the possibilities of that sort of government.

Premier Rouvier, nominally an advanced republican but in reality a moderate, was enforcing the state-church separation law by taking inventories of church property as provided for by the act. In the cities there was little opposition to this formal preliminary to disestablishment. In certain country districts, however, the peasants were offering resistance under the indignant instigation of the clericals and some of the priests. To gain entrance into the church buildings force had to be used in several places. Several persons were killed in one of these collisions between the peasants and the troops and policemen carrying out the orders of the government.

The matter was naturally discussed in

parliament. On the one hand, the conservative and clerical groups accused the ministry of harshness and unnecessary brutality in enforcing the separation act. They deprecated resistance to the authorities, but added that a little tact, patience, and ingenuity would have averted the disorder and the attendant loss of life on both sides. They were, however, too weak to pass a vote of censure; they were in a minority in the chamber. But the Socialists and extreme radicals were also dissatisfied with the ministry's way of enforcing the church disestablishment law; they thought the government too timid and irresolute; they demanded greater vigor. This, it should be stated, was not their only objection to the ministry. For months they had been distrustful of it and disposed to withdraw their support from it. They thought Rouvier too mild and moderate in various other directions and, therefore, unfaithful to the policy of his predecessors, Combes and Waldeck-Rousseau.

The inventories question, in itself unfortunate, gave them the opportunity. They voted against the ministry's declaration of policy together with their bitterest enemies on the extreme right, and when the votes were counted the ministry was short of the necessary majority. Resignation was inevitable.

For a brief time confusion and doubt prevailed. The republicans, moderate and advanced, still needed the support of the Socialist and radical groups, as they had needed them since the Dreyfus affair, which directly led to the organization of a parliamentary alliance (or "bloc") for the defense of the republic and civil supremacy. Could terms be made with the Socialists?

After much difficulty a new ministry was formed, with Sarrien, an influential and respected radical leader who has held high office at various times, as premier, Briand, a prominent Socialist and the au-

thor of the separation act, as minister of education, and Senator Clemenceau, also a powerful radical and defender of civil liberty and republicanism, as minister of the interior. The other ministers are also able and prominent men, and the cabinet as a whole is one of the best France has had. The alliance with the Socialists has been preserved, and the policies of the "bloc" will be carried out with firmness.

But the electorate of France will soon be called upon to pass upon these policies. The present parliament has lived its full legal term—five years—and another must now be elected. The general election will show to what extent the people have approved of and sympathized with the ministers and parliamentary majorities of the last five years.



### Italy's New Ministry and Its Policies

Politically Italy has not been as fortunate in the past two or three years as she has been industrially and financially. As we have had occasion to say, she has enjoyed remarkable progress, and her finances are in excellent condition. But she has had no stability of government or of internal policy. In her Parliament, even more than in that of France, group and factional differences have overthrown ministry after ministry and policy after policy. The radical and Socialist groups were very powerful in 1901-2, during the Zanardelli regime. Strikes, riots and political disorders caused the government to fall into the hands of the liberal groups. The late premier, Fortis, was a progressive man but he seemed unable to form an efficient ministry. He held office for less than a year, but he had in that short time completely reorganized his cabinet and changed its complexion—without, however, strengthening his position. He faced many difficult problems—fiscal and industrial—and was finally defeated

on a minor question growing out of Italy's commercial treaty with Spain. He had promised many internal reforms; he carried out none. The state of the nationalized railroads was (as we have indicated in a previous article) miserably, execrably bad; the service was poor, the administration lax and incompetent, and the charges high. Premier Fortis, in spite of the improvement in the nation's finances and credit, did little to rehabilitate the railways, and dissatisfaction was universal.

At last he fell, and in the first days of March he was succeeded by Baron S. Sonnino, minister of finance in 1903 and an unpopular statesman at that time. He has been regarded as an extreme conservative not to say a reactionary. He has ability and force, but he has always opposed the Radicals and Socialists.

This present ministry is almost a ministry of "all the talents." It is a coalition ministry, representing the moderate, liberal and certain of the "leftist" factions. It will be hard to keep it together, as each faction will be obliged to make concessions to the others for the sake of harmony and cohesion. The conservatives will be harder to please than the liberals and radicals, for Sonnino's declaration of principles shows that he is prepared to go very far in the direction of the latter's goal. His program is one of reform. Among other things he promises the following measures:

Purchase and nationalization of the southern railways, and their incorporation



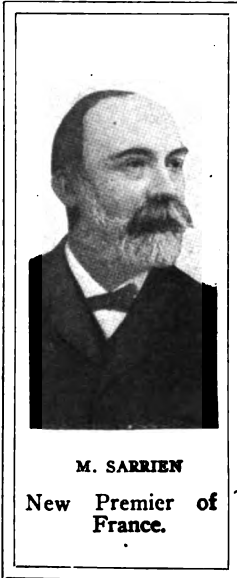
THE LATE SUSAN B.  
ANTHONY

Woman Suffragist

with those of the north and center already owned and operated by the state.

Transfer of the secondary schools to the state.

Larger freedom of newspaper press.



M. SARRIEN  
New Premier of  
France.

The creation of a ministry of labor to deal with emigration, factory legislation and other questions affecting the working classes.

The establishment of workmen's insurance and of an old-age pension system.

This is a strangely radical program for a ministry headed by a supposed conservative. A good deal is being said about the re-

action from socialism in Italian politics, but so far as their immediate practical demands are concerned, the Socialists could scarcely offer a more tempting program. Evidently in Italy, as in other countries, the moderate and conservative parties combat the Socialists and radicals by adopting substantial parts of their political platforms.



### Better Conditions in China

There has been a decided improvement in the "Chinese situation." The warlike talk to which we adverted last month has entirely ceased in our press and in the legislative and military circles. Apparently there is no real ground for the apprehension that was so widely felt and so alarmingly expressed a few weeks ago. There have been no further outrages in China, no attacks on missionaries or other aliens, no grave symptoms of the recurrence of the Boxer anti-foreign disorders.

It appears, further, that the reports con-

cerning the boycott upon American goods have been exaggerated and overdrawn. There has been much agitation, but very little actual injury in consequence thereof. The meetings, resolutions, newspaper excitement, and so on, which reflected the anti-American sentiments of the resentful Chinese (resentful on account of our exclusion legislation and its drastic administration) seem to have had little effect upon our commerce with the Celestial Empire.

Official figures show that during the summer and fall of 1905—when the boycott agitation was at its height—our exports to China increased instead of decreasing. The gain for a period of seven months exceeded \$5,000,000. This is not a large gain, but, at any rate, an increase, so that the excited talk about the "ruin" of our Chinese trade has rested on a very slender basis of fact. It is not improbable, perhaps, that but for the boycott agitation, our gain would have been heavier; still, this is pure speculation.

It cannot be said that we on our side have done anything to improve the relations between the United States and China. The President, in a frank reply to a memorial presented to him by leaders of organized labor, reiterated his strong belief in the necessity of so revising the exclusion law as to remove the just grievances of the higher classes of Chinese; but Congress has evinced no disposition to wrestle with the question seriously. That something should be done during the present session is the general opinion among business and religious bodies. Another Chinese imperial commission has visited this country, studied our industrial and commercial organization and pleaded for just treatment of and more friendly relations with China. The assurances these commissioners were everywhere given were exceedingly pleasing and "grateful" to them. All that remains is to translate words into deeds.

An interesting episode to be mentioned is the "assault" by Senator Hale of Maine on the general staff of our small army in connection with the recent "Chinese alarm." Too much, the Senator thought, had been said and written concerning a possible American campaign in China, or a military invasion for the purpose of protecting American lives and interests. The general staff, it had been freely reported, was discussing the necessary details of such an invasion and some of these—the number of troops, guns, ships, the name of the commander, etc.—were mentioned by Washington correspondents. All this, Senator Hale contended, was grossly improper, foolish, and mischievous, for we were at peace with China and the bare suggestion of invasion and war could not fail to create bitterness, suspicion and antagonism. It is hardly necessary to say that there can be no objection to secret consideration by the general staff of the best plans for invading any country and making successful war upon it. This is part of the duties of military staffs in times of peace. It is open and unceremonious talk about war and invasion with reference to a particular nation, and in the absence of real provocation, that Senator Hale, with many others who supported his criticisms, deprecates. There is no doubt that China did not relish the talk in question. Her diplomatic representative at Washington protested against it with force and effect.

Now the belligerent interviewers and interviewed are at peace with China, and the news therefore has been devoid of sensations or food for sensations.



### Paternalism and State Ownership in Japan

The world is to witness another experiment in state ownership of public utilities. The Japanese government has had a bill introduced and passed by the diet for the acquisition and nationalization of all the

privately owned railroads in the country. That this great operation should have been undertaken so soon after the war, has caused some surprise. The measure is radical, moreover, for it provides for compulsory sales of the properties. One minister, Mr. Kato, left the cabinet because he could not support the bill; public opinion, however, appears to have favored it. It received a large majority in the lower house of parliament.

Japan has 5,000 miles of railroad in operation. State ownership has extended over 1,345 miles only. Now every mile privately

owned will be taken over by the state, but gradually, to prevent financial disturbance.

The government will pay the companies in bonds bearing five per cent. interest. It will offer them liberal terms—the actual value of the properties plus a handsome bonus. The net revenues of the lines will be devoted to the payment of the interest and principal, and the redemption of the bonds will be completed in about forty or forty-five years. At the end of that period the state expects to obtain from the railroads an annual income of \$27,500,000.

It is said that military considerations prompted the government in deciding upon this transaction. The nature of these has not been indicated, and there is reason for believing that fiscal and general commercial considerations were quite as influential. Japan needs sources of revenue and profit, and she already owns and operates a great many public utilities. She has, in addition, tobacco, salt and other



CHARLES S. FRANCIS  
New Ambassador  
to Austria-Hungary.



monopolies, and the acquisition of the railways is a natural extension of a settled policy. Besides, the government believes that the transportation industry will be more economically and efficiently managed, and with greater regard for the needs of commerce, than has been done under private operation. Unification will permit lower rates, better traffic facilities and more systematic encouragement of undeveloped industries.

The question of "paternalism" does not trouble Japan. In an interesting report published some time ago Consul-General Miller of Yokohama dwelt informally with this broader phase of Japan's industrial policy. Government control and supervision, he wrote, had been accepted as the keynote of Japanese development. In his own words:

\* Government ownership and direction of public utilities and manufacturing is not a new idea in Japan. Under the feudal system of old Japan, it was exercised in the broadest possible sense. Now this is exactly what the government is doing today. It is working in a broader way, however. It does not exact direct tribute, as in the olden times and the producers receive better returns for their labors. But none the less the government is exercising a supervision over all the industries it does not control, and fostering in every way the development of new ones. This application of government concern in an industrial sense is what is making Japan commercially strong, and what will develop her into a dangerous competitor in the business of the far East.

The Japanese government, he proceeded to show, was not opposing trusts and combinations. It was, in fact, encouraging their formation and frowning upon too severe competition. Thus in the business of match making it recently deliberately advised the organization of a national trust and assured the existing companies a monopoly. To prevent abuses, it undertook to license and regulate the business in the interest of consumers.

It is unnecessary to point out how dif-

ferent this course is from that pursued in this country or in England. Its success in the struggle for commercial supremacy in the Orient may or may not be certain. Time alone will settle that question.



## Classical Language and Education

The question whether the classical studies, and particularly the study of Greek, should remain an important feature of modern education, which periodically arises in a more or less acute form to challenge the attention of educators and excite animated controversy, has recently been under active discussion. The immediate or apparent occasion therefor was an attempt at Cambridge University, England, to eliminate Greek as an "examination study"—to transfer it from the compulsory to the voluntary or optional list of subjects. The attempt failed, but it was made clear by the developments of the "struggle" that Greek had lost ground in late years and that the ranks of those who were willing to defend it strenuously against the "encroachments of the modern spirit in education" had been seriously weakened. "The next attack will be fatal," was a sentiment generally expressed. All sorts of "compromises" were suggested and a strong middle party came into existence which, while insisting upon the great value of classical languages and classical studies in modern education, laid stress upon the fact that, as a rule, the study of Greek in academies and colleges was too perfunctory, superficial, and loose to yield any benefit whatever to the student, and on that ground were willing to abandon it as a prerequisite to a degree.

The discussion was very able and interesting, and we may refer to it again. A typical utterance on the anti-Greek side was found by some writers in the following passage in an article in the *London Outlook* by President Hadley of Yale University:

If French is taught as carefully as Greek it seems to serve the disciplinary purposes which Greek formerly served. The only difficulty is that there are as yet relatively few teachers who make French a means of mental discipline, and that those who think they teach it best are often the ones who really teach it worst, because they let apparent proficiency in speech conceal the lack of real training in thought. Wherever the old-fashioned arguments against Greek are regarded as true it will probably be desirable to study Greek, because very few people will teach anything else properly. But when once the error of those arguments is recognized the special need for the study of Greek will have gone, and other things are likely to be substituted.

The champions of Greek and classicism generally presented their case with vigor, eloquence and brilliancy, and, as already stated, they carried the day.

In this connection attention may be called to a volume of excellent essays by Dr. Stanley G. Ashmore on "The Classics and Modern Training," which is described by the author as a plea for the

earnest and comprehensive study of classical literature and art in our schools. Dr. Ashmore is, however, sufficiently modern to base his plea on scientific evidence—on psychology and even physiology. Knowledge of organization of the human mind is, of course, essential to any philosophical educational system, and Dr. Ashmore contends that language study is of supreme importance to early education. Which language, or group of languages, is of most worth as a disciplinary influence? The answer is that Latin has a great advantage in this respect over English or any other language. To quote Dr. Ashmore:



SIGNOR ELISEO  
BORGI  
Who is conducting  
the work at Lake  
Nemi. See p. 253.

The Roman could arrange his thoughts in their exact logical sequence—that is, in the order of priority of importance, without risk of ambiguity, and he could do so because the language he used was highly inflected. English, on the contrary, being now almost wholly deprived of whatever inflections it once had, must depend chiefly upon the arrangement of its words to avoid obscurity of statement, so that a truly logical order in English is seldom to be guaranteed.



## The End of the Moroccan Imbroglio

Contrary to general expectations, the international conference at Algeciras did not fail. Repeatedly threatened with failure, it finally succeeded in reaching an agreement on the most critical and important question it had to settle—the policing of Morocco. The tactful, diplomatic efforts of the American delegates (who



NO COMMON CARRIER

Uncle Sam—I don't know as it matters how I get there, just so I arrive.

—From *The Minneapolis Journal*.

acted in the words of a semi-official French paper, as the "peaceful pickets of the conference") are acknowledged to have hastened the satisfactory adjustment.

Morocco remains—nominally—an independent, sovereign power. France's unavowed policy of "pacific penetration" (conquest without war, scandal and spectacularism) has been checked. The open door, equal treatment of all powers in the matter of trade and privileges and duties, has been recognized as a definitive principle binding upon all powers dealing with the Moorish Kingdom. But in financial affairs and as regards internal order and safety Morocco is to be henceforth under an international guardianship. An international bank is to be established, France controlling more shares of this institution than any other power, for the purpose of aiding the Sultan's government in fiscal operations. The Moroccan police is to be officered and controlled by French and Spanish subjects—the admission of Spaniards being a concession to Germany. Over this police there is to be an international inspectorate, and the inspector in chief will report both to the Sultan and to the diplomatic corps at Tangier.

These are the terms of the Algeciras settlement so far as the principal issues of the conference are concerned. France is the victor; she has emerged from the controversy with "flying colors." Germany made the important concessions; France the nominal ones. For, whatever one may think of the latter's "designs" and ulterior aims in Morocco, she has never violated either the open door principle or the principles of Moroccan independence. She has for years claimed the right to advise and aid the Sultan on the ground of her special interests and "privileged position" in Morocco as the sovereign of Algeria. She has insisted that peace and order in Morocco are essential to the welfare of her own possessions in that quarter of the globe. The conference

recognized her privileged position, and Germany has obtained no foothold in the Mediterranean.

Emperor William's policy toward Morocco has thus proved disappointing and barren. When he made his dramatic visit to Tangiers, espoused the cause of Morocco and issued the challenge to France—a challenge which might have led to disastrous consequences had not French statesmanship displayed remarkable sobriety and sagacity—he undoubtedly hoped for more material benefits than the conference called at his wish and instigation has seen fit to give him. Perhaps he would have obtained more if the military and political conditions had remained the same. When he made his famous speech at Tangiers Russia was at war with Japan, and England, as the ally of Japan, was hardly in a position to support actively the interests of France with whom she has an excellent understanding and special treaty covering Moroccan, Egyptian and other questions. The temporary isolation of France seemed to give Germany a rare opportunity to assert her claims. He improved the opportunity and forced France to repudiate the policy of Delcasse, her foreign minister at the time, and consent to a conference on Morocco. But when the conference met a new situation existed in Europe. The far Eastern war was over; Russia was a factor again, and England's hands were untied. France had the support of all European powers except Austria, and Germany was forced to surrender point after point. She knew that the world wanted peace and would regard a war over Moroccan matters a criminal and wanton outrage. She had not contemplated war, it is true, but the utterances of her politicians and editors had caused much anxiety and fear.

If the Moroccan conference is something of a fiasco, it should be remembered that statesmen and rulers propose, while events and circumstances dispose.



## Greek Coins

By Oliver S. Tonks, Ph. D. .

Of the Art Museum, Princeton University.

**A**S is the case with all primitive peoples, the Greeks originally traded by barter. Whatsoever product of the land, or animal grown on his place, each man owned he offered in exchange for that object which he himself did not possess but which was owned by his neighbor. Such exchange was of course hard to carry on, and, as a result, it soon became customary for some article to serve as a medium with which to transact business.

As early as the period of the Homeric poems (which represent a culture that came to a close in the neighborhood of 1000 B. C.) the ox had become a recognized medium of exchange. Sacrifices were reckoned by the hecatomb, or offering of one hundred oxen, and suitors courted their prospective brides with presents valued in oxen. It is probably a reminiscence of that time that persisted until a later date; for it was a saying with the Greeks, if a man had been bribed to keep silent on any subject, that "an ox had trodden on his tongue." This of course has no point unless we carry it back to a time when an ox, or its value, had been given as a bribe.

It was soon seen that even such a com-

mon commodity as the ox was an unhandy medium, and it became customary to substitute some easily handled substance that in value would represent the more bulky object. In this way rings and bars of metal came in use, and, inasmuch as they fulfilled the needs of exchange, they were real money. There was a story among the Greeks that Pheidon of Argos, upon introducing coinage, dedicated in the temple of Hera the bars of iron that before his time had been used for exchange. Such things, however, as rings and bars were still more or less bulky. So, in order to obviate this trouble, ingots of electron, that is, gold and silver in combination, came into use. These probably were of a definite value, and this value seems to have been determined by weighing the pieces against a certain number of grains of barley, which were used because of their constant weight. At the time of the introduction of coinage the standard coin appears to have been a stater (thirty-six cents).

As to the question who the first people were that introduced coinage into the Greek world there is some dispute. It is, however, generally believed that its invention is to be attributed to the Lydians,

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This is the last of a series of articles entitled "Classical Influences in Modern Life" which have appeared in THE CHAUTAUQUAN during the months of March, April, and May. The articles of the preceding numbers were: "Schools of Classical Studies in Athens and Rome," by Rufus B. Richardson; "The Message of Greek Politics," by Cecil F. Lavell; "The Greek Preparations for Christian Thought," by Rev. Charles W. Barnes, D. D.; "The Message of Greek Architecture," by A. D. F. Hamlin; "The Influence of the Classics on American Literature," by Paul Shorey.

and that it took place as early as the seventh century B. C., possibly between the years 700-637 B. C., when Gyges was king. The coins that go back to this early date are not of pure gold but of electron. Fig. 1 shows such a coin.



FIG. 1—ELECTRON COIN OF THE TIME OF KING GYGES

The first coins of gold and silver that have come down to us are now dated as a rule in the time of Croesus, who lived about the middle of the sixth century B. C.

It may readily be imagined that a mere lump of gold, supposed to be of a certain weight, would be subject to scepticism unless it were guaranteed by some recognized authority. So, in order to save reweighing and testing at each transaction, these ingots, or coins, were stamped, as we have already seen, with the authoritative mark of a prince or state. So stamped they became true coins in spite of the fact that, contrary to modern custom, they were not at all regular.\*

But, in spite of the guarantee that might be afforded by the mark of a state or a prince, we find the Greeks applying certain tests to determine the genuineness of the currency offered to them. Plating was easily detected by jabbing the suspected coin with some sharp instrument. At other times the touchstone was used. One which was known as the "Lydian stone" was supposed to reveal a propor-

\*It is interesting to note that Daniel, when reading the "writing on the wall," had in mind the picture of a money changer's table. For if we think of the changer's balances, and pass from one scale to the other, placing in them in turn a mene (mina, or eighteen dollars), a mene, a tekell (shekel, or a stater) and upharsin, or parts of a shekel, we shall have in one scale a mene and a shekel, and in the other a mene and parts of a shekel, and so the balances cannot hang evenly. Hence the explanation "Thou art weighed in the balances, and art found wanting."

tion of foreign metal as small as a barley corn in a stater. Another test, in the case of silver, was to polish the coin, and then breathe on it. If the moisture quickly disappeared the metal was pure. Yet another way to detect alloy was to heat the coin, or coins, on red-hot iron. If the metal was unalloyed it remained bright, if mixed with other substances, it turned black or red according as it was more or less impure.

While a great deal of bad money was in circulation in ancient Greece, the coinage of certain states was remarkably pure. The Athenian tetradrachms (Fig. 2) of the best period run from .983 to .986 fine, while the gold staters of Philip and



FIG. 2—ATHENIAN TETRADRACHM (SILVER) 521-430 B. C.

Alexander the Great (Fig. 3) show a purity of .997 fine. Indeed the currency of Athens had such a reputation for purity

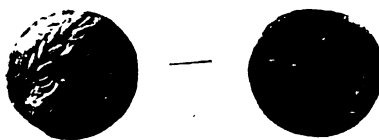


FIG. 3—STATER (GOLD) OF PHILIP OF MACEDONIA

that the Attic "owls" (see Fig. 2) passed in exchange as a standard throughout the ancient world, just as English and French gold is accepted everywhere now. Indeed, so much did the Athenians recognize this, that, even after the archaic period had passed, they still kept, and continued to keep, the same types—the owl, and the Athena head—on their coins, so that there could be no doubt of their value. Thus in Fig. 4, the decadrachm (the one with the owl with out spread wings) dates 525-430 B. C., and the other coin dates 220-196 B. C.; both show the Athena head on the

obverse and the owl on the reverse, the only difference being in the style of the execution. In contrast to the purity of this coinage we find, during the time of the Roman Empire, notorious instances of deceit in the currency. Under Septi-



FIG. 4—*a.* ATHENIAN DECADRACHM, 525-430 B. C.;  
*b.* ATHENIAN TETRADRACHM, 220-196 B. C.

mius Severus the amount of alloy runs as high as fifty to seventy-five per cent. Caracalla seems to have showed his depravity in his coinage by issuing so-called silver coins that contained only twenty-five per cent. of silver to seventy-five of copper, even going to the extreme of issuing lead pieces plated with silver.

The question of the "types," or marks of guarantee, on Greek coins is interesting. For instance, the coins of Naxos bear the wine-cup (Fig. 5), those of Metapontum the head of wheat (Fig. 6), and those of Cyzicus the tunny fish (Fig. 7). The presence of these symbols, or types, as



FIG. 5—COIN OF NAXOS

they are called, bears close relation to the staple product of the places. Thus, as we know, the tunny fishery was the great industry of Cyzicus, and the making of



FIG. 6—COIN OF METAPONTUM



FIG. 7—CYZECENE STATER

wine was important in Naxos. It was natural therefore that these industries should be placed under the protection of the local divinity and that, as a sequence, the fish and the wine-cup should become the symbol or badge of the god. One of these very early types of coins, which comes from Asia Minor bears the legend "I am the mark of Phanes." (Fig. 8). It shows a browsing stag.

The irregularly shaped ingot of the early coins not only was unhandy, but likely to vary in weight. To obviate this difficulty the Greeks evolved the practice of casting a disk, or flan, as it is called, which



FIG. 8—COIN OF PHANES

was then struck as before with the appropriate symbol. These stamps or dies, were cut with a small revolving wheel in the same manner that gems were cut, and in some of the more carelessly made ones, especially in the early period, these cuttings were often so deep as to cause bosses, or warts, on the coin when it was struck (Fig. 9). In the carefully cut die all traces of these hollows due to the wheel were removed by a graving tool.

At first only the front, or obverse, of the coin rose to the dignity of a die cut with some design. This die was let into

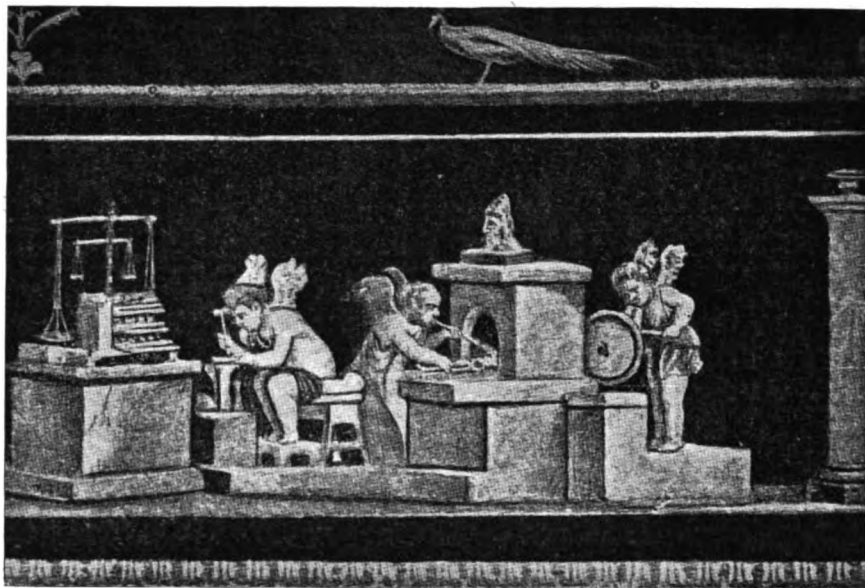


FIG. 13—WALL PAINTING FROM THE HOUSE OF THE VETTI

the surface of an anvil, and, when the flan had been taken from the fire, it was placed over the die and struck with another by means of a hammer (Figs. 10 and 11).



FIG. 9—MACEDONIAN COIN SHOWING BOSSES

The upper die was cut on the end of a bar in the form of one or more projections, which served merely to hold the flan in place during the striking. These projections produced such incuse squares as shown in Fig. 12. From their resemblance to mill-sails they are often called



FIG. 10—COIN OF T. CARISIUS, ABOUT 48 B. C., SHOWING ANVIL, HAMMER, TONGS, AND COIN DIE

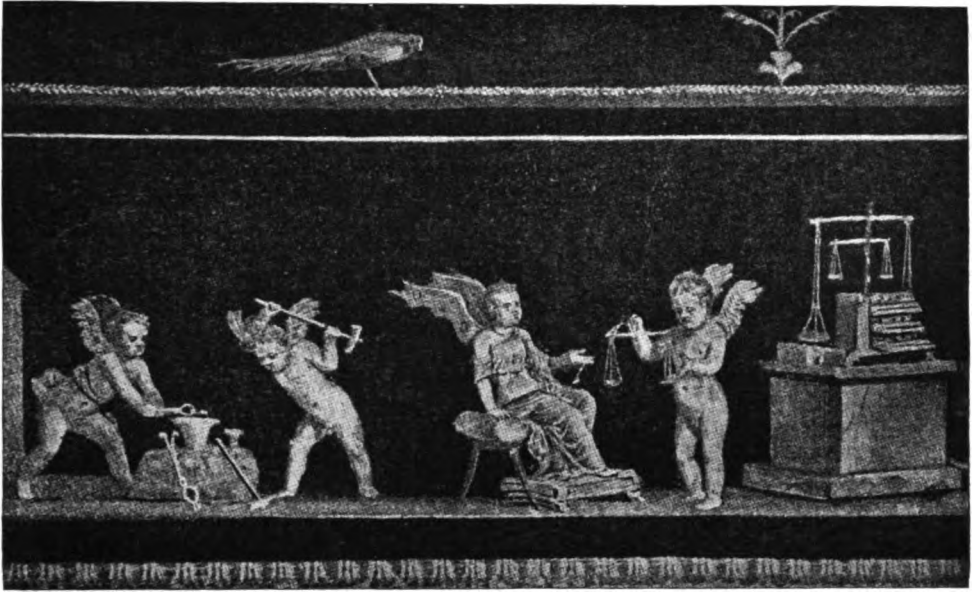
“mill-sail” patterns. The method of holding the blank just described was necessary, owing to the fact that no collar was used

to keep the metal from slipping or spreading. The first blow would drive the upper die deeply into the flan, and each succeed-



FIG. 12—MACEDONIAN COIN SHOWING “MILL SAIL” PATTERN

ing blow would tend to deepen the impression on both sides. But, in spite of the grip afforded by the roughened upper die, the ancients seemed to have experienced some difficulty in holding the coin in place especially after a formally cut design was used for both sides of the coin, and, as a result, to have tried to prevent the slipping by placing a pin in the surface of the die. At least this is the explanation offered by some archæologists for the holes that appear in some coins. The method of striking just described, as one may imagine, demanded expedition in handling the heated blanks so that they might reach the anvil in a malleable state.



SHOWING WHAT IS PROBABLY A MINT

Sometimes the workmen did not act quickly enough and the cold flan split under the force of the blows, while in other cases, in his desire to be quick, the man who held the flan did not locate it fairly on the die. Indeed much of the charm of Greek coins is due to the variety they offer in the matter of striking. Sometimes, too, the die slipped and produced a blurred outline; and even when it was held firm, owing to the fact that no ring was used, the metal of the blank splayed out under the blow, giving us the irregularity of outline that is so characteristic of ancient coins (Fig. 13).

A little while ago I spoke of the marks, or types, that appear on Greek coins, and suggested that some of them may have arisen from trade. It would not be accurate, however, to let it go at that, for often there appear on the coins types seemingly not connected with trade. Some are of religious import, and represent the patron god of the country, as, for instance, Zeus at Elis (Fig. 14), Apollo at Delphi (Fig. 15), Hera at Samos (Fig. 16), Artemis ("Diana of the Ephesians") at Ephesus (Fig. 17), or Athena at Athens\*

and Corinth (Fig. 18). It is interesting to note that on the coins of the former place Athena wears an Attic helmet, while on those of Corinth she wears the Corinthian form—giving, as it were, the different styles in each place. In other instances the type appearing on the coins



FIG. 14—COIN OF ELIS WITH HEAD OF ZEUS BY PHIDIAS

is a manifest attempt at punning. There are numerous examples of these "canting" types. For instance, some of the notable



FIG. 15—COIN OF PHOCIS WITH SEATED APOLLO

is a manifest attempt at punning. There are numerous examples of these "canting" types. For instance, some of the notable

\*For Athenian type see Fig. 2.



cases are the rose (rhodon) at Rhodes (Fig. 19), the lion's head at Leontini (Fig. 20) and the seal (phoke) at Phocaea (Fig. 21). Sometimes the types are of historical, or mythological, significance.



FIG. 16—COIN OF SAMOS: NEMESIS BESIDE STATUE OF HERA

The story of Hero and Leander is naïvely represented on the coins of Abydos of the imperial period (Fig. 22), while the mythological story of the founding of Tarentum is told by the representation of the hero Taras coming to land on the back of a dolphin (Fig. 23). Legend has it that the hero was saved from shipwreck by his father Poseidon, and brought safely to shore on the back of a dolphin.

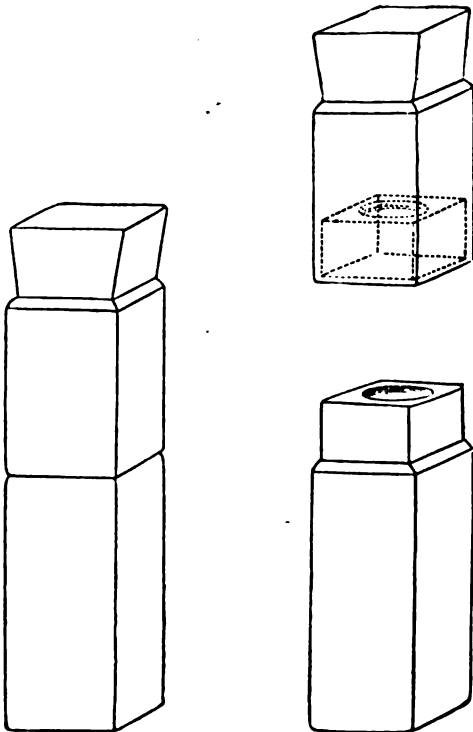


FIG. 11—A ROMAN DIE



FIG. 17—COIN OF EPHEBUS SHOWING ARTEMIS OF EPHEBUS



FIG. 18—CORINTHIAN COIN WITH HEAD OF ATHENA



FIG. 19—RHODIAN COIN SHOWING PUNNING TYPE



FIG. 20—TETRADRACHMA OF LEONTINI



FIG. 21—COIN OF PHOCAEA SHOWING SEAL'S HEAD

The naval victory of Demetrios Poli-  
orcetes in 306 B. C. is, of course, well  
commemorated by coins representing  
Nike (Victory) standing, wind blown, on  
the prow of an on-rushing ship, and  
lustily blowing her trumpet (Fig. 24).  
This coin is also of value from another  
point of view, and will be alluded to some-  
what later.

Perhaps one of the most important  
classes of coins for the archæologist are  
those coins that represent by their types  
various ancient monuments. It is natural  
to suppose that a possession of which any  
state was particularly proud would find



FIG. 22.—COIN OF ABYDOS

illustration on its coinage. The story is told that, when Praxiteles made his two statues of Aphrodite, one draped, and the



FIG. 23.—COIN OF TARENTUM

other nude, and offered them for sale to the people of Cos, those people, much to the delight of the Cnidians who were standing by, chose the draped figure.



FIG. 24.—COIN OF DEMETRIOS POLIORCETES: VICTORY OF SAMOTHRACE

Thereupon the Cnidians lost no time in buying the nude Aphrodite, and so proud of it were they that, hastening home with their prize, they constructed for it a shrine open on all sides, so that none of the charms of the goddess should be hidden. More than that—so desirous were they that all the world should know of their treasure, about which poets raved and lovers sighed, that they reproduced her likeness on their coins. This type has come down to us (Fig. 25), and by it we are able to identify a statue in the Vatican as a copy of the famous work of

Praxiteles.\* Another coin type that has been of use in identifying a statue is that issued by Demetrios Poliorcetes (see above) on the occasion of a naval victory over Ptolemy in 306 B. C. The statue which was found in Samothrace, and now stands in the Louvre, is thus dated within a few years. The statue itself must have been put up soon after the victory, and the coin struck soon after the erection of the monument. At all events it could not be after 286 B. C., for in that year Demetrios' reign came to an end. Further-



FIG. 25.—COIN OF CNIDUS: APHRODITE OF CNIDUS

more, by the coin we are able to see that the figure should be restored with a trophy in its left hand and a long trumpet held to its lips with the other. One of the documents that has been of utmost use in restoring the group of the tyrannicides, and, in fact of associating the two figures in Naples with that famous pair, is an Athenian coin which shows the two patriots charging side by side† (Fig. 26). Of yet greater importance are the coins of Elis and Argos, for in them, to be sure as a very dim reflection, archæologists believe that they see the great statues of Zeus and Hera, that were erected at Olympia and Argos by Phidias and Polyclitus respectively.‡ Both were of gold and ivory, and the work of Phidias was considered the type *par excellence* of Zeus and the Hera of Polyclitus a fitting

\*From a peculiar sense of propriety the Vatican authorities have now clad the lower part of the statue in *lin* drapery, painted white.

†The coin noted above with the Diana of the Ephesians should of course be classed among this group.

‡See Fig. 14.

companion (Fig. 27). These, of course, have disappeared—the precious materials of which they were made would insure that—and if it were not for the coins we should have nothing more than literary tradition to tell us what they were like. But the Elean coin already mentioned



FIG. 26—ATHENIAN COIN SHOWING GROUP OF HARMODIOS AND ARISTOGEITON

shows on one side a magnificent bearded head that scholars have agreed to be a copy of the chryselephantine statue by Phidias, while the statue of Hera by Polyclitus has been copied, according to some archaeologists, in the Argolid coin shown in Fig. 27.

How valuable so small a document as a coin may be in the restoration of monuments is perhaps as well shown as can



FIG. 27—COIN OF ARGOLIS SHOWING, POSSIBLY, HERA OF POLYCLITUS

be by a coin type of Athens that has on its reverse the contest of Poseidon and Athena over the land of Attica (Fig. 28).

This subject, we know from literary evidence, was represented in the western pediment of the Parthenon, but had it not been for the coin, the drawings of Jacques Carrey (made in 1674), and the St. Petersburg vase, we should have been at a loss as to the nature of its composition. From these three sources (each corroborating the other) we can see that the central group, which was the most important, represented Athena and Poseidon

at each side of the olive tree—the winning gift of Athena to her people.

Not only do authentic statues find representation upon the coins, but, as we might expect, the local myths typical of various places, and the national heroes of Greece, are also depicted. From Cnossus in Crete, where Mr. Evans is at present



FIG. 28—ATTIC COIN: CONTEST OF ATHENA AND POSEIDON

uncovering a vast palace that might well be the palace of Minos, comes a coin showing on one side the monstrous Minotaur, and on the other the famous labyrinth (Fig. 29). The national hero Heracles is widely represented. Thus we see him as a child strangling the serpents sent against him by Hera (Fig. 30), as a youth stringing his bow (Fig. 31), destroying the Hydra (Fig. 32), or fighting the Nemean lion (Fig. 33).

Still other coins, belonging to the period of Roman supremacy, show celebrated groups that adorned the Athenian Acropolis, as, for instance, Theseus discovering the arms of his father, or fighting the Minotaur, the colossal Athena Promachos of Phidias, or the Zeus of Leochares. Others still, show the Acropolis itself (Fig. 34), or the Dionysiac Theater. These coins are not artistic, but they are of use for the identification of ancient monuments.

There is yet another phase of the subject that must not be neglected. I mean the beauty of Greek coins. Why these little works should at times become veritable works of art is probably due to the inherent love of beauty in the Greek workman, that as a rule prevented him



FIG. 29—CRETAN COIN: MINOTAUR



FIG. 30—BOEOTIAN COIN: INFANT HERAKLES



FIG. 31—BOEOTIAN COIN: THE YOUTH HERAKLES



FIG. 32—CRETAN COIN: HERAKLES AND HYDRA



FIG. 33—LUCANTIAN COIN: HERAKLES AND LION

from turning out anything unlovely. The best coins not only have subjects that are excellently adapted to the space they fill (see Fig 33 above and Fig. 35) but the workmanship is of a purity that is comparable with the work on gems. It is perhaps due in part to the fact that the same method was used in die sinking as was employed in cutting gems. At all events the modeling exhibited by some of the coins (Fig. 36) is something to be wondered at. If the head on this last coin, which is signed by Evainetos, is placed

beside the head of Liberty on our silver dollar, one must admit the superiority of the ancient workman. The same ability shown in profile heads appears in those in



FIG. 34—ATHENIAN COIN SHOWING ACROPOLIS AT ATHENS

full front, or three quarters. A fine example of this is shown by a Sicilian coin from Catana (Fig. 37), which shows a fine head of Apollo in full front. The work is so skilfully executed that this spirited head seems to be almost in high relief. A still more beautiful head is that of Arethusa, shown in three quarters view on the Syracusan coin given in Fig. 38. It is perhaps one of the finest we have. It is signed by the coin engraver Cimon. Like



FIG. 35—COIN OF NAXOS IN SICILY

the Apollo head above, it is in rather high relief, and possibly it is in this that the ancient engraver had the advantage over the modern workman. For while we know that the Greek coins in execution and spirit are far superior to our own, yet had they conformed to the needs of utility they might perhaps have lost some, but surely not all, of their charm. As it was, not being protected by a rim, as are our coins, these ancient ones soon wore away, and lost much of their beauty.

So far I have touched only on the beauty of ideal heads and figures. It is here the place to pass on to the fine examples of portraiture that Greek coins

offer us. These coins with portraits be-  
long to a late date, and represent in

it is not fair always to look for beauty—  
the men whom they represented were



FIG. 36—SICILIAN COIN



FIG. 41—EUTHYDEMOS, KING OF BACTRIA AND  
INDIA



FIG. 37—SICILIAN COIN



FIG. 42—MITHRIDATES, KING OF PONTUS



FIG. 38—SICILIAN COIN SIGNED BY CIMON



FIG 43—PHARNACES I, KING OF PONTUS



FIG. 39—OROPHERNES, KING OF CAPPADOCIA



FIG. 44—PERSEUS, KING OF MACEDONIA



FIG. 40—PHILETAIROS, KING OF PERGAMON



FIG. 45—PHILIP IV, KING OF MACEDONIA

numismatics the same character that ap-  
pears in sculpture of the period. In these

often not endowed with it. Indeed it is  
the fact that the engraver was artist

enough to see the characters of the men, and to cause them to appear in his coins, that makes these of especial value. By them we can see how many a ruler and petty prince looked, whose likeness would otherwise have been lost to us. I need not of course dwell on the historical value of such monuments. The portraits speak for themselves, as it were. One may judge for himself by consulting Figs. 39-45.

As to the men who made these coins of which we have treated we have little knowledge. The ancients themselves are silent about them, presumably because they did not consider coins worthy of the name of works of art. This silence of the ancients some archæologists have

taken to mean that the coin engravers were slaves. Such can hardly be true, for it is very unlikely that any state would have allowed a slave to place his name on the official coinage, as did Cimon and Evainetos. It seems rather that these men were skilled freemen, and we know that their work was appreciated by the fact that some of them worked for two or three states. Thus Cimon engraved dies for Messana, Metapontum, and Syracuse while Evainetos worked for the latter place as well as Camarina, and Catana. In all we have forty-four known signatures, and these belong to the finest period of Greek coinage, which was of short duration.

## Myths and Myth-Makers of the Mediterranean

By James A. Harrison

Professor in the University of Virginia.

Kennst du das Land wo die Citronen blühen?  
—Goethe's "Mignon."

IT was the good fortune of the writer to form one of a party which gathered at New York, and, slipping anchor, left the sleets of February behind and sailed southeastward to the lands and isles of the Mediterranean.

A great party of nearly five hundred people had gathered on the deck of one of the mighty ocean liners and were bound toward the regions of myths and prehistoric civilization bordering on the shores of the Middle Sea. The company itself was an encyclopedia of cults and professions—teachers, ministers, travelers, sightseers, scholars, spinsters, lawyers, archæologists. All at the start seemed to have on a bit of the harlequin

robe of Parcival as he sets forth on his mystic journey, for to all there seemed a streak of foolishness in this new quest for the Golden Fleece, and all secretly felt the problematic character of a journey lasting two or three months and undertaken by chance pilgrims thrown accidentally together on a modern "Argo."

It was indeed a "talking ship," speaking eloquently of the wonders of modern science and invention; it blazed with as many electric eyes as Argus himself, its vast engine rooms recalled the laboratories of Vulcan underneath Ætna and Stromboli; and the Famed Horn of Plenty poured its abundant stores over the tables and kitchens of the vessel.

In a very few days misty outlines rose on the horizon; the scream of the sea-gull announced the approach of land; the full

moon (the goddess Selene herself) shone serenely brilliant, the exquisite mistress of ceremonies who threw wide open the portals of Madeira, and admitted us graciously to the Bay of Funchal.

One might well believe that these fairy groups of isles—Canary, Madeira, Cape de Verde—through which we had been passing, were in all truth the fabled Islands of the Blest, the Gardens of the Hesperides, where the golden apples of Eternal Youth lay guarded by the dragon, or where the souls of the blessed dead basked in Elysium. Hesper, the evening star, guarded this vesper region, and sprinkled over the shimmering seas were his daughters, the Hesperides,—bits of sunlit island clasped in the embrace of Oceanus who coiled his mighty links about the ribs and joints of the ancient geographical world.

Soon the ship, passing the great battleground of Trafalgar, rounded in towards Gibraltar, whose straits Hercules tore open with his powerful arms, setting on each side a towering mountain, now dubbed "The Pillars of Hercules."

The most vivid reminiscence of this classic myth abides (say some numismatists) in the \$ mark stamped on Spanish coins and thence transferred, symbolically, as a token of value to American bookkeeping accounts.

Interesting indeed is this region of the Mediterranean to all lovers of history, palæontology, literature, and myth; for just as the upper current of the Mediterranean flows unceasingly between the Pillars of Hercules out into the Atlantic, so the ancient currents of mythology and poetry, garnered up in this matchless basin, have flowed unceasingly out into the modern literatures, irrigating, feeding, almost inundating them with their plenitude and picturesqueness.

It is a black-eyed, black-haired, tawny-skinned civilization that greets us on these shores at the very dawn of history: the "burnt-faced" Ethiopian and Phœnician,

the olive-complexioned Greek, the bronzed figures of Roman and Carthaginian, the Berber with his brown skin, all saturated with the rich hues of sun and sky, living bronzes fresh from the workshops of Tanagra, Pergamos, Mycenæ, or Argos.

This great basin has been the mightiest play-ground of history—the ample Mediterranean with its 2,100 miles of glittering water, its countless sprinkle of islands beautifully scattered as if by art, its fringe of shores wonderfully fertile in all manner of fruit and vegetable, its varied populations of Aryan, Semitic, and Egyptian types.

Here, in this fairest region of the globe, where sun, moon and stars are brightest, began the picturesque drama of Light and Darkness, of Mist and Cloud and wandering Wind which in prehistoric times corporealized itself in beautiful myths, in dream-forms of Dawn and Twilight, in mystic beliefs in incarnations of Good and Evil as they danced darkly or luminously before the creative fancy of Hellas or Phœnicia.

How natural that one of these races, of supreme artistic gifts—the Greek—should shape these phantoms into exquisite forms and call them Zeus, Apollo, Artemis, or Dionysos! And when once these lordly shapes were found, the plastic imagination begins its wonder-work: a world of Daedalian fancies begins to wreath itself about god and goddess, nymph and satyr; temples rise and crown each height and island with massy architecture; and myth, ritual, and religion spring up as if spontaneously from a soil rich in mythic elements. The acids and alkalis of the ancient world never assumed ampler or lovelier shapes than in these "isles of Greece" of which Byron so poetically sang.

Day by day our ship passed down these enchanted lands, "the horns of Elfland faintly blowing" in our spiritual ear, and day by day, one myth after another, cling-

ing to some cliff or mountain rock disengaged itself and stood, almost in sculptured clearness before us, explaining itself, (though hardly needing an explanation) in the marvelously clear atmosphere we were traversing.

Here, on our right, as we cleft our way through the straits, towered Atlas, the giant turned to stone by the glare of Medusa's eye; the region of the Gorgons the Graiae, Perseus, and the far westering lands, lay all around, overlaid now by another stratum of Mohammedan myths more quaint if possible than the antique—djinn, peris, roc's eggs, and Aladdin's lamps having taken the place of the transparent fables of Hellas.

There as we sighted Sicily (the "Isle of the Triangle:" Trinacria) another world of charming beliefs hove in sight, a world sacred to Demeter, Polyphemus, Galatea, and Odysseus, accentuated by ruins of majestic temples and amphitheaters. The smoke of Ætna told of Hephaestus's forge underneath the volcano, working day and night to forge the thunderbolts of Jove, no less than the arrows of Cupid; and the myth of Mars and Aphrodite caught in the meshes of his magic net, sprang into vivid existence as one watched the glittering panorama of Night and her Stars caught in the network of the heavens.

Here in Sicily is centered the loveliest of all ancient faiths, the myth of Demeter and the lost Proserpina—Mother Earth and her vagrant daughter who disappeared six months of the year in Hades and must be hunted on land and sea till Spring (Ver) brings her up from the underworld crowned with flowers.

This was the ancient creed of the Resurrection.

Fiske says:

The same mighty power of imagination which now, restrained and guided by scientific principles, leads us to discoveries and innovations, must then have wildly run riot in mythologic fictions

whereby to explain the phenomena of nature. Knowing nothing whatever of physical forces, of the blind steadiness with which a given effect invariably follows its cause, the men of primeval antiquity could interpret the actions of nature only after the analogy of their own actions. The only force they knew was the force of which they were directly conscious,—the force of will. Accordingly, they imagined all the outward world to be endowed with volition, and to be directed by it. They personified everything,—sky, clouds, thunder, sun, moon, ocean, earthquake, whirlwind. The comparatively enlightened Athenians of the age of Perikles addressed the sky as a person, and prayed to it to rain upon their gardens. And for calling the moon a mass of dead matter, Anaxagoras came near losing his life. To the ancients the moon was not a lifeless ball of stones and clods; it was the horned huntress, Artemis, coursing through the upper ether, or bathing herself in the clear lake; or it was Aphrodite, protectress of lovers, born of the sea-foam in the East near Cyprus. The clouds were no bodies of vaporized water; they were cows with swelling udders, driven to the milking by Hermes, the summer wind; or great sheep with moist fleeces, slain by the unerring arrows of Bellerophon, the sun; or swan-maidens, flitting across the firmament, Valkyries hovering over the battle-fields to receive the souls of fallen heroes; or, again, they were mighty mountains piled one above another, in whose cavernous recesses the divining-wand of the storm-god, Thor, revealed hidden treasures. The yellow-haired sun, Phoebus, drove westerly all day in his flaming chariot; or perhaps, as Meleagros, retired for a while in disgust from the sight of men; wedded at eventide the violet light (Oinone, Iole), which he had forsaken in the morning; sank, as Herakles upon a blazing funeral-pyre, or, like Agamemnon, perished in a blood-stained bath; or, as the fish-god, Dagon, swam nightly through the subterranean waters, to appear eastward again at day-break. Sometimes Phaëthon, his rash, inexperienced son, would take the reins and drive the solar chariot too near the earth, causing the fruits to perish, and the grass to wither, and the wells to dry up. Sometimes too, the great all-seeing divinity, in his wrath at the impiety of men, would



shoot down his scorching arrows, causing pestilence to spread over the land. Still other conceptions clustered around the sun. Now it was the wonderful treasure-house, into which no one could look and live; and again it was Ixion, himself, bound on the fiery wheel in punishment for violence offered to Hera, the queen of the blue air.

This theory of ancient mythology is not only beautiful and plausible, it is, in its essential points, demonstrated. It stands on as firm a foundation as Grimm's law in philology, or the undulatory theory in molecular physics.\*

The childhood of the race reached its puberty in this tropic region at a very precocious period. The early adolescence of Greece asserted itself in a thousand forms, and the Aryan race, in that favored land became conscious almost in the cradle, contending with the problems of existence almost on the morning of its existence as Hercules crushed the serpents or Hermes strung his tortoise-lyre.

The Aryan mind lingered for a much briefer period in the twilight of indistinctness and adumbration than did the infancy of any other race. Its enormous appetite for knowledge, its curious exploring instincts, its dissatisfaction with unexplained phenomena, its aptitude and adaptation to every environment, and its stubborn determination to think its way out to clearness about the visible universe, made this race the true seed-bed of humanity, the forcing house of the globe, the race at once most keenly endowed and most quickly developed of all.

Musing on the mysteries of the visible universe, the starry heavens, the enviroining sea, the mountain-top silvered by moon or sun, the sparkling waterfall or trailing meteor, it seemed satisfactory and beautiful to blow into them all the breath of life, to deify or diabolize, in short to create an airy commonwealth of beings (their own magnified selves) who should assume sovereignty over the souls and

destinies of men and coin for themselves distinctive appellations of Zeus and Apollo, Artemis and Aphrodite, Poseidon and Dionysos—rulers of the past of the ancient ethical world.

As ships and colonies crept timidly from island to island of the outspread sea, in calm and storm the spirit of placation, of propitiation, of prayer, addressed itself to birds and beasts, to flying waterspouts and itinerant star, to vapor of gold and mist of silver until forth from the day came a trooping procession of fantastic beings—Nereids, Elves, Naiads, Oceanides, Amphitrite, Triton, Neptune, Delphian Apollo, and Bacchus garlanded with grape and ivy. The astronomic heavens glitter with fragments of the shattered jewels of ancient imaginations and creeds—Berenice's Hair, the Crown of Ariadne, the Pleiad Stars as they sail forlorn, the mystic loves of Perseus and Andromeda, and the sparkling crustaceans or belted Orions that have their place among the constellations.

What beautiful things the old Greek mothers had to tell their children as they gazed at Eos or Io wandering down the heavens, or looked on "many-fountained Ida," or heard the murmur of Arethusa or caught glimpses of a golden haired god passing swiftly down the dawn-touched clefts of Delphi! And how devoutly the wondering child would treasure up these "Bible" stories from Hesiod and Homer, from Pindar and Sophocles, and perhaps add to them until Iliads and Odysseys arose packed with the adventures of god, goddess, and hero, human as themselves, yet touched with the transforming finger of poetry.

Once grant the principle "of animism" so eloquently urged by Tylor, Fiske, and Lang—the principle that the child-mind animates all that it sees, feels, or touches with its own soul and life—and mythology ancient and modern explains itself on a perfectly rational basis.

Says Tylor in his "Primitive Culture":

\*John Fiske, "Myths and Myth-Makers," p. 18.

To the human intellect in its early childlike state may be assigned the origin and first development of myth. It is true that learned critics, taking up the study of mythology at the wrong end have almost habitually failed to appreciate its childlike ideas, conventionalized in poetry or disguised as chronicle. Yet the more we compare the mythic fancies of different nations, in order to discern the common thoughts which underlie their resemblances, the more ready we shall be to admit that in our childhood we dwelt at the very gates of the realm of myth. In mythology, the child is, in a deeper sense than we are apt to use the phrase, father of the man. Thus, when in surveying the quaint fancies and wild legends of the lower tribes, we find the mythology of the world at once in its most distinct and most rudimentary form, we may here again claim the savage as a representative of the childhood of the human race. Here Ethnology and Comparative Mythology go hand in hand, and the development of Myth forms a consistent part of the development of Culture. If savage races, as the nearest modern representatives of primeval culture, show in the most distinct and unchanged state the rudimentary mythic conceptions thence to be traced onward in the course of civilization, then it is reasonable for students to begin, so far as may be, at the beginning. Savage mythology may be taken as a basis, and then the myths of more civilized races may be displayed as compositions sprung from like origin, though more advanced in art. This mode of treatment proves satisfactory through almost all the branches of the enquiry, and eminently so in investigating those most beautiful of poetic fictions, to which may be given the title of Nature-Myths.\*

Such animistic origin of nature-myths shows out very clearly in the great cosmic group of Sun, Moon, and Stars. In early philosophy throughout the world, the Sun and Moon are alive, and as it were, human in their nature. Usually contrasted as male and female, they nevertheless differ in the sex assigned to each, as well as in their relations to one another.†

The Mediterranean was indeed the huge *stadium*, the vast amphitheater,

seven hundred leagues long and two hundred wide where dramatization of the twelve greater gods, the swarming demigods and magic creatures of every cult and family dynastically prominent, took place before the religious fancy of Greece and Rome, and every rock and bay and inlet resounded with the ritual and religion of the worshiping Hellenes and pre-historic Italians.

The splendid peninsulas of Italy and Hellas shot forth into the shining sea as if on purpose to be crowned with "star-pointing" temple, Grove of the Sun, sanctuaries of Zeus or Poseidon, or sheltered sites for Olympic Games. As our electric leviathan in its search for "The Earthly Paradise" meandered in and out of these poetic archipelagoes,—a wandering Odysseus searching for the lost Penelope—we seemed to find it now in one place, now in another: Here among the purple isles where Corfu and Zante and Ithaca bespangled the water with their many colored vegetation or golden nudity; yonder where the mountains of Arcadia, in the Peloponnesus cleft the blue sky and let us catch glimpses of Pelasgic Zeus, Argive Hera with her wonderful temple-sanctuary at Argos, or the fitful and furtive labors of Heracles, bound up with "Pelops Isle;" everywhere shrines, theaters hewn out of the living hill-sides, bits of pre-historic acropolises, tombs of forgotten or misremembered kings.

Keats touched Lamprière's dead dictionary and it lived; our ship sailed in the silent seas, Tyrrhenian, Adria, Ægean, and the inarticulate became articulate.

Melos hove in sight and from it emerged the exquisite figure known since its discovery there in 1820 as the "Venus of Milo;" Delos appeared, and from it sprang Leto, Apollo, and Artemis; Naxos, redolent of Bacchus and Ariadne, brought up before us the vision of Tintoretto's magnificent picture at Venice typical of the Doge wedding the Sea.

The Mediterranean is literally wreathed

\*Tylor, "Primitive Culture," Vol. I, p. 284.

†Tylor, "Primitive Culture," Vol. I, p. 288.

with these myths and memories as some noble Etruscan vase is wreathed with a frolicking multitude of dancing Bacchanals. When the ship rounded the Peloponnesus and ran up the lucid gulf encircling Salamis and Ægina one felt the immediate presence of Myth-land and seemed called not to an audience with the Pope but with the glorious virgin-goddess whose temple still crowns the Acropolis in ivory beauty—the Parthenon.

The worship of Hellas played largely about the sanctuaries of three mighty goddesses: Athene, at Athens; Hera (Juno), at Argos; and Artemis (Diana: "great is Diana of the Ephesians!") at Ephesus. From the earliest period this ministering-mother idea touched the soul of Greece (as it does the Catholic world) and coined itself into all manner of beautiful shapes and forms. Demeter seeking for lost Persephone has well been called the Mater Dolorosa of antiquity; the charming story of Cleobis and Biton hangs like a precious heirloom about the neck of mother Hera; the horned Artemis never ceases to kiss the pale lips of Endymion whether in poem or sculpture. A thousand local deities or demi-gods haunt every crag and headland; Ægeus topples from the cliff when he sees the black-sailed ship approach on its return from the cannibal monster, Minotaur, and names the Ægean Sea; Oedipus solves the riddle of the Sphinx and cements his name inseparably to Thebes; Phrixus and Helle go through strange adventures on the gold-fleeced ram, or in his company and leave poetic associations behind them in the Hellespont or Asia Minor. As we sailed out of these painted seas and dwelt with rapture on the scenically lovely coasts, and peaks at Lemnos and Lesbos, of Crete and Cyprus, of Mitylene and Samos, how few probably thought at all of the thick-clustering associations of these blue distances: of poet and philosopher, of dreamer and sage and Titan—of

Thales of Miletus, Pythagoras at Samos, Anacreon at Telos, the Lesbian Sappho, and just over the horizon, Lemnos (where Vulcan fell nine days from Heaven), or Patmos with its noble memory of St. John the Divine.

The waters around were literally peopled with island myths of every hue and description. Here was the very home of Sun-Myth—Moon-Myth, of Wind and Storm and Fire wrought into imaginative human forms, deified, made into god or man as it suited the fertile fancy of the wandering navigator. Fish and bird and beast took part in the carnival and wrought themselves, down in Egypt, in the southern Mediterranean, into the monstrous mummy theogony of Egypt—Isis, Osiris, Horus, Anubis (Poe's "ghoul-haunted woodland" of animalized divinities).

Over this whole region ruled in very special wise, Zeus, the supreme Aryan deity, personification of the bright wide sky.

Says Müller:

There was nothing that could be told of the sky that was not in some form or other ascribed to Zeus.

It was Zeus who rained, who thundered, who snowed, who hailed, who sent the lightning, who gathered the clouds, who let loose the winds, who held the rainbow. It is Zeus who orders the days and nights, the months, seasons and years. It is he who watches over the fields, who sends rich harvests, and who tends the flocks. Like the sky, Zeus dwells on the highest mountains; like the sky, Zeus embraces the earth; like the sky, Zeus is eternal, unchanging, the highest god. For good and for evil, Zeus the sky, and Zeus the god are wedded together in the Greek mind, language triumphing over thought, tradition over religion.

And strange as this mixture may appear, incredible as it may seem that two ideas like God and sky should have run into one and that the atmospheric changes of the sky should have been mistaken for the acts of Him who rules the world, let us not forget that not in Greece only, but

everywhere, where we can watch the growth of early language and early religion, the same, or nearly the same, phenomena may be observed. The Psalmist says (XVIII):

6. In my distress I called upon the Lord, and cried unto my God: he heard my voice out of his temple, and my cry came before him, even into his ears.

7. Then the earth shook and trembled; the foundations of the hills moved and were shaken, because he was wroth.

8. There went up smoke out of his nostrils, and fire out of his mouth devoured: coals were kindled by it.

9. He bowed the heavens also, and came down: and darkness was under his feet.

10. And he rode upon a cherub and did fly: yea, he did fly upon the wings of the wind.

13. The Lord also thundered in the heavens, and the Highest gave his voice: hailstones and coals of fire.

14. Yea, he sent out his arrows, and scattered them; and he shot out lightnings, and discomfited them.

15. Then the channels of waters were seen, and the foundations of the world were discovered at thy rebuke, O Lord, at the blast of the breath of thy nostrils.

Even the Psalmist in his inspired utterances must use our helpless human language, and condescend to the level of human thought.\*

From the fatherhood of Zeus flowed, by innumerable channels, most of the myths of the Mediterranean, appearing in their forms of crude realism first in the hymns

of the Rig-Veda, then in the spiritualized creeds of Persia and, at last reaching the transforming shores of the Ionian, changing themselves into the apt and exquisite creatures who disport themselves in the hymns of Homer, the odes of Pindar or the tragedies of Sophocles.

Truly, the debt of literature to the myth-makers of the Mediterranean has been an endless one starting at Mt. Olympus and flowing down in fertilizing streams through all the literary ages.

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\*Müller, "Science of Language," p. 463-4-5.

# Recent Discoveries in Crete

By C. H. H.

**T**O light up the dim recesses of the prehistoric past, to push back history by a millennium, is indeed a great achievement; and this has been accomplished by great scholars and earnest workers in the field of classical archæology within the last quarter of a century. The first to whom we owe this great debt is Dr. Heinrich Schliemann. As far back as the year 1871 he began excavating at Hissarlik in Asia Minor, in the hope of discovering the site of Homer's Troy. There he found on a hill, now annually visited by many a tourist, the site of a long series of villages and towns beginning with the mud huts of prehistoric man and ending with the stately temple buildings of the Roman Ilion.

No less than nine strata have been distinguished, and in the second from the bottom Dr. Schliemann found what he then believed to be the Troy of Homer. His death took place in 1890, but had he lived another year he would not have failed to recognize that this stratum antedated that period; for his Second or "Burned City" flourished long before the days of Priam—let us say about 3000-2500 B. C.—and the identification of Priam's citadel with the mighty fortress of the sixth stratum was left to Dr. Dörpfeld in 1893-4. The significance of Dr. Schliemann's finds lay in the discovery of bronze swords, gold ornaments, pottery, etc., belonging to a civilization hitherto unknown.

Following the same line of discovery, excavations were made at Mycenæ and Tiryns in Argolis, Orchomenos in Boeotia, and Phylakopi in the island of Melos.

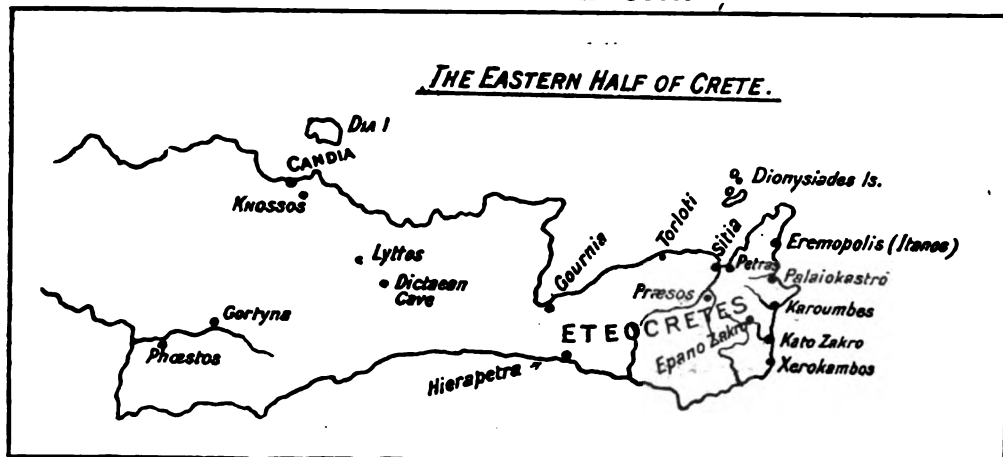
No longer was it possible to say that history in Greek lands began in the sixth century B. C. and that art, as we see it exemplified in the beautiful Corinthian and Attic pottery and in the famous sculpture

of Athens and Olympia, had sprung full grown, like the goddess Athena, upon the world. Hissarlik had been privileged to open a new chapter of early civilization, but to the recent excavations in Crete belongs the credit of furnishing us with most of our material for the study of this remote period. In this art of the Cretan peoples, we are struck with the freedom from restraint and conventionalism in conception and in design, with the efforts of a people always experimenting, quite distinct from the products of the Egyptians, the Assyrians or of the later Classical period.

The Homeric legends attributed a paramount position to Crete in the prehistoric past, when King Minos, from his capital at Knossos ruled the wave and received hostages of youths and maidens from his subject states; for so we may interpret the myth of the Minotaur. The stories of the labyrinth, built by Daedalus as a den for this awful monster, and of Ariadne's love for Theseus whereby he was able to track and slay the beast, are familiar to us from several sources. Strange to say the dark legend of the Minotaur seems to have cast no blot on the character of Minos himself, who was revered by the Greeks, according to the older legend, as the founder of organized society and the giver of laws which he received from his father, Zeus.

The predominance of the sea power of Crete in the third and second millenniums B. C. has long been accepted as an established fact, to which recent discoveries are adding confirmation. Homer had written, "There is a land called Crete in the midst of the wine-dark sea, a fair land and a rich, begirt with water and therein are many men innumerable, and ninety cities."

This Golden Age of Crete's greatness was followed by a period of utter dark-



MAP OF EASTERN CRETE, SHOWING REGION OF ARCHÆOLOGICAL DISCOVERIES

ness corresponding to that which befel the mainland of Greece and due to the same cause, the so-called Dorian invasion, to which we attribute both decadence in art and the introduction of iron.

At the beginning of recorded history we find the island divided into many wrangling states, with Knossos and Gortyna fierce rivals for the paramount position. No part is taken in the Persian or the Peloponnesian war but Crete is content to furnish mercenaries to the highest bidder. Her archers are of considerable renown and the island gains a bad name as a haunt of pirates. From the numerous inscriptions available, we spell out a weary record of hostile leagues and internecine quarrels between small city-states. Only when threatened by the common danger of some foreign power do they combine.

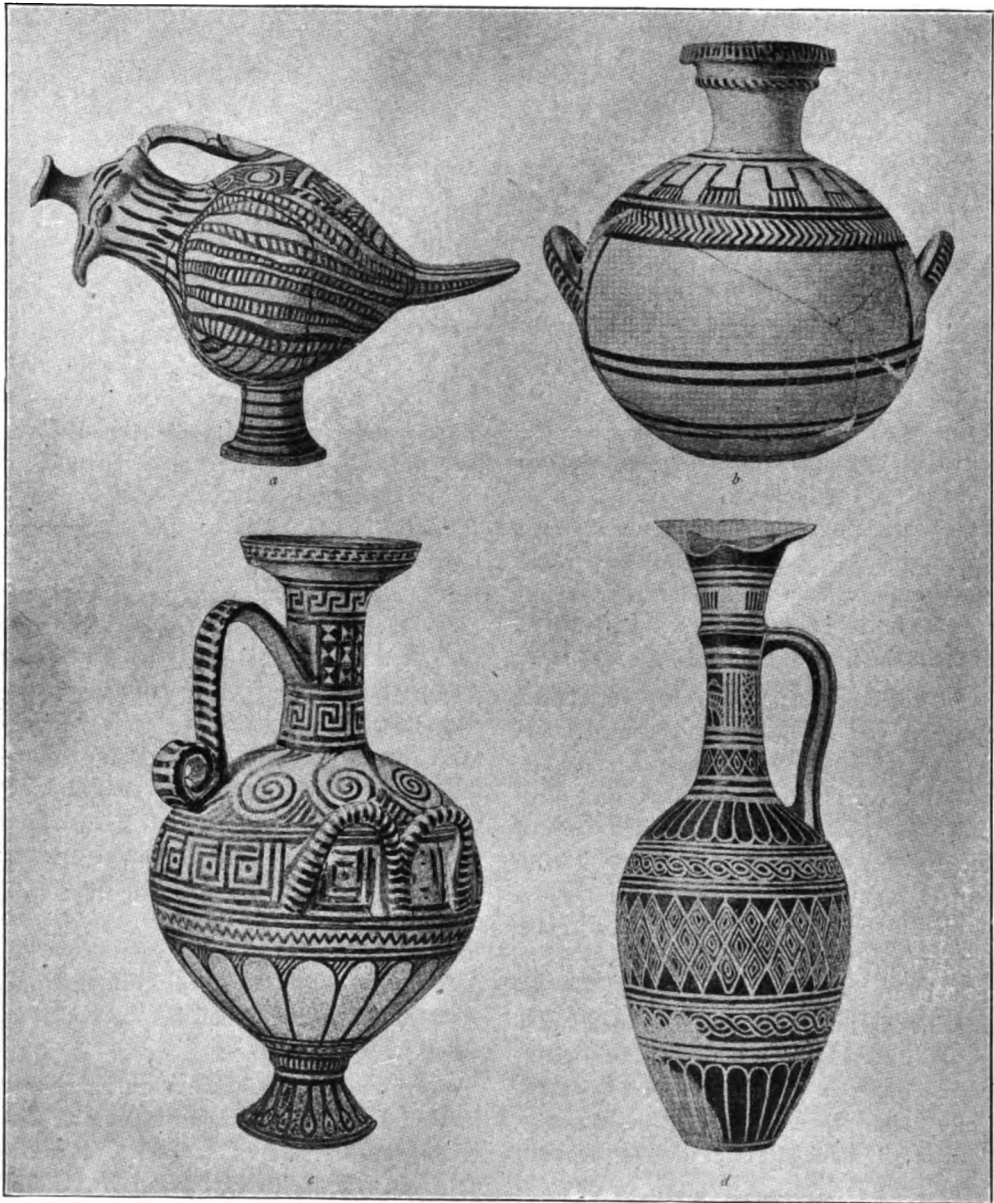
In the second century B. C. Crete is found united with Athens and other powers against Philip V of Macedon; but finally a century later, in 69 B. C., torn by dissent, the island falls an easy victim to the Roman general, Metellus, and henceforth becomes one of the granaries of Rome. Near the gulf of Mirabella (E. Crete) are ruins of two Roman buildings which seem to have been storehouses for this grain trade.

At the division of the Roman Empire, Crete fell to the lot of the Byzantine Emperors. Towards the end of the eighth century it did not escape the ravages of the Saracens and in 823 it was finally captured by them. Thenceforward the island became more than ever a rendezvous of pirates and a storehouse of plunder and slaves from the neighboring Christian lands.

Such a thorn in the flesh and menace to the Empire could not be allowed to exist, and the Byzantine Emperor, Romanas II, sent his able general Nikephorus Phocas, afterwards Emperor, to oust the Saracens, which he succeeded in doing in 961.

For two and a half centuries Crete formed part of the Eastern Empire but when the Crusaders sacked Constantinople in 1204, it was given by Count Baldwin to Boniface, Marquis of Montferrat, who sold it to the Venetians. The island became one of their most important possessions. They formed "colonies" and everywhere they built ramparts, roads, churches and fountains which have endured to this day. Crete prospered during their occupation, though they ruled it with an iron hand.

For more than four centuries they had nothing more serious than internal re-



VASES FOUND AT PRAESOS, CRETE

bellion to cope with, but in 1648 the Turks found an excuse to attack them. From this date the town of Candia withstood an extraordinary siege, lasting no less than twenty-one years; and with its surrender in 1669 the island fell under the Turkish yoke.

From that time until the year 1898 the story of Crete has been one of various at-

tempts to throw off the heavy hand of the Turk. Eight years ago the Powers of Europe interfered, and now, although under the nominal suzerainty of the Sultan, the island enjoys a constitution, its own elected Chamber, and a High Commissioner, in the person of Prince George, the second son of King George of Greece, who is appointed by the four Powers,

France, Great Britain, Italy, and Russia.

From this brief glance at its history, it will be seen that Crete presents an attractive field to the archæologist, be he interested in prehistoric, classical, or mediæval remains; and the more so since it is virgin soil. The Turks and Mussulman Cretans did not care to make researches which would only reflect glory upon a Hellenic past; and the native Christians were afraid to dig up treasure which might be carried off to Constantinople.

Mythology and history had long attracted the scholar anxious to excavate in the island, but the turbulent state of the country under Turkish rule had deterred him. Dr. Schliemann himself had proposed to dig at Knossos but was prevented by these difficulties.

The honor of being the first of modern archæologists to thoroughly explore Crete belongs to the Italian Professor, Federico Halbherr. Undaunted by hardship and actual danger, in the days when every Cretan went armed, Mr. Halbherr went up and down the island hunting for antiquities and finding them too. To him more than to any man we owe the recovery in 1884 of the longest early Greek law code in existence, built into a mill-race at Aghios Dheka, the site of the ancient Gortyna. This semicircular wall once formed the supporting wall of a Roman amphitheater, but the blocks themselves have been taken from an earlier building and are not placed with any regard to the sequence of the inscription. It boasts of more than 17,000 letters and contains provisions of private law, relating to the conduct of cases, fines, divorces, property of a wife, marriage of a widow, laws of succession, enactments governing the right of a daughter to inherit, satisfaction for injury done to animals, seizure and the validity of an oath; and one cannot read it without feeling that it is pervaded by a "deep-seated humanity."

The inscription is considered a very

early one owing to the forms of letters and style of writing, and is generally attributed to the sixth century B. C.

Some years later, Mr. Halbherr explored the cave of Zeus, on Mount Ida, where he found many bronzes, shields, daggers, etc., decorated in the Greco-Oriental style, embossed with lions, sphinxes, griffins, the Persian Artemis, so-called, and warriors of an Eastern type.

The discovery by him in the ruins of Praesos (E. Crete) of a stone inscribed with Greek characters in an unknown tongue gave fresh impulse to the curiosity of archæologists concerning Crete. Praesos was according to Homer the principal stronghold of the Eteo-Cretans, the pre-Hellenic race of Crete, and this strange language is presumably theirs.

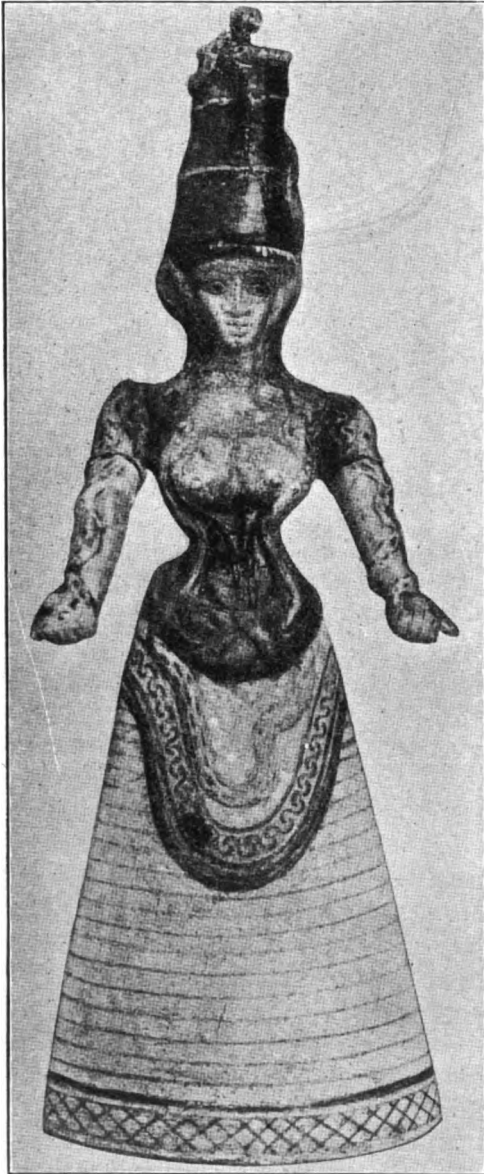
In 1894 Mr. Arthur Evans, keeper of the Ashmolean Museum at Oxford, arrived in the island, and while excavations were still impossible, devoted his attention to the collection of seal stones worn by Cretan women. A comparison of these led him to the discovery of two forms of writing, an early, or pictographic, and a later, or linear. Of these hitherto unknown writings Mr. Evans now assigns the picture forms to the third millennium B. C. and the conventionalized characters to the second millennium B. C. These are the earliest writings of the Ægean and carry back the culture of that reign far beyond Homeric times, giving us—at least the pictograms—more than hints of the life of the owners and engravers of these seals. In 1898 with the new political regime followed an era of security, and immediately applications came from England, Italy, and France for permission to excavate on the island.

Mr. Evans had already purchased part of the Kephala Hill at Knossos and now claimed the whole site. Praesos and the cave at Psychro, Mt. Dicte famed in legend as the birth place of Zeus, also fell to the share of the British.

Among the chief claims of the Italians



were Gortyna and Phaestos, while Goulas and Itanos (E. Crete) were reserved for the French. Of all Cretan sites, Knossos is the best known and Mr. Evans was



FAIENCE FIGURE OF SNAKE GODDESS FOUND  
AT KNOSSOS

indeed fortunate in having secured it, for his discoveries soon began to rival those of Dr. Schliemann.

Four miles south of Candia between the road to Arkhanes and a stream, lies

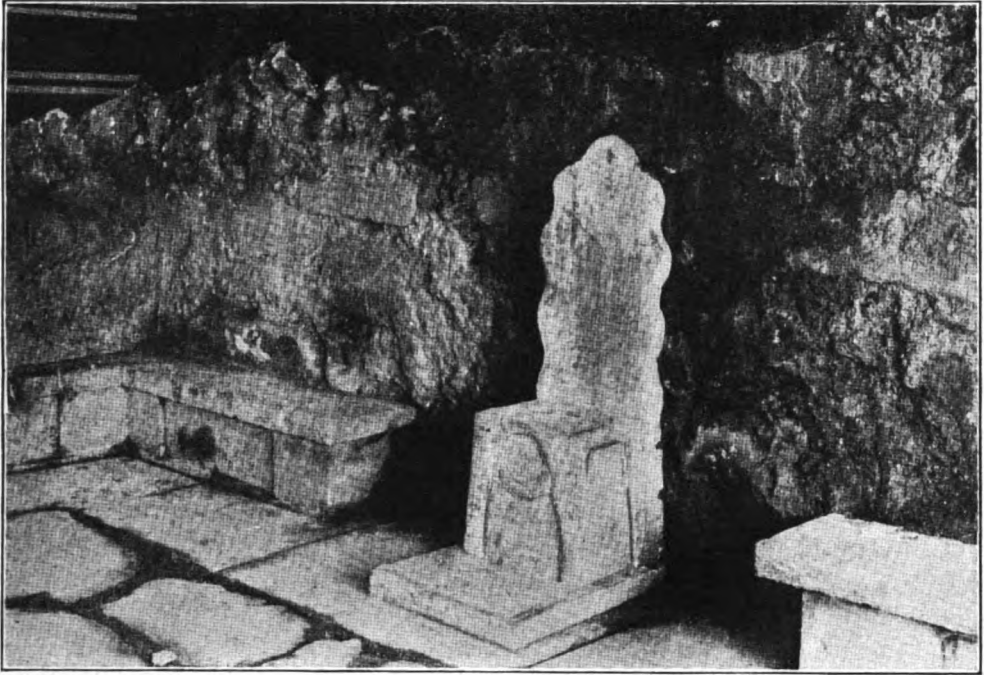
a hill on which was found the prehistoric palace of Knossos. Archæological treasures were turned up almost by the mere scratching of the surface and further digging revealed a great palace, the floor area of which, counting the different stories, covers between five and six acres. Unlike Tiryns and Mycenæ in Argolis, this great Cretan site was neither fortified nor did it possess a naturally defensive position. Knossos is a luxuriant palace of somewhat Oriental type, with broad corridors, spacious courts, open galleries, store-rooms in which stand huge jars, three to six feet high for storing grain, oil and wine; and beneath the floors are lead lined stone cists for the concealment of treasure.

One of the most interesting chambers is the well preserved Throne Room, where stands a carved stone chair—the oldest throne in Europe, says Mr. Evans. Three columns of cypress wood supported the roof; and the walls, throne, and even the floor were brilliantly colored. These wall paintings of Knossos are the very best examples of pre-classical fresco work. Among the most remarkable is a cup-bearer, the life size figure of a boy carrying a tall funnel shaped vase;\* a painted

\*"In carefully uncovering the earth and debris in a passage at the back of the southern Propylæum there came to light two large fragments of what proved to be the upper part of a youth bearing a gold-mounted silver cup. The robe is decorated with a beautiful quarterfoil pattern; a silver ornament appears in front of the ear, and silver rings on the arms and neck. What is especially interesting among the ornaments is an agate gem on the left wrist, thus illustrating the manner of wearing the beautifully engraved signets of which many clay impressions were found in the palace.

The colors were almost as brilliant as when laid down over three thousand years before. For the first time the true portraiture of a man of this mysterious Mycenaean race rises before us. The flesh tint, following perhaps an Egyptian precedent, is a deep reddish brown. The limbs are finely moulded, though the waist, as usual in Mycenaean fashions, is tightly drawn in by a silver-mounted girdle giving great relief to the hips. The profile of the face is pure and almost classically Greek. . . .

The profile rendering of the eye shows an advance in human portraiture foreign to Egyptian art, and only achieved by the artists of classical



THE THRONE ROOM OF THE PALACE OF MINOS

frieze with men and women in ceremonial procession, and scenes depicting ladies seated at palace windows or wandering in the gardens. These ladies have been called by a clever Frenchwoman "true Parisians" because of their startling modern attire and coiffure. In one of the northern chambers a bull is modelled on

Greece in the early fine-art period of the fifth century B. C.—after some eight centuries, that is, of barbarous decadence and slow revival.

There was something very impressive in this vision of brilliant youth and of male beauty, recalled after so long an interval to our upper air from what had been till yesterday a forgotten world. Even our untutored Cretan workmen felt the spell and fascination. They, indeed, regarded the discovery of such a painting in the bosom of the earth as nothing less than miraculous, and saw in it the "icon" of a saint. The removal of the fresco required a delicate and laborious process of underplastering, which necessitated its being watched at night, and old Manolis, one of the most trustworthy of our gang, was told off for the purpose. Somehow or other he fell asleep, but the wrathful saint appeared to him in a dream; waking with a start, he was conscious of a mysterious presence; the animals round began to low and neigh and "there were visions about." He said in summing up his experience next morning, "the whole place spooks!"

—From the account of Arthur J. Evans.

the wall-plaster in low relief and of nearly life size; and from the rest of the composition it is recognized as a representation of a combat between man and bull, possibly the legendary Theseus and Minotaur.

A later discovery gives a wall-painting of what has been called a Minoan circus scene, picturing a boy turning a somersault on the bull's back, a girl in boy's clothes clinging to its horns and another about to catch her as she is tossed. Mr. Evans' theories of a pre-Phoenician script were confirmed by the discovery of large numbers of tablets inscribed with the linear writings which he had observed on the seal stones. In all some 6,000 tablets have been found and when we are able to decipher these as seems not impossible if a bilingual in Cretan and Egyptian hieroglyphics is found, a new era of European civilization will be opened to us. Another interesting find was that of a series of mosaics representing the fronts of houses of two or three stories, giving us a picture of a street of Minoan Knos-



CLAY TABLET WITH LINEAR PREHISTORIC  
SCRIPT FOUND AT KNOSSOS

Knossos in the middle of the second millennium B. C.\*

Wandering over the site we come upon reception halls, bath-rooms, stairways leading to three or four stories; and we note with astonishment a most elaborate

\*"If, as may well be the case, the language in which they were written was some primitive form of the Greek we need not despair of the final decipherment of these Knossian archives, and the bounds of history may eventually be so enlarged as to take in the "heroic age" of Greece. In any case the weighty question, which years before I had set myself to solve on Cretan soil, has found, so far at least, an answer. That great early civilization was not dumb, and the written records of the Hellenic world are carried back some seven centuries beyond the date of the first known historic writings. But what, perhaps, is even more remarkable than this is that, when we examine in detail the linear script of these Mycenaean documents, it is impossible not to recognize that we have here a system of writing syllabic and perhaps partially alphabetic, which stands on a distinctly higher level of development than the hieroglyphs of Egypt or the cuneiform script of contemporary Syria and Babylonia. It is not till some five centuries later that we find the first dated examples of Phoenician writing."—*From the account of Arthur J. Evans.*

system of drainage with shafts leading to a network of conduits below. Our sense of the great age of the place is not allowed to rest here, for Mr. Evans has had pits cut from the level of the third millennium B. C. into the strata of the millenniums which preceded it.†

Meanwhile at Phaestos, a long day's journey south of Candia, Mr. Halbherr had been uncovering another palace, superbly situated and a complement to Knossos. As we enter we are faced by a broad flight of steps which served as a grandstand from which to watch the ceremonies and games that took place in the area below. Perhaps we have here the prototype of the orchestra and auditorium of the later Greek theater.

The plan of this palace is very different from that of Knossos. One must go outside of Crete to Mycenae, Tiryns, or Phylakopi to find its counterpart. Whereas Knossos is Oriental in its arrangement, Phaestos reminds us of Homer's description of the house of Odysseus. Ascending a stone stairway on our right we come upon a spacious and magnificent courtyard where fancy pictures the lordly dwellers in the palace of that time pacing at eventide, watching the glories of the sun setting behind snow-capped Mount Ida

†Mr. Evans comments as follows upon the construction of a water way accompanying a flight of stairs:

"The steps themselves are a metre wide, but between them and the outer balustrade of the staircase is a space of 25 centimeters occupied by a stone runnel the construction and arrangement of which shows extraordinary skill in dealing with running water. Its stone channel instead of accompanying the descending flight of stairs in one continuous slope as might have been supposed, follows the successive gradations in a series of curves. The effect of these descending (convex) curves is to put a repeated check on the rush of water. The curves themselves almost exactly agree with the natural parabola which water on falling would execute. There is thus a series of leaps instead of one, and the water flowing over a succession of curves is subject to friction which reduces its velocity. . . . The hydraulic science displayed by this device is such as to astonish the most competent judges."

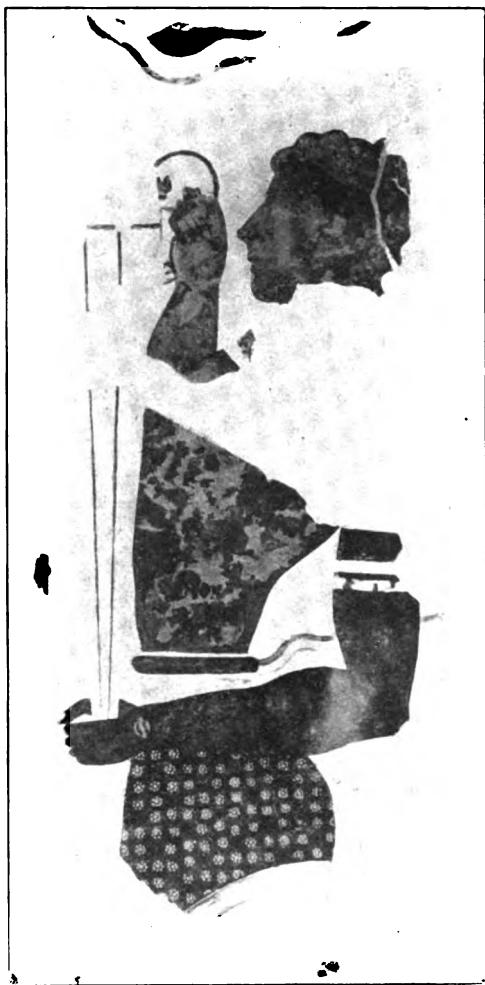
across the valley, and now turning to gaze upon the vista of the great plain of Mes-sara darkening and disappearing under the leadening hues of the fast-falling night.

Like Knossos the Phaestos palace can boast of its corridors and store-rooms, of its frescos and alabaster vases; however, I must not stay to dwell upon these, but pass on to make mention of a neighboring site. This is found two miles to the northwest, at Aghia Triadha, and is sim-



CUP FOUND AT KNOSSOS

ilar to Phaestos but on a smaller scale, a villa rather than a palace. No one could doubt after a visit to this abode of a pre-historic princeling that these people possessed a love of nature. Opposite rises the eight thousand feet range of Mount Ida and away down below a stream meanders through rich olive groves and out



FRESCO OF THE CUP-BEARER FROM THE PALACE OF MINOS  
Original life size.

to the bay beyond, whose curving shores are laved by a semi-tropical sea.

Neither at Goulas or Itanos have the French been so fortunate as the British or Italians. Of the four foreign schools of archæology at Athens the Americans have a share in the exploration of Crete through the labors of Miss Harriet A. Boyd of Smith College, who devoted a portion of the Agnes Hoppin fellowship, which she held, to this work. The spring of 1900 was spent by Miss Boyd and a friend in reconnoitering and excavating various spots in the neighborhood of the isthmus of Hierapetra in Eastern Crete.

Venetian, Greek, Roman, Iron Age and Bronze Age remains of buildings, implements and vases were found but a real Bronze Age settlement still eluded their search.



HEAD OF BULL MODELED IN CLAY AND TINTED. FOUND IN EXCAVATIONS AT GOURNIA

At this point the American Exploration Society of Philadelphia came forward, and in 1901 Miss Boyd accompanied by another friend again set out to find a Mycenaean, or as it is now called, a Minoan settlement. First a return was made to a spot where a few Bronze Age potsherds, etc., had been found, though there was no promise of much more. The archaeologist has his times of success, of great and exciting discoveries; but he has also his periods of disappointment, of anxiety, of doubt, and hard unrecompensed toil. In order that I may give some idea of how an ancient town, about which no tradition exists, may be found, let me quote Miss Boyd's account of her search, with the warning that it is neces-

sary to read between the lines if we are to avoid minimizing with her the toils and difficulties of that search.

For two weeks our party living in these huts suffered some hardships, especially during thirty-six hours of incessant rain that caused serious floods in Eastern Crete, wrecked a hut near us, loosened our own walls, and poured into the hut we used for a kitchen. The results of our excavations at Avgo were meagre. On holidays and on days when the ground was too wet for digging we rode up and down Kavousi plain and the neighboring coast hills seeking for the Bronze Age settlement, which I was convinced lay in these lowlands somewhere near the sea. It was discouraging work, for my eyes soon came to see walls and the tops of beehive tombs in every chance grouping of stones, and we went to many a "rise of ground which at a distance looked a perfect Mycenaean hill, but proved to be all rock." From an archaeological as well as agricultural point of view the curse of the Kavousi region is the shallowness of the soil; even at Gourniá we often have occasion to bemoan it. At last the rumor of our search reached the ears of George Perakis, peasant antiquarian of Vasiliki a village three miles west of Pachyammos, close to the sea, where there were broken bits of pottery and old walls. Moreover he sent an excellent seal-stone picked up near the hill, and although seal-stones are not good evidence—being easily carried from place to place—his story was too interesting to pass unheeded. Accordingly, on May 19, Miss Wheeler and I rode to the spot, found one or two sherds with curvilinear patterns like those of St. Anthony's, saw stones in lines which might prove to be part of the walls (never more than one course visible), and determined to put our force of thirty men at work there, the following day. Three days later we had dug nineteen trial pits and had opened houses, were following paved roads, and were in possession of enough vases and sherds with cuttle-fish, plant, and spiral designs, as well as bronze tools, seal impressions, stone vases, etc., to make it certain that we had a Bronze Age settlement of some importance.

At Knossos and Phaestos great palaces had been found; but it had remained for

an American to discover a rural town in which the ordinary everyday life of the citizen could be traced and where a truer picture of the civilization of the period could be gained than from the life and environment of courtiers.

The work of excavation has been excellently done and the spade has laid bare a site which seen from the hill to the east is clear and compact. There lies below an akropolis rising from the limestone valley covered by what was once a populous settlement, the narrow paved roads clearly defined, and the houses climbing one above the other up the slope.

Descending the hill and crossing a corn-field we mount the rising street on the eastern slope of the akropolis. The houses are entered by thresholds—fine flat stones—giving immediately off the street, with mortars standing beside the entrances. Inside, a passage leads to the reception

and in painting truly artistic pottery.

At the south end of the town is the palace, a building obviously restored by someone who had visited Knossos and had returned much impressed; for great



WALL PAINTING OF LADY, APPARENTLY DANCING. FOUND AT KNOSSOS



A CRETAN CIRCUS  
From seal impression.

room and frequently a stairway mounts to a second story or descends to a cellar. On this side of the hill are earlier houses of what is termed the Middle Minoan period (2500-1800 B. C.) in some cases concealed by those of the later or "town period" (1800-1500 B. C.)

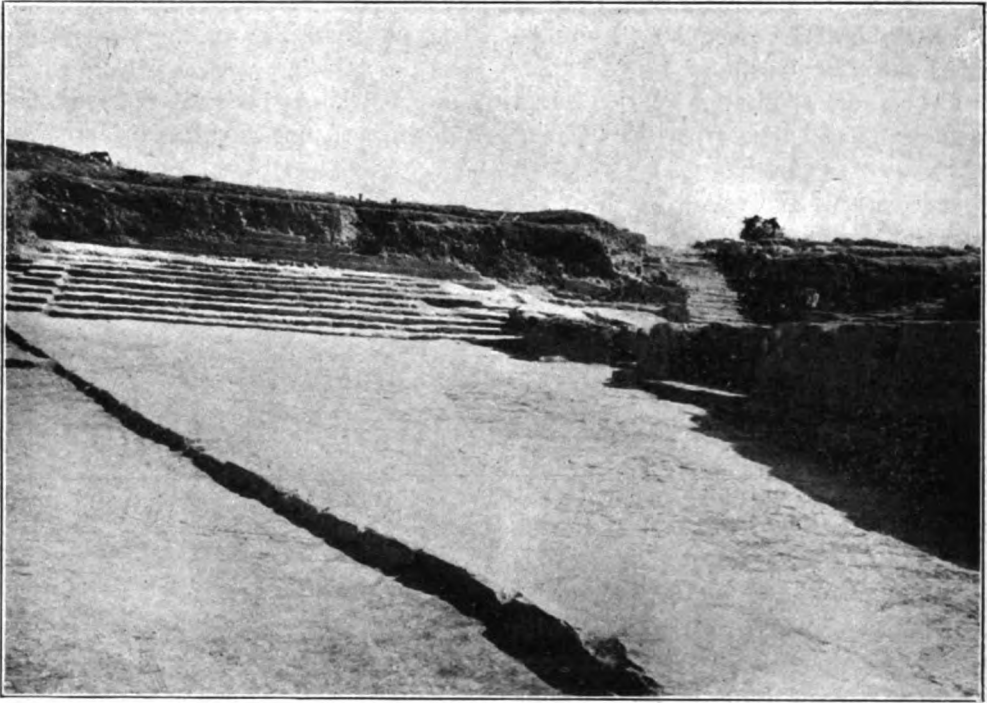
In one house was found a complete set of carpenter's tools in bronze just as he had left them. The people of Gourniá evidently led a quiet industrious life, busy-ing themselves in agriculture, fishing (for we have their bronze hooks of modern shape), in weaving (witness their loom weights), in bronze-casting, in turning,

squared ashlar blocks have been built into the older rubble masonry; a pillared hall and open terrace have been constructed, and even the double axe mark is not wanting.

Evidently the reigning prince was on good terms with the people for their houses stand close to his palace as shops elbow cathedrals in Continental cities to-day; and the sunny court south of the palace entrance probably served the burghers as a market place.

Traces of their worship are in evidence; and even the least impressionable visitor must feel some emotion as he follows the paved lane whose stones have been worn by the feet of many an ancient worshiper at the little shrine that lies in the heart of the town at the top of the hill.

Among the finds in the houses there are two at least which ought not to be passed over. One is a bold and realistic bull's head in terra-cotta touched with red



WESTERN ENTRANCE TO THE PALACE OF PHAESTOS

and black pigment, and the other a handsome 'stirrup jug' with buff lustrous surface decorated in black. The design consists of two octopuses, rocks, coral, seaweed, and small animals freely treated. The recovery of this latter is a tribute to the patience and skill of the excavators for this vase had fallen a story and was dismembered into no less than 86 pieces!

The British who had been occupied in digging at Praesos turned their attention to Palaikastro (E. Crete) in the spring of 1902 and there they have laid bare a maritime city of considerable size, differing alike from the palace site of Knossos and the rural town of Gourniá.

Let me summarize the chief results of Cretan excavations:

At Knossos and Phaestos we have the homes of rich princes who loved luxury and employed the arts of builder, painter, and sculptor, and the talents of the scribe as well. Careful inventories of the palace stores, weapons, chariots, etc., were kept and though we cannot yet read these

records, the numeral system has been made out and we know that they counted by tens. Gourniá shows us the life of a provincial town influenced but little by the capital cities. The remarkable originality and grace in form and design of local Gourniá pottery places the popular artistic taste of early Cretans on an exceedingly high level.

Trade existed between Crete, Egypt, Mesopotamia and the Mediterranean as far west as the Liparian Islands. Religion was simple, based chiefly on nature worship which was emerging from the "stock and stone" era into one of representation in human form of natural powers. Woman held an important position in social life (more important than in classical Greece) and the chief divinity was a goddess who is accompanied by snakes and doves. Representations of the god are much less frequent but his symbol, the double axe, is everywhere on the building stones, on vases, terra-cotta sarcophagi, seal-stones, and frescos. The bull is sacred and within



the shrines we find set up terra-cotta simulacra, large and small, of his horns which recall the old testament expression, "horns of the altar." The bull appears to have been to King Minos heraldically what the British Lion is to King Edward, and the story of the labyrinth and Minotaur seems best interpreted by supposing that hostages from tributary states were imprisoned by Minos in his huge palace with its labyrinthine wanderings; for we



VASES EXCAVATED AT GOURNIA

find that the word labyrinth really means the House of the Double Axe, and on the walls of the palace of Knossos are graven and painted both the Double Axe of the Cretan Zeus and the Minos-Bull (Minotaur).\*

\*Mr. Evans gives the following fanciful but illuminating account of the way in which the Greek myths of the Minotaur may have arisen in the minds of the conquerors of Knossos, who endeavored to interpret the frescoes of the bull and axe and explain the meaning of the labyrinth:

"Let us place ourselves for a moment in the position of the first Dorian colonists of Knossos after the great overthrow, when features now laboriously uncovered by the spade were still perceptible amid the mass of ruins. The name was still preserved, though the exact meaning, as supplied by the native Cretan dialect, had been probably lost. Hard by the western gate in her royal robes, today but partially visible, stood Queen Ariadne herself—and might not the comely youth in front of her be the hero Theseus, about to receive the coil of thread for his errand of liberation down the mazy galleries beyond? Within, fresh and beautiful on the walls of the inmost chamber, were the captive boys and maidens locked up here by the tyrant of old. At more than one turn rose a mighty bull, in some cases, no doubt, according to the favorite Mycenaean motive, grappled with by

This early civilization of which I have attempted to give a few glimpses, where did it originate? By those who are best informed its home is attributed to Crete whence its influence spread to the Ægean.



A GROUP OF CRETAN WORKMEN WHO DO THE WORK NECESSARY FOR ARCHÆOLOGICAL DISCOVERIES

Certain it is that so far the objects from the earliest periods of the Bronze Age, or Minoan era as it is called in Crete, antedate those on the mainland and the islands of the Archipelago. If I mention dates, it is with the reservation that they must

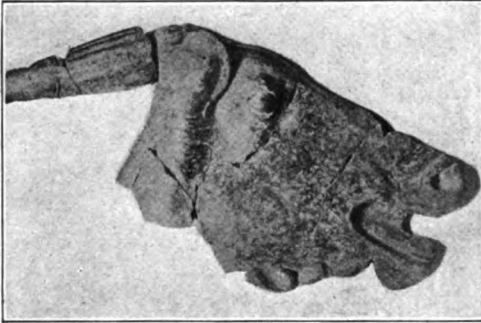
a half-naked man. The type of the Minotaur itself as a man-bull was not wanting on the soil of prehistoric Knossos, and more than one gem found on this site represents a monster with the lower body of a man and the forepart of a bull.

One may feel assured that the effect of these artistic creations on the rude Greek settler of those days was not less than that of the disinterred fresco on the Cretan workman of today. Everything around—the dark passages, the lifelike figures surviving from an older world—would conspire to produce a sense of the supernatural. It was haunted ground, and then, as now, "phantasms" were about. The later stories of the grisly king and his man-eating bull sprang, as it were, from the soil, and the whole site called forth a superstitious awe. It was left severely alone by the newcomers. Another Knossos grew up on the lower slopes of the hill to the north, and the old palace site became a "desolation and hissing." Gradually earth's mantle covered the ruined heaps, and by the time of the Romans the labyrinth had become nothing more than a tradition and a name." Digitized by Google



be taken as somewhat elastic. The Cretan Bronze Age has been divided for convenience by Mr. Evans into Early Minoan (3000-2500 B. C.), Middle Minoan (2500-1800 B. C.), and Late Minoan (1800-1100 B. C.). It is to quite the latter end of this last period that the finds at Mycenae, Tiryns, and the Pergamos of Troy belong.

The progress of Crete from the late Stone Age, an era of crude pottery and



RELIEF OF BULL'S HEAD FOUND IN THE PALACE OF MINOS  
Original in life size.

rude stone-piled houses, through the Bronze Age to the Mycenaean seems to have been a steady, continuous one. There is no trace of any strong outside influence or of any break in its course until the twelfth century B. C., when the Late Minoan art was crushed by a wave of barbarians from the north.

Mr. Hall calls upon the Egyptian records to confirm this story. He points out that whereas Minoan Crete was in touch with Egypt from the sixteenth to the eighteenth dynasties (2500-1500 B. C.), and Mycenaean Crete from the eighteenth to the twentieth dynasties (1400-1150 B. C.), Egyptian history preserves an ominous silence later, and tells of no great civilization in the northern lands from the twelfth to the seventh centuries B. C.

The question of race is not yet solved, though the anthropologists as well as the archaeologists are at work upon it. Perhaps we are safest in considering the Minoans as members of a Mediterranean

race who peopled the northern, eastern, and southern shores of the great sea before the Aryans came—swarthy in hue, with features between those of the Egyptians and Greeks. This stock, trans-



POLYCHROME VASE OF THE MIDDLE MINOAN PERIOD FOUND AT KNOSSOS

formed by the addition of a strong northern element which introduced iron weapons, symmetry in art, and the marvelous Hellenic tongue, became the Greek race to which Americans, who are transplanted Europeans, owe their civilization.

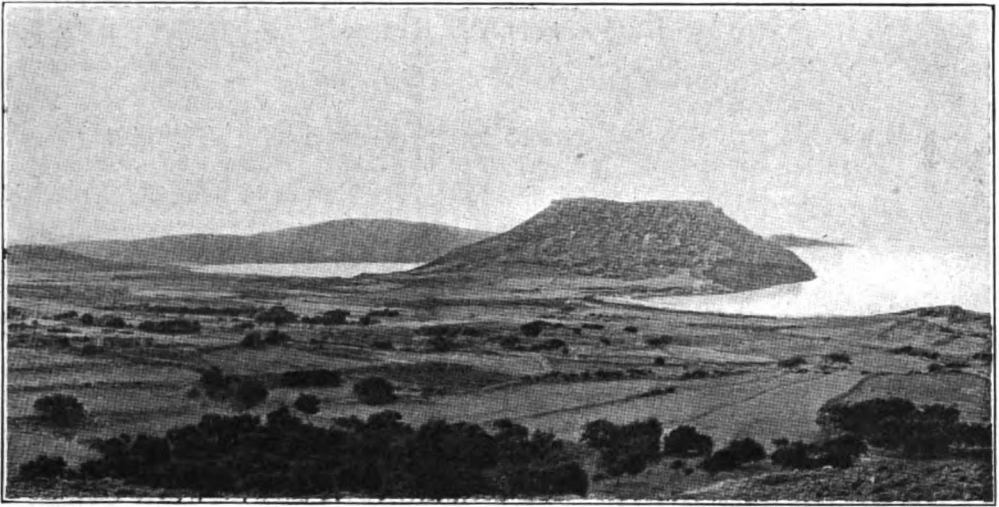
## REVIEW QUESTIONS

### GREEK COINS

1. What was the recognized medium of exchange in Homeric times? 2. What forms of barter preceded coinage? 3. How was the weight of the ingots of electron determined? 4. Explain Daniel's saying "Mene, Mene," etc. 5. To what date and people are the earliest Greek coins ascribed? 6. How was the genuineness of coins guaranteed and how tested? 7. What reputation had the Athenian coins? Describe them. 8. What instances of deceit in Roman times are cited? 9. Describe some of the marks of guarantee on Greek coins which indicate industries. 10. Describe the process of making the coin. 11. What different types of subjects were represented on coins? 12. How have coins been of value in the study of archaeology? 13. How is the superior beauty of Greek coins very evident? 14. What is true of the portrait coins? 15. What is known of the makers of Greek coins?

### MYTHS AND MYTH MAKERS OF THE MEDITERRANEAN

1. What old myths are suggested by the approach to the Mediterranean? 2. What different types of civilization has the Mediterranean witnessed? 3. What myths belong to



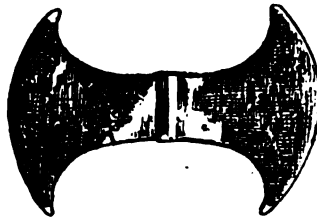
PALAIKASTRO : THE PLAIN FROM THE SOUTH

the region of the Atlas Mountains? 4. What was the significance of the Demeter Myth and where was it located? 5. How does John Fiske explain the Greeks' myth making tendencies? 6. How did the Greeks' need for protection express itself in the creation of varied deities? 7. What were the Greeks' Bible stories? 8. What does Tylor say of the significance of mythology? 9. What myths are closely associated with the Greek islands? 10. What with the mainland of Greece? 11. What is the character of the Zeus myth?

#### RECENT DISCOVERIES IN CRETE

1. What important facts were established by Dr. Schliemann's excavations at Troy? 2. How in general does the art of Crete compare with that of neighboring countries? 3. How is Crete portrayed in the Homeric legends? 4. Give a brief sketch of the history of the island. 5. What important discovery was made by Professor Halbherr? 6. What did Mr. Evans discover from his study of seal stones? 7.

What sites were secured by different schools of archæology? 8. What was the general character of the palace of Knossos? 9. What was found in the "Throne Room"? 10. What scenes were represented in frescos? 11. What is the significance of the small mosaics of houses? 12. What constructions showed the engineering skill of the Cretans? 13. How did the palace of Phaestos compare with that at Knossos? 14. What beautiful setting has the villa of Aghia Triadha? 15. How did America gain a share in the Cretan discoveries? 16. What were the immediate results of Miss Boyd's excavations? 17. What was the general character of the town which was discovered? 18. Describe some of the most striking objects which came to light. 19. Sum up briefly the general results of Cretan discoveries. 20. How may the story of the Minotaur be interpreted? 21. What is the relation of this Cretan bronze age to that of Mycenæ, Tiryns and Troy? 22. What theory is suggested as to the race relations of these Minoans?

DOUBLE AXE FROM THE  
PALACE OF MINOS

# The Villas of Boscoreale

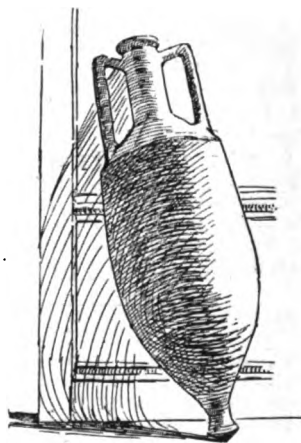
By Francis W. Kelsey

Professor of Latin in the University of Michigan.

**H**E who has seen Italy only in the winter has not seen Italy! Town and country alike reach their climax of attractiveness in the spring and early summer. Then especially does the region about the Gulf of Naples display to the more leisurely visitor the fullness of its charms. The fields, under intensive cultivation, yield a great variety of crops and fruits, the native kinds, as grape and olive, jostling late comers from other lands, as American Indian corn; seen from an elevation, under a cloudless sky, the landscape blends its diverse tints, ranging from the dark green of cypress foliage to the yellow sheen of ripening grain, into a harmonious picture of indescribable beauty. Then, too, the Campanian folk, still half-pagan, under the spell of the Black Art, mirth-loving, improvident, whom the chill of winter represses, live their real life, and in joyous throngs, gaily clad, flock to the festas which, following in rapid succession, afford an outlet for their exuberance of spirits under the amiable guise of religious devotion.

Through a Campanian landscape of surpassing loveliness one summer afternoon in 1892 I fared along a rough road in a rickety and antiquated chaise to the obscure village of Boscoreale. It lies about a mile north of the ruins of Pompeii, just where the ground begins to rise toward the towering, somber cone of Mt. Vesuvius, barely seven miles to the northwest. A report had reached me of the discovery of some remains of antiquity; but my quest was unprofitable. I saw only a few huge ancient dolia, or circular earthen vats for the storage of wine and oil, and some small objects of trifling interest; but I brought away as a memento a well shaped and perfectly preserved wine jar, or amphora. This was pur-

chased from an aged gentleman of title whose estate, as dame Rumor said, had been wasted in riotous living in Naples by an intended heir; there was a pathos in the readiness with which the old man, gentle and refined, took in his trembling hands the small sum that was paid him. I left the village, which seemed to possess nothing characteristic above a score of similar hamlets round about, little imagining that within a half decade Boscoreale would have a world wide fame from its association with remarkable discoveries. The amphora in due season was added to the

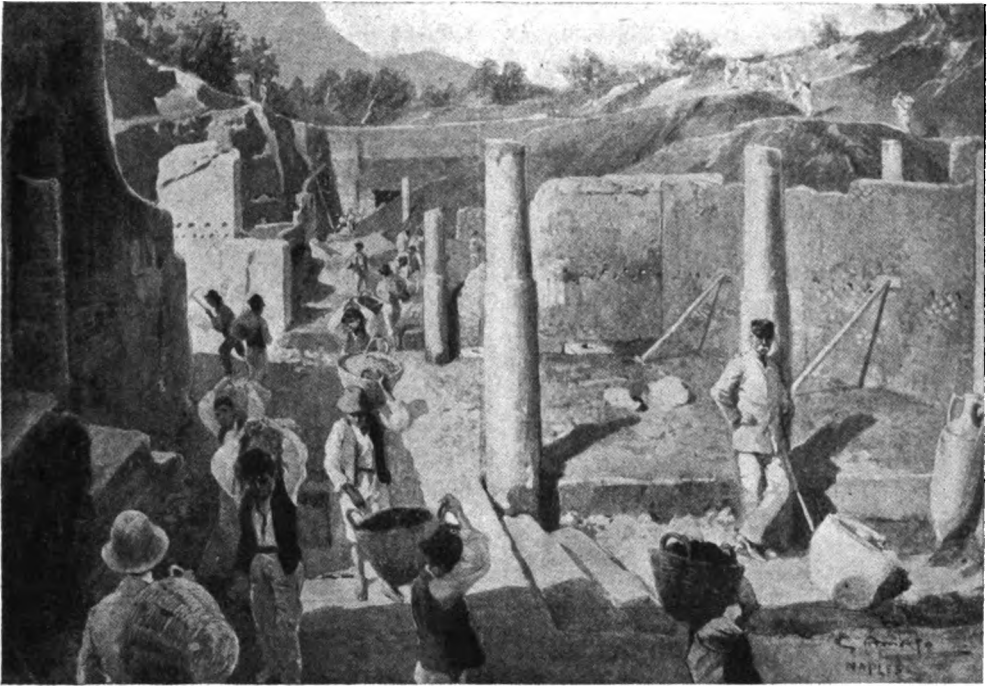


AN AMPHORA FROM BOSCOREALE

Reproduced by permission of the Macmillan Co. from "Pompeii, Its Life and Art."

classical collections of the University of Michigan, where it has already served as a visual commentary on bibulous odes of Horace to a dozen generations of sophomores.

The region of Boscoreale, as all the rest of the country lying between Vesuvius and the long serrated bulwark of Mt. Sant' Angelo ten miles south, was covered deep with debris of the volcano in the great eruption of the year 79 which overwhelmed Pompeii. First there fell from the upper air small angular fragments of



EXCAVATIONS IN PROGRESS IN THE VILLA FROM WHICH WERE TAKEN THE FRESCOS  
IN THE METROPOLITAN MUSEUM, NEW YORK

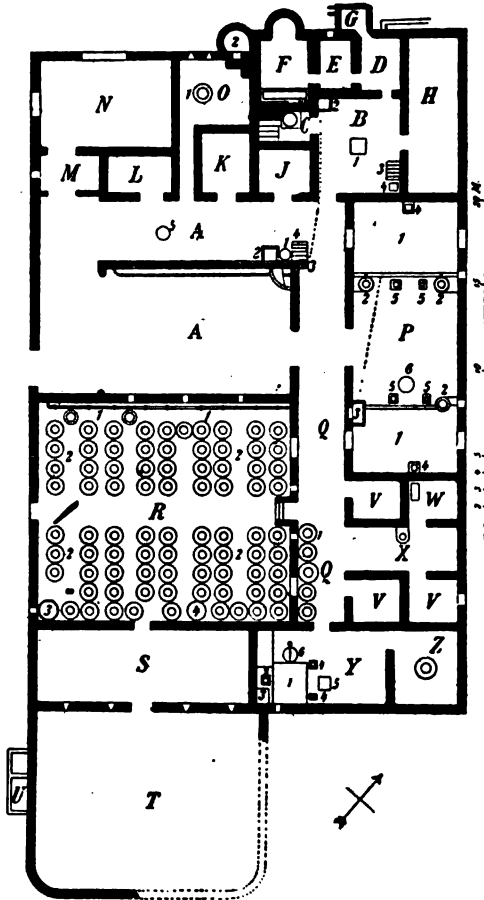
From a sketch by Amato, published in the *Illustrated London News*, December, 1902.

pumice stone, the average size of which is not larger than a walnut; after these, cooling as they descended, had hailed down to the depth of eight or ten feet, there followed a fall of volcanic dust, composed of small particles of rock which, being so much finer than the pumice hail, had remained longer in the air. This dust was saturated with water, and evidently descended with great rapidity after it had once begun to fall; it packed itself, like damp snow, about all objects that had not been covered by the pumice hail, and quickly wrapped in an inexorable embrace the unfortunate beings who, having protected themselves against the hail, in the lull between the storm of hail and that of dust crept forth from their hiding-places and started to make their way along the top of the pumice-sheet to some more secure refuge. According to present evidences, most of the inhabitants of Pompeii, warned in sea-

son, made good their escape, as did many of those residing in villas in the plain south of the city; some afterwards came back, and digging down to the pavement burrowed like gophers among the buried houses, extracting articles of value. But in the case of more than one of the villas scattered along the slope north of Pompeii, with entrancing outlook over the gulf, house and occupants were entombed together, so that after the eruption no one was left to search out the site and rob the volcano of its booty of bronze and silver and gold, and objects of common life.

Excavations were commenced upon the site of Pompeii in 1748—more than a quarter of a century before the signing of the Declaration of Independence—and have been continued to the present hour with few and comparatively brief interruptions. Not till 1763, however, was the site identified, by the discovery of an in-

scription; for the name of Pompeii had all but passed into complete oblivion. In the course of the fifteen decades of almost continuous excavation, discoveries have



PLAN OF THE VILLA NEAR BOSCOREALE  
FROM WHICH CAME THE OBJECTS IN  
THE FIELD MUSEUM, CHICAGO

From "Pompeii: Its Life and Art," by permission of the Macmillan Co.

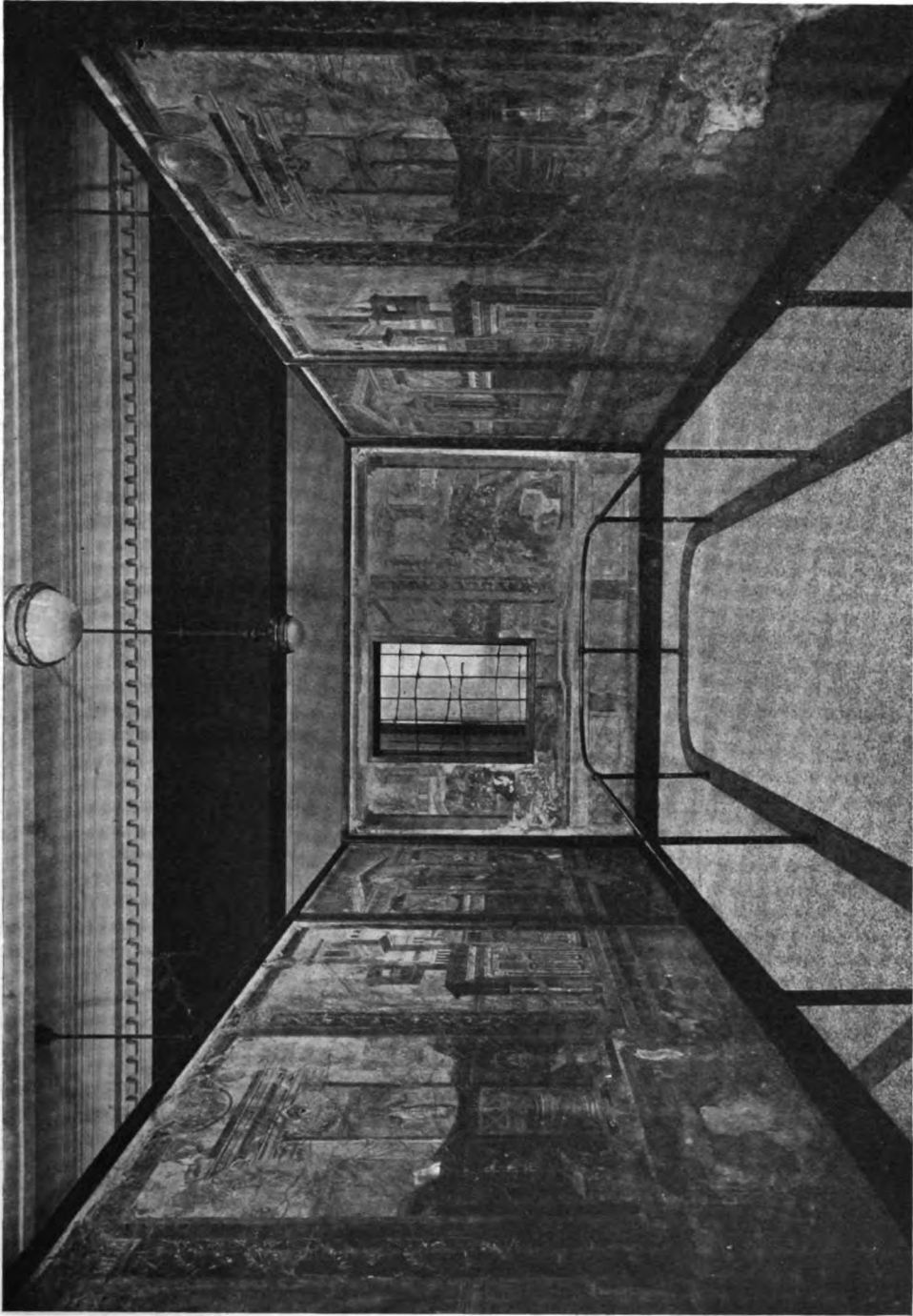
from time to time been made in the region about the city, sometimes by accident, sometimes as the result of systematic exploration; but no previous excavations in the vicinity of Pompeii yielded so much of interest, especially to Americans, as those of the two villas near Boscoreale, which in the past ten years have enriched the collections not merely of European museums, at Paris and Berlin, but the Metropolitan Museum in New York and the Field Museum of Chicago.

In November, 1876, remains of an ancient villa were brought to light a short distance from Boscoreale, on the highway leading in the direction of Pompeii. Across the spot, however, ran a boundary line between two properties, and all but a small part of the ruins were seen to be buried under fields in which an aged priest had a part interest; he refused to allow excavations to be carried on upon his side. Eighteen years later, however, in September, 1894, Vincenzo de Prisco, into whose hands the control of the property had come, commenced the work of excavating upon a large scale, and by the end of June, 1895, had laid bare the main part of an extensive establishment.

This villa is of special interest for three reasons. In the first place the plan illustrates, with unusual clearness the type of combined farmhouse and countryseat common in Italy in the first century of our era; furthermore, as the ruins have not been disturbed since the day of destruction, all the furniture and tools were in place just as they were when the pumice hail began to fall on that August afternoon of the year 79; and finally, this villa yielded the famous treasure of silver plate, jewelry and coins. It is worth while to glance at the arrangement aided by the accompanying plan.

With the exception of the threshing floor (T on the plan), the building formed a fairly compact rectangle, about 130 feet long and 82 feet wide. There was only one entrance, on the southwest side, which was wide enough for carts and could be closed by large double doors of wood, opening inwards; they were seemingly painted red, and the visitor, finding them closed, pulled a cord which rang a small bell on the inside, just as in Italian country houses today.

Entering, one passed first into a court (A) open to the sky, on the front and two sides of which was a colonnade. The large room at the left (N) was a dining room, entered through an anteroom; in it



GENERAL VIEW OF THE FRESCOS OF A ROOM IN THE SECOND VILLA OF BOSCOREALE, AS SET UP IN THE METROPOLITAN MUSEUM  
From a photograph courteously furnished by the Metropolitan Museum.

were found the remains of three dining couches with tasteful bronze trimmings, which are now in Berlin. A passageway between two sleeping rooms (marked L and K on the plan), led to a bakery (O), with a stone mill (1), and oven (2). The next room (J) was a storeroom, in which were found the iron parts of a spade and heavy hoe, or mattock, pickaxes, sickles, pruning hooks, and other farming tools.

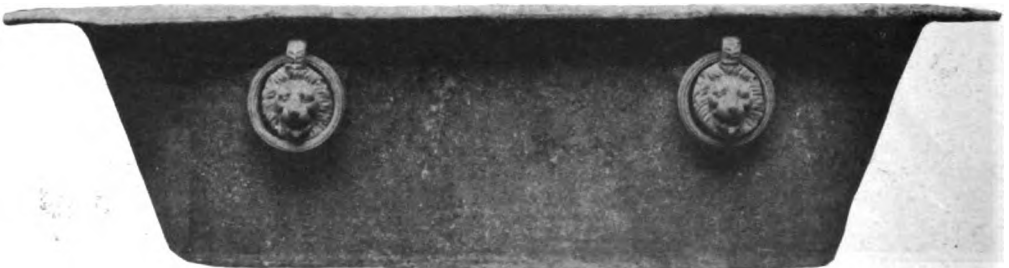
The large room beyond (B) was the kitchen, without a chimney but with a hearth in the middle and a stairway leading to an upper room; adjoining it was an elaborate bath, with furnace room (C), dressing room (D), warm bath (E), hot bath (F) and toilet room (G). In the corner of the building in a place where, according to American ideas, it would least be expected, was the stable (H), entered only through the kitchen.

The rest of the establishment, except three small sleeping rooms for the servants (V-V), was devoted to the making of wine and oil. The long room (P), had a large press for grapes at either end, with vats for the juice of first quality and a commodious cistern, of which the oblong curb is shown on the plan (3), for the inferior and more abundant product of the second pressing. When the cistern was full the juice was drawn out by means of a rope and bucket, and poured into a wooden trough which conveyed it across the passageway (Q) into a sluice of masonry built against the wall of the

fermentation court (R); from the sluice it was carried through lead pipes into the round vats, which held ten or eleven barrels apiece, and there underwent fermentation under the open sky. The vats in the court (R) would hold more than seven hundred barrels of wine.

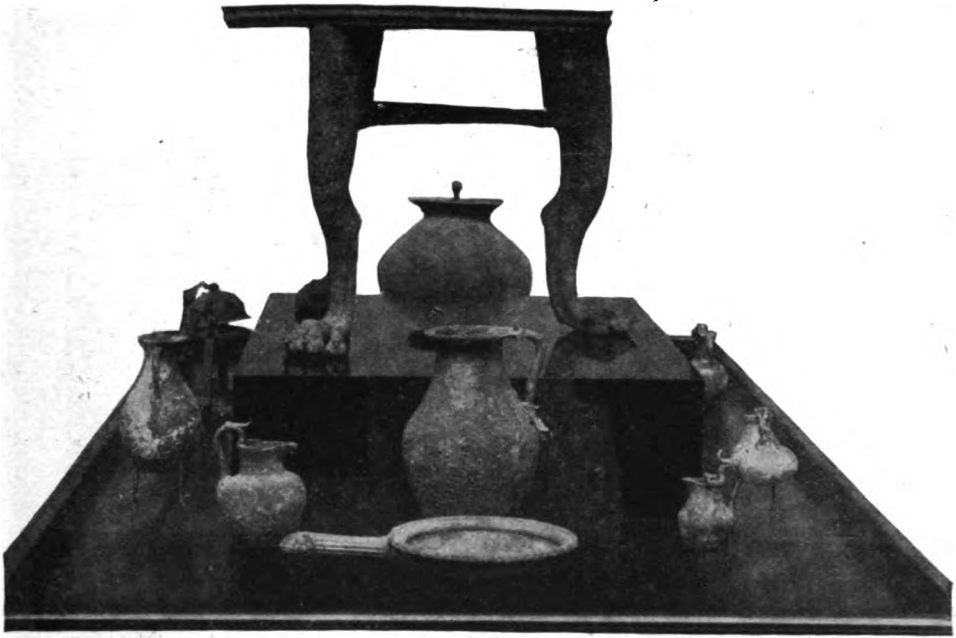
In the oblong room marked X was found a handmill, of stone, now in the Field Museum; of the rooms at the end of the building, two (Y and Z) contained an olive crusher and the remains of a press for extracting oil; the other (S) apparently answered the general purposes of a barn.

Although there is no certainty regarding the adornment or use of the rooms of the second story, they must have been relatively unimportant; it is easy to see that the villa brought into intimate relation, under a single roof, the ordinary work of a Campanian farm and vineyard and the refinements of city life. Whether the proprietor shared the villa with the overseer and his staff for a part of the year, or resided here permanently, it is impossible to say. Certain it is, however, that at the time of destruction extensive repairs were being made, or a new villa was being built near by; for objects for which there appears to be no place in the structure as we know it were found there. Chief in importance among these were two large bath tubs of bronze, which were standing in the court (A). Both are in the Field Museum. The surface of



BRONZE BATH TUB, FROM VILLA NEAR BOSCOREALE. IN THE FIELD MUSEUM

From a photograph courteously furnished by the Field Museum.



OBJECTS OF BRONZE AND GLASS IN THE VILLA NEAR BOSCOREALE. NOW IN THE FIELD MUSEUM

From a photograph courteously furnished by the Field Museum.

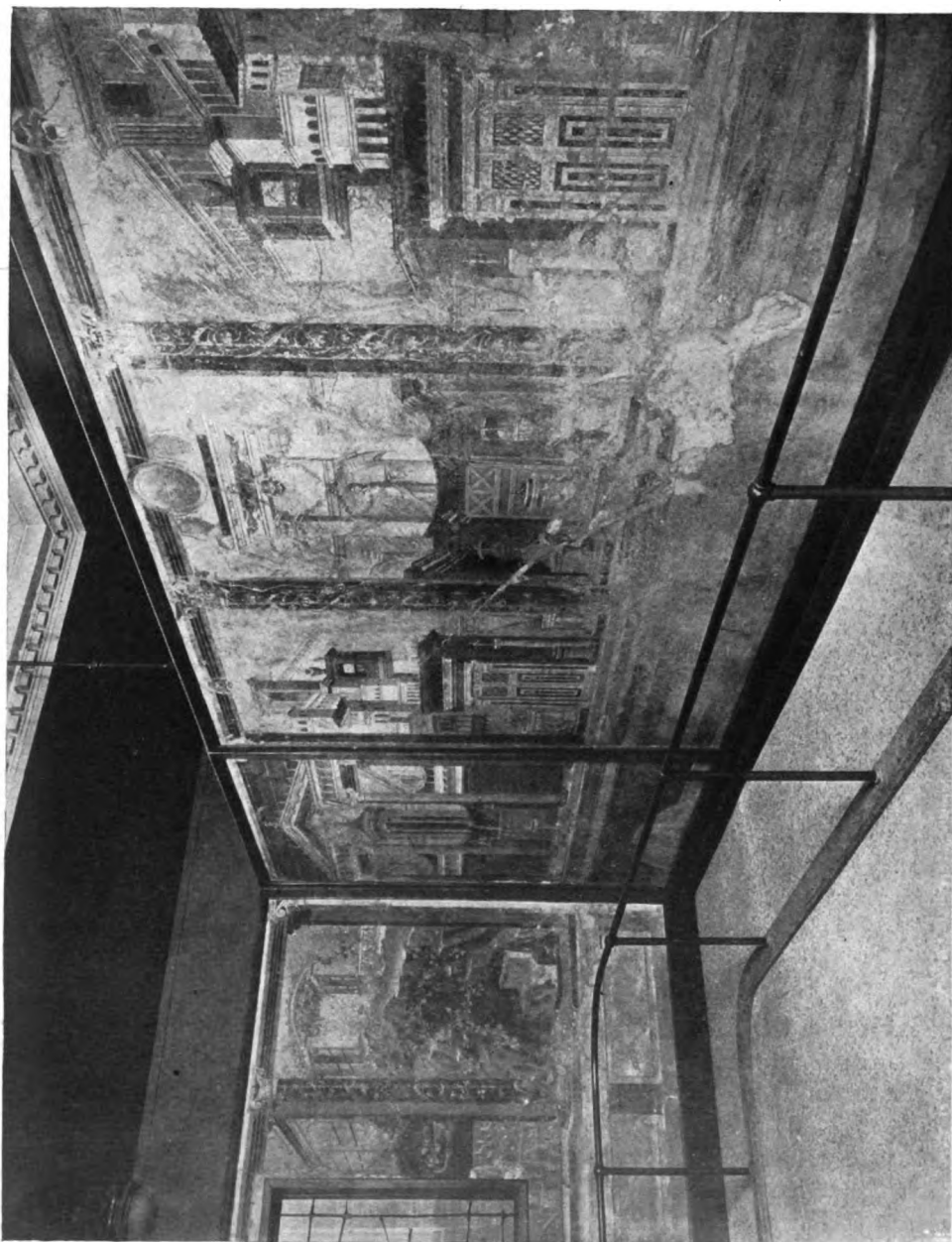
one is without ornamentation; the other, shown in our illustration, is adorned with four lions' heads of fine workmanship, two on each side, which fill in the center of hanging rings. This tub shows a particularly rich patina, resulting from its long burial; the surface is mottled with shades of blue and green.

But apart from objects which belong elsewhere, the villa was richly furnished. The limitations of space make it impossible even to mention the classes in which the several hundred specimens of metal, glass and terra cotta have been grouped, or to endeavor to trace out, from the evidence, the progress of the tragedy which quenched the lives of the household. When the eruption began, a woman, perhaps the owner of the villa at the time, had an elegant bed brought and placed in the press-room (P), whose strong roof seemed to afford protection against the pumice hail; near it were put a toilet case with articles of jewelry, a candelabrum, a

small bronze table, and vessels of bronze, probably with food and drink. Here the woman and two men, one young, the other older, took refuge, and with them a dog; the casts made by pouring soft plaster of Paris into the hollows left in the hardened volcanic dust as the bodies wasted away give a horrible picture of the death struggles. The casts are now, with other things from the villa, in a special museum in Pompeii, which is shown to visitors on application; the table, with its three legs ending in lions' claws, covered with an exquisite patina, forms the center of attraction in a case of the Field Museum in which are displayed also some smaller specimens of bronze and of glass.

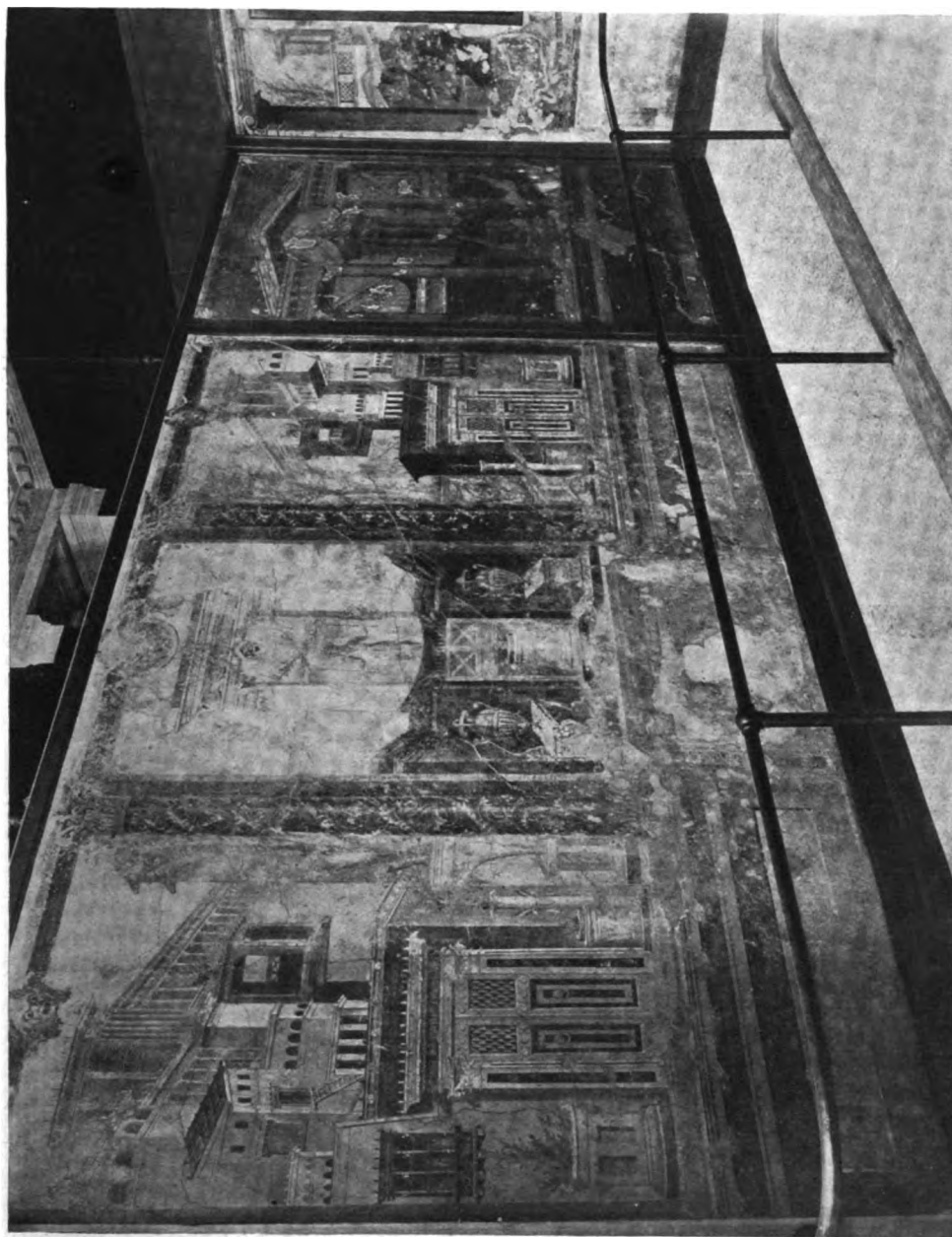
In the wine cistern of the press room, dry at the time because the season's vintage had not yet commenced, the treasure was discovered. Beside it was the skeleton of a man, probably the faithful slave who had charge of it and had been direct-





RIGHT WALL AND CORNER OF ROOM IN SECOND VILLA, AS SET UP IN THE METROPOLITAN MUSEUM

From a photograph courteously furnished by the Metropolitan Museum.



LEFT WALL OF ROOM IN SECOND VILLA, AS SET UP IN THE METROPOLITAN MUSEUM  
From a photograph courteously furnished by the Metropolitan Museum.

ed by his mistress, in the terror of the eruption, to deposit it in the cistern as a precaution in case robbers should take advantage of the general panic to ply their nefarious business. In the remains of a skin bag were found about a thousand gold coins, ranging in age from the time of Augustus to 76 A. D.; close by were four gold bracelets, earrings, a gold finger ring, and a double gold chain, of exquisite workmanship, more than four feet long. In another place in the cistern was found the collection of silverware, consisting of plates ornamented with high reliefs, pitchers, cups, spoons and minor articles, which was purchased by Baron Rothschild and presented to the Louvre. Including a few objects of silver found elsewhere in the villa, the collection numbers more than a hundred pieces, many of which are noteworthy from the beauty of the repoussé work; a finely illustrated volume has been devoted to it by a French archæologist, Héron de Villefosse.

Some fresco paintings, cut from the thick and solid plaster of the walls of the villa, are in the Field Museum, but these, as almost all other specimens of Roman mural painting in museums outside of Naples and Rome, are cast into the shade by the collection of frescos from another villa which were recently mounted in the Metropolitan Museum, New York. Encouraged by the success of his first efforts, De Prisco continued to explore the region, and in 1899-1900 unearthed a second villa, rich in finds, close to Boscoreale. The objects of bronze found in the new excavations are in Berlin; the disposition of the frescos, cut from the walls in order to save them from destruction, when heavy rains threatened to flood the excavations, was for a time a bone of contention between the excavator and the Italian government, but their exportation was finally permitted.

The general scheme of decoration, in accordance with which a wall surface was

divided off into panels and each panel received a characteristic treatment, is well illustrated by the frescos of a sleeping room which are set up in the Museum in such a way as to reproduce, as nearly as possible, the original arrangement; our three illustrations give first a general view of the frescos as one looks toward the inner end of the room, where is to be seen the grating of a large window that in the villa opened toward Vesuvius; then views showing the right and left walls more in detail. The outer end of the room opened through an ante-room into a large court. Each panel is filled with an appropriate composition, elaborately worked out, but all are symmetrically related in respect to both subject and grouping.

Especially effective are the airy architectural designs, which seem to stretch away into long vistas and give the impression of expanse and roominess. In the foreground is an imposing portal; then story on story of light columnar and windowed construction, with here and there a projecting balcony, and finally a colonnade running off toward the vanishing point. In point of style these frescos find more parallels in Rome than in Pompeii, and probably date from the time of Augustus. No mechanical reproduction can do justice to the brilliant yet harmonious coloring of the original.

The gem of the paintings thus far brought to light by De Prisco is the fresco panel of a lady playing a cithara. She sits upon a cushion in a wooden chair, elaborately carved and painted. Her costume is richly colored, and the diadem upon her head, her earrings and bracelets are all of gold, while in the ring upon her left hand a topaz glistens. Behind the chair stands a young girl, also bejeweled. The face of the lady corresponds with no known type. It is undoubtedly a portrait; perhaps a mother and daughter are represented.\*

\*See frontispiece.



GREEK BOXERS  
From an ancient frieze.

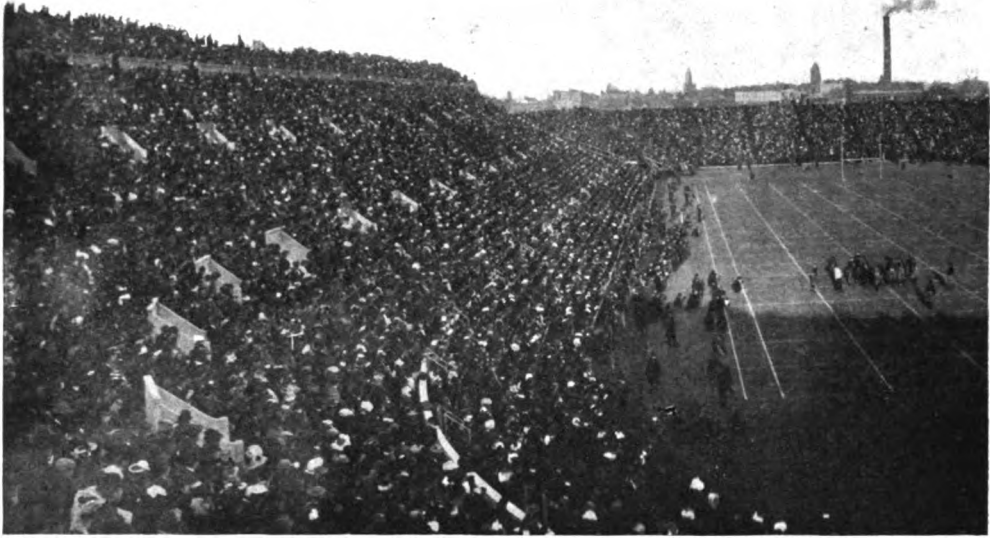
## Greek Games Old and New

By Vincent Van Marter Beede

EVERY boy should have in his bedroom, not only one good copy of a celebrated Madonna, but also at least one good copy of such a type of Greek athletic beauty as "Discobulus," or "The Wrestlers." And a simple but thorough course in the best Greek poems and stories, supplemented by sensible "training" at home, or even the unofficial exercise of playing tag with one's brother, ought to do something by way of protest against the mop-haired youth who has lost all traces of a chest, devours the Sunday newspaper, and is in constant and direct connection with a cigarette. If a boy is "on the team," and "plays fair," all the better for him. Athletics are one of the strongest protections of that eager, exquisitely sensitive state which we call boyhood, and the lad who is without athletics is in peril of his soul. Bacon's definition of "athletic (s)" as "the art of activity" brings the whole subject out of the fever and glare of mere winning at

any cost, into the clear atmosphere of Olympus itself, where Mercury fastened on his winged shoes of a morning.

The influence of the Greek games is so subtle and widespread in our modern life that the simplest method of learning whether we are physically worse off than were the ancients is to try to compare the old Hellenic games with the new. Objection may easily be brought against this method as being spectacular and superficial, but certainly the Olympic games most nearly approach our ideals, and any one who feels that we owe space to "the great game" of American Rugby, and the "national game of baseball," is respectfully referred to the daily newspapers, which constitute at present our gladiatorial arena. Byron may have written, "'Tis Greece, but living Greece no more," yet who does not know a noble Greek or two? Little Lord Fauntleroy, racing down the streets of Washington, was a Greek; so too was the supple, deli-



PANORAMA OF THE STADIUM AT HARVARD UNIVERSITY

cate boy with the face of an idealist,—the boy who studied Philosophy with you in college and spent half an hour on the track of the Stadium across the river every pleasant afternoon; and so too is the clear-eyed lecturer who has done much toward bringing into the homes of America the best elements of Greek beauty, simplicity and restraint.

In going back to the ancient games, we will ignore the Roman Coliseum and the amphitheaters, for there the impulses of demagogues and mad rulers wreaked themselves on the fair bodies of the slave and the Christian, and so-called sport became a pageantry of blood.

The old Olympic games, the most illustrious\* of ancient Greece, were held in Elis, in the western Peloponnesus, eight miles from the sea, where the valley of the Alpheus widens into a plain. This

\*Other important games were the Pythian, Nemean, Isthmian and Athenian.

part of southern Greece was the home of a number of tribes, each of which claimed the honor of establishing the games, but a favorite story is to the effect that they were a sign of the joy of Zeus at gaining the sovereignty of Heaven away from Cronus. Another tale relates that the Cretan Hercules beat his brother at running and was crowned with wild olives. In any event, the games of 900 B. C. were looked upon as the revival of an ancient practise, and the winning of the foot-race by Coroebus, in 776 B. C., was deemed by many writers to be the threshold of history. The time of the games, which were observed once in four years (an Olympiad), fell at the end of June or the beginning of July. During the Hieromenia, or Sacred Month, truce prevailed all over Hellas, owing to the proclamation of peace-heralds who were sent from Olympia—not to be confused with Mt. Olympus, in northern Greece—to all the



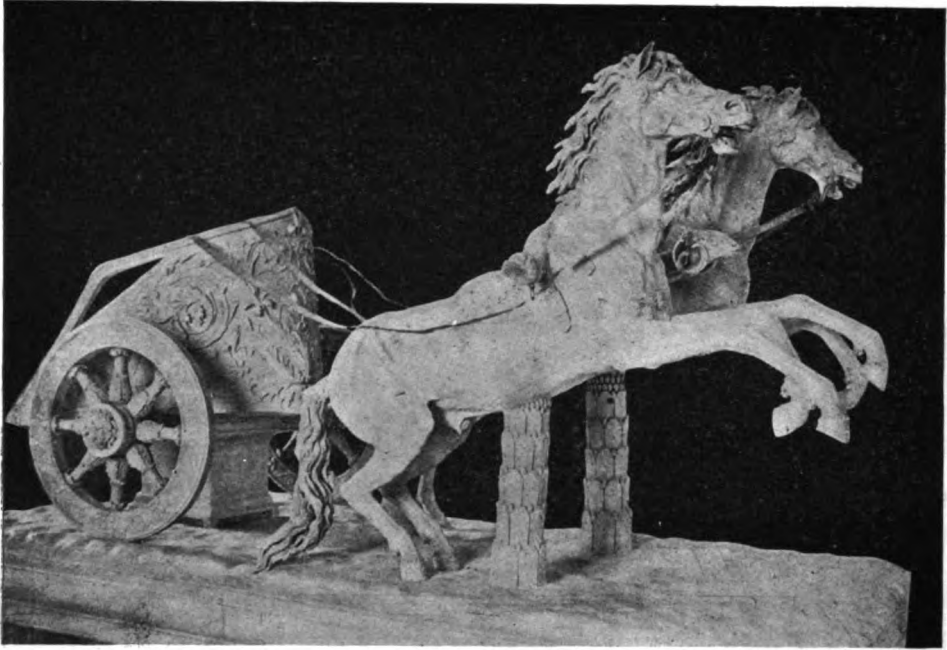
DURING AN INTERCOLLEGIATE GAME OF FOOTBALL

principal cities throughout the land.

Many public guests were entertained at the cost of Elis. One Socrates is known to have gladly traveled to the games on foot. The Stadium seated 40,000 males, no women spectators being permitted. There were side-shows,—and there were the feasts of poets, historians, and philosophers. As to the games themselves; for a long time they consisted only of foot-races. Later on were added, from 708 B. C., wrestling, the pentathlon, boxing, the four-horse chariot race, horse races, the pancratium, boy's sports, the *hoplitodromos*, the chariot race with mules and mares, races with two-horse chariots, contests of heralds and trumpeters, chariot races with four colts and two colts, races on mounted colts, the pancratium for boys, and finally the musical contests, arranged by Nero, in 68 A. D.

Qualifications for the events were investigated a year in advance, or else the

candidates were tested thirty days before the games. The competitor must have been a freeborn Greek who had committed neither sacrilege nor murder. The training was long, severe and consistent, but one must not be too lost in the glamor of the ancient glory to suppose that there was not corruption then, as there is corruption today. The ten judges were selected by lot from the ten tribes of Elis, ten months before the games. Robed in purple, these powerful officials occupied a tribune opposite the finish, and at least three were present for every contest. We cannot be sure of the duration of the games, but there is a general feeling that they lasted for five days. According to this schedule, the first day was devoted to a sacrifice to the Olympian Zeus, and to the classification and oath-taking of contestants; on the second day occurred the boys' events; on the third, men's foot-races, wrestling, boxing, the pancratium; on the fourth,



CHARIOT AND HORSES

horse and chariot races, pentathlon and hoplitodromos; on the last day, there were prizes, processions, sacrifices, banquets. Events for men and boys took place in the Stadium, chariot and horse-races in the Hippodrome. In the near-by Altis, or sacred enclosure, were the temple and altar of the Olympian Zeus, which it will be remembered, was a figure in ivory and gold measuring sixty feet in height and considered one of the Seven Wonders of the World. Phidias performed his marvelous work in four years. In a tunnel that led to the Stadium from the quarters of the contestants were also Zanes, (or statues of Zeus) that were paid for out of fines.

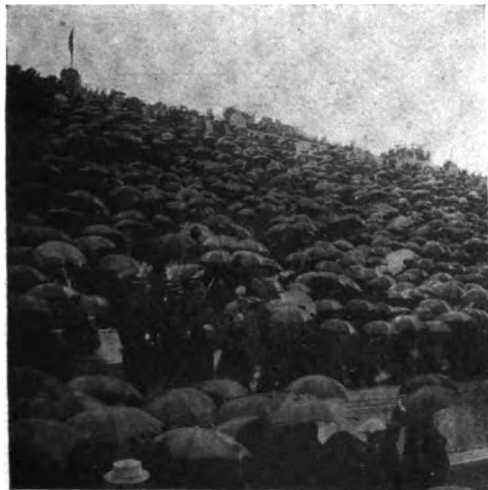
The populace took their seats at sunrise. The three footraces were the dromos (or stadion), the diaulos, and the dolichos, of one, two, or more "laps." At the start were grooved flagstones, and posts separated the twenty runners. All comers of the first day were sifted down to groups of four on the second day. The track was covered with sand. As there were no stop-watches, in those days, short dis-

tances could not be exactly recorded. The heaviness of the track, and the quick turns, account for the fact that three miles was the longest race. Yet Phidippides traveled from Athens to Sparta, a distance of 135 miles, in two days,—(and a few years ago, it should be added, Foster Powell, then forty-three years old, walked 112 miles in twenty-four hours). The hoplitodromos was the race of the heavily armed soldiers for the length of the course and back. At first they wore a helmet, spear, shield and greaves, then only helmets and shields. The race of the young girls was not an Olympic contest, for it was held under the patronage of the goddess Hera, at another time than that of the famous games. With right shoulders bare to the breast, and hair hanging loose, these tunicked maidens raced for olive crowns similar to those of the boys. Sixteen mothers acted as judges of the race which Hippodameia was said to have instituted in gratitude for her marriage with Pelops.

To return to the games of the men:



wrestling was legally accompanied by choking, squeezing, hipping, clambering, and finger-breaking,—a state of affairs which somehow does not readily harmonize with those ethical ideals which William McKendree Bryant so splendidly phrases in *The New World* for June, 1900. In Homer's time the fists of the boxers were bound with ox-hide thongs; later with knobs and plates (the cestus). Death was not a rare outcome of the boxing, and in the light of these facts we may speak more gently of the bruisers of our own day. The pancratium was a bare-handed combination of wrestling and boxing. Theogenes of Thasos, a hero of the pancratium, was rumored to have carried, at the age of nine, a bronze statue from the market place to his home. An-



THE STADIUM IN ATHENS ON A HOT DAY  
IN 1896

other hero, Melancomas by name, was believed to have stood with outstretched arms for two days, and Polydamas to have caught a wild steer by its hind leg and to have been slain by a falling grotto which he held up for a time. The pentathlon, or five-sided event, included jumping, discus and spear throwing, running and wrestling. For the jumps, halteres, or dumbbells, were held in the hands. It has been suggested that perhaps some of the

incredibly long jumps were what we now term the hop-skip-and-jump. The discus developed from a stone or a mass of metal into the familiar circular bronze plate weighing perhaps 11 pounds, 9 ounces. It was thrown from an elevation. The spear was hurled with the aid of an ankyle, or



SNAPSHOT OF THE CROWDED STADIUM

rotary-motion device. The turns of the Hippodrome were sharp, and the start from stalls was contrived much according to the well-known description in "Ben Hur." So intense was the interest taken in this most exciting of the games that princes were known to drive their own chariots—those vehicles which Erichthonius was supposed to have invented to conceal his dragon-feet. Strange to say, honors went to the horses rather than to their drivers.

At the time of victory, successful athletes received branches of palm, the prizes being reserved for the close of the games. Today there is no Altis where the Psalm of Victory by Archilochus bursts forth: "Hail to thee, powerful Hercules, conqueror in the games, and to thee also, Iolaus, both famed for the spear! Tenella! Tenella! All hail to the victor!"—and no little boy of the priestly class to cut with a golden knife branches from the



olive tree planted by Hercules. Judges crowned the victors with golden crowns; statues and portraits were made of the heroes of the games; and the people, not satisfied with feasting their mighty ones, enrolled them among the very gods. No wonder that to the Greek, Olympia was his heaven, even as Olympus was the home



GREEK PRIESTS IN THE CROWDED STADIUM

of the gods! And what reward and fame of this twentieth century, teeming as it is with opportunities, may be compared to those of the Olympian athletes who were great alike in the eyes of children and of sages?

From 393 A. D., when Theodosius abolished the games because he considered them un-Christian, up to the year 1896 there were no Olympiads. To the Baron de Coubertin, a learned and ardent Frenchman, and to Professor Sloane of Princeton, be all honor for arousing widespread interest in the revival of the Olympic games. It was found impracticable to hold them on the classic plain of Elis, owing to the difficulty of entertaining a vast crowd in a place isolated and long deserted. Moreover, Athens,\* that "eye of Greece," was no makeshift choice, for here were the remains of a Stadium once

famous for its games, and here the Parthenon and its rich traditions. After many perplexities and discouragements the undaunted International Committee arranged for the first Modern Week of the Greek Games. A generous Alexandrian Hellene advanced an enormous sum toward defraying expenses which the Greek government could not afford, and his statue was accordingly placed in the Stadium. The seats of the original gathering place had been rudely cut in the earth, the marble benches being the contribution of that shrewd ancient, Herodes Atticus. The modern patriot, Aberoff, planned to restore all the marble, but in the short time,—less than a year,—at the disposal of the Committee the work could not be completed: hence only the



THE KING AND ROYAL FAMILY OF GREECE ENTERING THE STADIUM

lower rows were of the noted Pentelic marble.

The games began on Easter Monday, April 6, 1896, under adverse weather conditions which continued almost until the last and made the aquatic sports out of the question. The Crown Prince addressed the King of Greece, who from his throne formally opened the games, and an Olym-

\*In 1896 the population was 130,000.

pic ode written by a Greek composer was sung by a chorus of 150. It was the Queen of Greece who fired from a flower-trimmed rifle the first shot of the shooting contest. The main events occurred in the Stadium itself before a crowd which reached a maximum of from 50,000 to 60,000 spectators, not including the dense outlying mass of humanity which tried to take advantage of the sloping country. The two most sensational events of the week were the discus-throwing by Robert Garrett, a Princetonian, and the winning of the Marathon race by Greeks. Garrett had practised little this truly Olympic contest, and he won it easily, to his own great surprise. The Marathon race of

the old marble restored by a miracle; but as the rain fell on the deserted arena the story must have been recalled of how the Turks had thrown statuary into their



PROCESSION OF VICTORS, HEADED BY LOUES, THE MARATHON WINNER, IN NATIONAL COSTUME

about twenty-five miles was run on the last day. Loues, a Greek peasant, took first place with ease; and to Greece also went the second and third places, so that the victory was overwhelming. Nine-tenths of the audience were Greeks, and as this was the first important event that fell to their countrymen, the outburst of mad joy may be imagined. Indeed, everyone was glad that Hellas had won on her own soil, and redeemed a long-dead reputation for athletic prowess. It must almost have seemed as though the marble of the Stadium were



A SNAPSHOT OF THE MARATHON RACE

lime-kilns. When the final procession of victory saluted King George, Loues led, and because of his magnificent example, his fellow peasants today are giving attention to their neglected bodies. Closely following Loues on Prize Day walked the well-nigh supreme Americans, a little band of ten, four of whom represented Princeton, five the Boston Athletic, and one the Suffolk Athletic Association. Four of the B. A. A. men hailed from Harvard, and one of them represented Columbia and the Massachusetts Institute of Technology. Burke, of the Suffolk Association, was also from Boston University. America won altogether nine prizes for athletic sports alone, but it is only fair to add that England had sent a weak representation. The effort of the Committee was to keep the games strictly amateur, the only exception being made in the case of the fencing bouts, which necessarily admitted professionals. There were no money prizes. Instead, there were olive branches from the Altis, diplomas designed by a Greek artist, and



THE BOSTON ATHLETIC ASSOCIATION TEAM, WINNERS OF EIGHT FIRST PRIZES

silver medals by the well-known Frenchman, Chaplain. On one side of the medal appeared the Propylæa; on the other, the Olympian Zeus, after Phidias. "The head of the God is blurred, as if by distance and the lapse of centuries, while in the foreground in clear relief, is the Victory which Zeus holds on his hand." After the games, a memorable banquet was given by the King to three hundred committeemen and competitors in the ball-room of the palace. As to the results of the revival, it may be said that no world-records were broken, but that progress was made toward that goal to which Baron Coubertin has pointed so enthusiastically,—namely the unification and purification of athletics the world over.

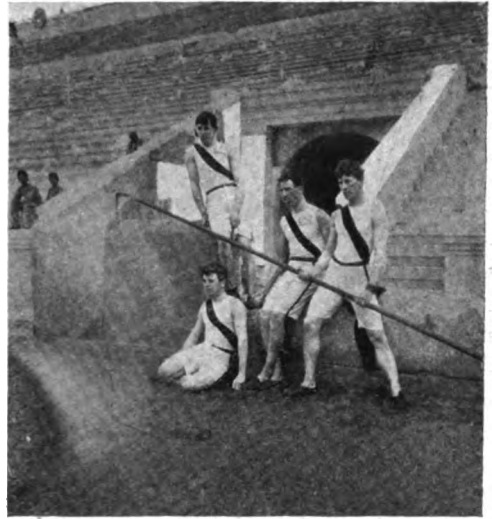
The next week of games was held at the Paris Exposition of 1900, with the Baron

still as Chairman of the International Committee. A number of somewhat extraneous sports and contests, including motor-races, ballooning and fire drills, were admitted in order to satisfy the demands of a sight-seeing crowd, but the Committee did not relax for one moment their vigilance. "I shall do all in my power," wrote the Baron, "that the following Olympian games may revert to the true theory of amateurism, which declares the uselessness of the professional and desires his disappearance."

It is pleasant to find in the reports of this public-spirited Frenchman not only a keen appreciation of American athletics and college life—both of which he investigated at first hand—but also a tribute to the athletic progress of Germany and Sweden. Rowing, it seems, has been

strongly developed at Berlin, and the excellence of German sporting goods is well known. Vienna and St. Petersburg are also coming to the fore. Swedish gymnastics, and the hard-and-fast German gymnastic clubs, the Baron decides, are not universally acceptable to young men, who want a greater chance for individual prowess. Again, these organizations, excellent as they are, tend to disparage other branches of sport such as we love in England and America; but no doubt this undemocratic spirit will change for the better under the influence of successive Olympiads.

The third week of the International Games took place, not in Chicago, as was expected, but at the St. Louis Fair. The actual Olympic Week extended from August 29 to September 3, 1904, but athletics, and lectures thereon, were on the program from May 17 to October 5. The Department of Physical Culture provided



THE PRINCETON TEAM

Garret, the winner of the discus, is the second from the right.

a comprehensive and practical series of lectures. Dr. G. Stanley Hall contributed



THE PRESENTATION OF THE PRIZES

a course on "Health as Related to Civilization," and among the other topics were School Games, the Playground Movement, the Adaptation of Exercise to Modern Conditions of life, the Treatment of the Feeble-Minded, Artistic Anatomy, the History and Ethics of Physical Training. Audiences were accommodated in a model gymnasium 182 feet long, and in a grandstand that seated 25,000 people. The Exposition granted \$75,000 in prizes. The Chief of the Department was James E. Sullivan, the eminent American authority on athletic records. Of the twenty-six events during this Olympic Week, thirteen surpassed those of the other Weeks, and the world's standing broad jump record was lowered by Ray Ewry, N. Y. A. C., the world's record for the sixteen-pound shot by Ralph W. Rose, of the Chicago Athletic Association, and the world's record for the lifting of a 246-pound bar-bell by Perikles Lakousis, of Athens, Greece. Loues' Marathon record of 1896 still stands, at this writing. Those who are interested in comparing ancient with modern records should consult an absorbing article by Arthur Lynch in *Outing* of September, 1904, 44:6.

It would be a pleasant task to outline

the beneficent influences which the old Greek games are exerting today in our preparatory schools and colleges, in business and professional life—largely through the correspondence courses—among women, in the institutional church, and, best of all, at home. But we can only refer our readers to such a far-seeing gentleman as Francis Tabor, of the St. Mark's Place Boys' Club, New York, and to the promoters of the Harvard Stadium, which during a daytime track-meet brings back the Olympic days no more vividly than it does in the silent moonlight. As Baron de Coubertin has written: "When one compares the abuses which sport causes with those to which it puts an end, one cannot refrain from singing its praises and laboring for its propagation." And these are the words of George Horton, who knows his Greece:

The King of Macedonia, it is said, was compelled to prove himself of pure Hellenic blood before he was allowed to compete at Olympia. The world is too big now for that sort of thing. All of us who love beauty, who have done no impiety or sacrilege, who believe in fair play, and who have stout hearts, are Greeks in the highest sense.





## Lake Nemi and the Galleys of the Cæsars

**L**AKE Nemi, one of the most beautiful bits of water in Italy, is situated seventeen miles south-east of Rome. The lake, which is very small, being about four miles in circumference, lies at the bottom of one of the craters of the Alban range. The nature of the surrounding country is volcanic, and Monte Pila nearby, though now extinct, was during pagan times still active. It was doubtless because of the beauty and awe inspiring nature of the place that it early became the chief center of worship for the Scythian Diana. A temple to her, with statue, was built near the shore of the lake at a point where springs of considerable medicinal value pour from the lava rock. Various votive offerings excavated near the site of the ancient temple indicate that it was a famous place of healing.

The chief interest of the temple lies, however, in the strange custom with which the worship of Diana was associated. It was the tragic rule that no one could be elected high priest, "unless he had slain with his own hands one who, by similar deed, had obtained the dignity before him. This extraordinary rite was still flourishing at the time of Marcus Aurelius and Commodus, but the duels were generally confined to runaway slaves, one of whom would escape, for the time being, the fate to which, nevertheless, he was doomed." \*

A bas-relief, discovered in 1791, and now in the palace of the Count of Mon-

tenegro at Palma, is supposed to represent such a duel; one priest lies on the ground wounded and another stands over him brandishing a bloody poniard. Four female attendants of the temple stand nearby.

Mrs. Humphrey Ward in a recent novel, "Eleanor," describes such a duel in a highly picturesque way. A goatherd boy of Roman times, Quintus, witnesses the triumph of a slave over the former high priest:

• So the boy—Quintus—left the ploughed lands, and climbed a hill above the sleeping town. And when he reached the summit, he paused and turned to the west.

The Latian plain spreads beneath him in the climbing sun; at its edge is the sea in a light of pearl; the white fishing boats sparkle along the shore. Close at his feet runs the straight road high upon the hill. He can see the country folk on their laden mules and donkeys journeying along it, journeying northwards to the city in the plain that the spurs of the mountain hide from him. His fancy goes with them, along the Appian Way, trotting with the mules. When will his father take him again to Rome to see the shops, and the Forum, and the new white temples, and Caesar's great palace on the hill?

Then carelessly his eyes pass southward, and there beneath him in its hollow is the lake—the round blue lake that Diana loves, where are her temple and her shadowy grove. The morning mists lie wreathed above it; the just-leaving trees stand close in the great cup; only a few patches of roof and column reveal the shrine.

On he moves. His wheaten cake is

\*Lanciani, "New Tales of Old Rome."

done. He takes his pipe from his girdle, touches it, and sings.

His bare feet as he moves tread down the wet flowers. Round him throng the goats; suddenly he throws down his pipe; he runs to a goat heavy with milk; he presses the teats with his quick hands; the milk flows foaming into the wooden cup he has placed below; he drinks, his brown curls sweeping the cup; then he picks up his pipe and walks on proudly before his goats, his lithe body swaying from side to side as he moves, dancing to the music that he makes. The notes float up into the morning air; the echo of them runs round the shadowy hollow of the lake.

Down trips the boy, parting the dewy branches with his brown shoulders. Around him the mountain-side is golden with the broom; at his feet the white cistus covers the rock. The shrubs of the scattered wood send out their scents; and the goats browse their shoots.

But the path sinks gently downward—winding along the basin of the lake. And now the boy emerges from the wood; he stands upon a knoll to rest.

Ah! sudden and fierce comes the sun!—and there below him in the rich hollow it strikes the temple—Diana's temple and her grove. Out flame the white columns, the bronze roof, the white enclosing walls. Piercingly white the holy and famous place shines among the olives and the fallows; the sun burns upon the marble; Phoebus salutes his great sister. And in the waters of the lake reappear the white columns; the blue waves dance around the shimmering lines; the mists part above them; they rise from the lake, lingering awhile upon the woods.

The boy lays his hands to his eyes and looks eagerly towards the temple. Nothing. No living creature stirs.

Often has he been warned by his father not to venture alone within the grove of the goddess. Twice, indeed, on the great June festivals has he witnessed the solemn sacrifices, and the crowds of worshippers, and the torches mirrored in the lake. But without his father, fear has hitherto stayed his steps far from the temple.

Today, however, as the sun mounts, and the fresh breeze from the sea, his youth and the wildness of it dance within his blood. He and his goats pass into an olive-garden. The red brown earth has been freshly turned

amid the twisted trunks; the goats scatter, searching for the patches of daisied grass still left by the plough. Guiltily the boy looks round him—peers through the olives and their silvery foam of leaves, as they fall past him down the steep. Then like one of his own kids he lowers his head and runs; he leaves his flock under the olives; he slips into a dense ilex-wood, still chill with the morning; he presses toward its edge; panting he climbs a huge and ancient tree that flings its boughs forward above the temple wall; he creeps along a branch among the thick small leaves,—he lifts his head.

The temple is before him, and the sacred grove. He sees the great terrace, stretching to the lake; he hears the little waves plashing on its buttressed wall.

Close beneath him, towards the rising and the mid-day sun there stretches a great niched wall girdling the temple on two sides, each niche a shrine, and in each shrine a cold white form that waits the sun—Apollo the Far-Darter, and the spearbearing Pallas, and among them that golden Cæsar, of whom the country talks, who has given great gifts to the temple—he and his grandson, the young Gaius.

The boy strains his eyes to see, and as the light striking into the niche, flames on the gleaming breastplate, and the uplifted hand, he trembles on his branch for fear. Hurriedly he turns his look on the dwellings of the priestesses, where all still sleeps; on the rows of shining pillars that stand round about the temple; on the close-set trees of the grove that stands between it and the lake.

Hark—a clanging of metal—of great doors upon their hinges. From the inner temple—from the shrine of the goddess, there comes a man. His head is bound with the priest's fillet; sharply the sun touches his white pointed cap; in his hand he carries a sword.

Between the temple and the grove there is a space of dazzling light. The man passes into it, turns himself to the east, and raises his hand to his mouth; drawing his robe over his head, he sinks upon the ground, and prostrate there, adores the coming god.

His prayer lasts but an instant. Rising in haste, he stands looking around him, his sword gathered in his hand. He is a man still young; his stature is more than the ordinary height of men; his limbs are

strong and supple. His rich dress, moreover, shows him to be both priest and king. But again the boy among the leaves draws his trembling body close, hiding, like a lizard, when some passing step has startled it from the sun. For on this haggard face the gods have written strange and terrible things; the priest's eyes deep sunk under his shaggy hair dart from side to side in a horrible unrest; he seems a creature separate from his kind—possessed of evil—dedicate to fear.

In the midst of the temple stands one vast ilex,—the tree of trees, sacred to Trivia. The other trees fall back from it in homage; and round it paces the priest, alone in the morning light.

But his is no holy meditation. His head is thrown back; his ear listens for every sound; the bared sword glitters as he moves.

There is a rustle among the farther trees. Quickly the boy stretches his brown neck; for at the sound the priest crouches on himself; he throws the robe from his right arm; and so waits, ready to strike. The light falls on his pale features, the torments of his brow, the anguish of his drawn lips. Beside the lapping lake, and under the golden morning, he stands as Terror in the midst of Peace.

Silence again:—only the questioning birds call from the olive-woods. Panting, the priest moves onward, racking with sick tremors, prescient of doom.

But hark! a cry!—and yet another answering—a dark form bursting from the grove—a fierce locked struggle under the sacred tree. The boy crawls to the farthest end of the branch, his eyes starting from his head.

From the temple enclosure, from the farther trees, from the hill around, a crowd comes running; men and white-robed priestesses, women, children even—gathered in haste. But they pause afar off. Not a living soul approaches the place of combat; not a hand gives aid. The boy can see the faces of the virgins who serve the temple. They are pale, but very still. Not a sound of pity escapes their white lips; their ambiguous eyes watch calmly for the issue of the strife.

And on the farther side at the edge of the grove stand country folk, men in goatskin tunics and leathern hats like the boy's father. And the little goatherd, not knowing what he does, calls to them

for help in his shrill voice. But no one heeds; and the priest himself calls no one, entreats no one.

Ah! The priest wavers—he falls—his white robes are in the dust. The bright steel rises—descends:—the last groan speeds to heaven.

The victor raised himself from the dead, all stained with the blood and soil of the battle. Menalcas gazed upon him astonished. For here was no rude soldier, nor swollen boxer, but a youth merely—a youth, slender and beautiful, fair-haired, and of a fair complexion. His loins were girt with a slave's tunic. Pallid were his young features; his limbs wasted with hunger and toil; his eyes blood-streaked as those of the deer when the dogs close upon its tender life.

And looking down upon the huddled priest, fallen in his blood upon the dust, he peered long into the dead face, as though he beheld it for the first time. Shudders ran through him; Quintus listened to hear him weep or moan. But at the last, he lifted his head, fiercely straightening his limbs like one who reminds himself of black fate, and things not to be undone. And turning to the multitude, he made a sign. With shouting and wild cries they came upon him; they snatched the purple-striped robe from the murdered priest, and with it they clothed his murderer. They put on him the priest's fillet, and the priest's cap; they hung earlands upon his neck; and with rejoicing and obeisance they led him to the sacred temple.

Interesting as are such associations of a pagan past, Lake Nemi is today of importance chiefly on other grounds. In the time of the Empire the lake became, it seems, a place of retreat for the Cæsars. Julius Cæsar is known to have had a villa on its shores, and Tiberius and Caligula are supposed to have built the two great galleys of which the wrecks still remain at the bottom of the lake. These galleys, the purpose of which is debatable, are not only of great archæological value but are also the subjects of much interesting history and romantic speculation. Mrs. Ward touches upon this aspect of Lake Nemi in the following passage:

The lake was half shade, half light; the



fleecy forests on the breast of Monte Cavo rose soft as a cloud into the infinite blue of the night-heaven. Below, a silver shaft struck the fisherman's hut beside the shore, where, deep in the water's breast, lie the wrecked ships of Caligula,—the treasure ships—whereof for seventy generations the peasants of Nemi have gone dreaming.

As they passed the hut,—half an hour before,—Manisty had drawn her attention, in the dim light, to the great beams from the side of the nearer ship, which had been recently recovered by the divers, and were lying at the water's edge. And he had told her,—with a kindling eye,—how he himself, within the last few months, had seen fresh trophies recovered from the water,—a bronze Medusa above all, fiercely lovely, the work of a most noble and most passionate art, not Greek though taught by Greece, fresh, full-blooded, and strong, the art of the Empire in its eagle-youth.

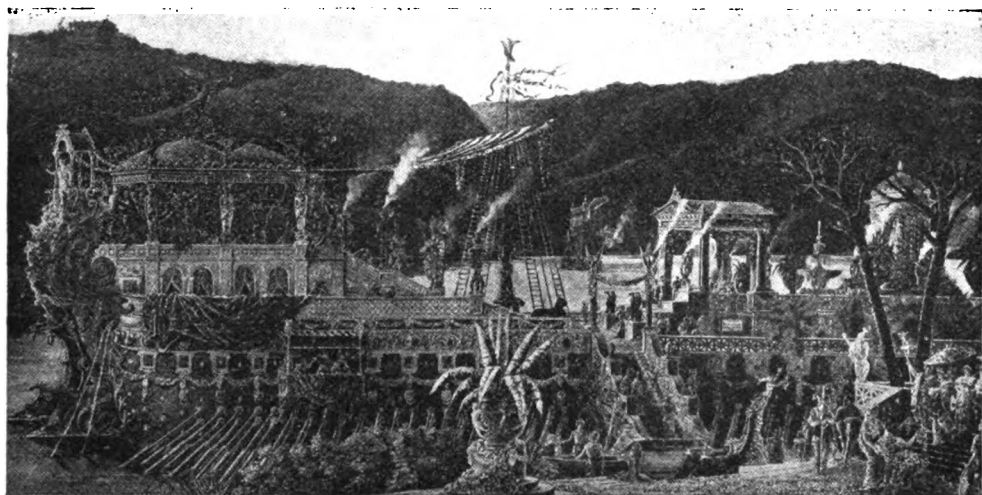
"Who destroyed the ships, and why?" he said, as they paused, looking down upon the lake. "There is not a shred of evidence. One can only dream. They were a madman's whim; incredibly rich in marble, and metal, and terra-cotta, paid for, no doubt, from the sweat and blood of this country-side. Then the young monster who built and furnished them was murdered on the Palatine. Can't you see the rush of an avenging mob down this steep lane—the havoc and the blows—the peasants hacking at the statues and the bronzes—loading their ox carts perhaps with the plunder—and finally letting in the lake upon the wreck! Well!—somehow like that it must have happened. The lake swallowed them, and, in spite of all the efforts of the Renaissance people, who sent down divers, the lake has kept them, substantially, till now. Not a line about them in any known document! History knows nothing. But the peasants handed down the story from father to son. Not a fisherman on this lake, for eighteen hundred years, but has tried to reach the ships. They all believed—they still believe—that they hold incredible treasures. But the lake is jealous—they lie deep!"

Although there is no good ground for believing that the galleys contain treasure, the legend of which Mrs. Ward speaks has come down the ages and has prompted

four attempts to raise the wrecks from the bottom of the lake. The first attempt was made by Leone Battista Alberti, at the time of Eugenius IV (1431-1439); the second, by Francesco di Marchi in 1535; the third by Annesio Fusconi, in 1827; and the fourth and last, which is still unfinished, was begun in 1895 by Eliseo Borghi.

Rodolfo Lanciani in his interesting volume, "New Stories of Old Rome," gives the following entertaining account of the various attempts to raise the galleys:

Flavio Biondo da Forli, in his "Italia Illustrata," relates that Cardinal Prospero Colonna, who counted among the fiefs of the family both Nemi and Genzano, had often heard from his tenants and fishermen the story of two immense ships sunk deep in the water, so strong and well preserved as to resist all attempts made to float them or to demolish them piece by piece. Prospero being a learned prelate for his days, and very studious of history and ancient remains, determined to find out why two such large craft should have been launched on a narrow sheet of water, enclosed by mountains on every side, and to what cause their wreck should be attributed. He sought the help of the "Vitruvio Fiorentino" the engineer and mechanic, Leone Battista Alberti, who built a raft of beams and empty barrels to support the machinery by means of which the explorations could be made. Skilful smiths prepared hooks, like four-pointed anchors, hung to chains, to be wound up by capstans; and seamen from Genoa, "who looked more like fish than men," were called to adjust the hooks on and around the prow of the first ship. The immense weight of the wreck baffled their efforts; the chains broke; many of the hooks were lost, and the few that were successfully hauled up brought to the surface fragments, which filled the assistants with marvel and admiration. It was seen that the framework of the vessel, ribs and decks, was of larchwood; that the sides were made of boards three inches thick, caulked with tar and pieces of sail, and protected by sheets of lead fastened with copper nails. Alberti's description of the inside is rather obscure. He says the decks were built more to resist fire and



IMAGINARY RECONSTRUCTION OF THE GALLEY OF TIBERIUS  
From the *Illustrated London News*.

violence of men than to withstand the rain, or the gentle waves of the lake. He speaks of an iron framework supporting a floor of concrete, and also of a lead pipe upon which the name of the Emperor Tiberius was engraved.

Guillaume de Lorraine and Francesco de Marchi renewed the attempt in July, 1535. Guillaume had just invented a diving-bell, or something like it, and was trying experiments on the wreck. De Marchi went down first on July 15, and looking through the convex glass of the spy-holes, which acted like lenses, was horrified at the sight of hundreds of fishes three feet long and as big around as his arm. They were nothing but "latterini" or "whitebait," sixty or seventy of which are required to make a pound. At his second descent de Marchi remained one hour in the bell. His operations and doings are cleverly described by himself in a curious chapter which is too full of details to be repeated here. He concludes by saying that the ship was four hundred and seventy-five feet long, two hundred and twenty-eight feet broad, and fifty-three feet high.

It is not necessary to dwell on the absurdity of these figures; but the true ones, as we shall presently see, are none the less surprising if we consider the difficulties of building and launching the huge craft in such an awkward funnel-shaped hole, and of floating and manoeuvring them in such a diminutive sheet of water.

The third attempt was made in 1827 by Annesio Fusconi, who has left an account of his doings in a pamphlet which has become exceedingly scarce. Fusconi sunk some twelve hundred pounds in the experiment, half the amount being wasted on a theatrical "mise en scène" for the accommodation of diplomats, noblemen, and prelates, who were to witness the beginning of the operations on September 10th of that year.

The enterprise was tried for the fourth time in 1895. The search made by divers led to the discovery of six mooring-rings of solid bronze, representing heads of lions, wolves, and tigers, and one of Medusa, to which objects a prominent place has already been given in the history of Greco-Roman art, so exquisitely beautiful are they in moulding and finish.

Let me declare at the outset that the finding of an ancient ship in good preservation is by no means an extraordinary event among us. Three have already been discovered in my lifetime,—the first in 1876, when the foundations of the iron bridge at "la Ripetta" were sunk in the Tiber by means of compressed air. The craft was so deeply embedded in silt and mud, and the section which fell within the range of the air cylinder so small, that no investigation could be made.

The second was discovered at Porto d'Anzio in 1884 in the foundations of the Hotel delle Sirene. The mainmast, part of the rudder, and part of the keel, with

fragments of the ribs, were exposed to view. If I remember rightly, Cavaliere Pietro Jenni, the builder of the hotel, had some pieces of furniture made out of the wreck.

In the spring of 1885, about two miles west of Astura,—an island and a castle on the Pontine coast well known in the history of Cicero, Augustus, and Conradin von Hohenstaufen,—and about fifty yards from the shore, which is there very shelving, a fisherman discovered the wreck of a Roman trading-ship, the hull of which was filled with amphorae, or earthen jars, which were used in the shipment of wine from the islands to the continent.

Crustacea of various kinds had cemented in the course of centuries the whole mass into a kind of coralliferous rock, from which it was very hard to extricate an amphora without breaking it; yet four or five beautiful and perfect specimens were saved, which can be seen at present in the grounds of the Villa Sindici at Porto d' Anzio. See "Ancient Rome," p. 252.

In each of these cases, however, we had to deal with fishing or trading ships of small tonnage and hardly fifty feet in length. Very different is the case of the Lake of Nemi; and we are not far from right if we compare the vessels which plied on its waters in centuries gone by to the liners which crossed the Atlantic twenty years ago.

The measurements of the wrecks have been taken very ingeniously by the head-diver and his assistant under the direction of the eminent naval engineer Cavaliere Vittorio Malfatti, to whom we are indebted for an excellent report on the subject of these discoveries, and for exquisite illustrations of the ship. Floaters, tied to strings, were fastened at short intervals around the edge of the wood-work, care being taken to draw the string tightly so as to have the floater absolutely perpendicular above the point below. When the operation was finished the people on shore were surprised to see the form, or horizontal section of a great ship appear on the surface of the lake.

The exactitude of the proceedings was verified at a subsequent period by measurements taken directly on the wreck itself. The length between the perpendiculars has been ascertained to be two hundred feet, the beam about sixty feet. The depth of hull cannot be measured on

account of the silt which fills it to the level of the deck.

The deck itself must have been a marvelous sight to behold. The fanciful naval engineer who designed and built these floating palaces must have been allowed to follow the most extravagant flights of his imagination without regard to time and expense. The deck is paved with disks of porphyry and serpentine not thicker than a quarter of an inch, framed in segments and lines of white, gold, red, and green enamel. The parapets and railings are cast in metal, and heavily gilded; lead pipes inscribed with the name of Caligula carried the water to the fountains playing amidships and mixing their spray with the gentle waves of the lake. There are other rich decorations, the place of which in the general plan of the vessel has not yet been made clear.

The second ship appears to be even larger. One of the beams brought ashore measures eighty-five feet, although broken at one of the ends. The length between the perpendiculars probably exceeds two hundred and fifty feet. An Atlantic liner of such dimensions would have been considered almost gigantic a quarter of a century ago. We knew that the ancients, especially the Syracusans, had built large and wonderful vessels, but we were not prepared to find a monster two hundred and fifty feet long with marble terraces, enameled decks, shrines, fountains, and hanging gardens in a little speck of water, hardly four thousand feet in diameter. We must remember in dealing with this question that the quinquerem, the typical man-of-war of the ancients, from the end of the third century B. C. downwards, with her complement of three hundred and ten oarsmen, measured only one hundred and sixty-eight feet in length, twenty-six feet in breadth, with a height above water of fifteen feet and a draught of eleven and a half feet.

I am sure the kind reader would be pleased to know why two such great ships should have been launched on "Diana's mirror," between the years 37 and 41 of the Christian era, under the rule of Caligula, whose name is engraved on the water pipes. I am inclined to believe that they were the property not of the state or of the Emperor, but of the sanctuary of Artemis Taurica, the remains of which, excavated by the Frangipani in 1554 and

1737, by the Orsini in 1856, by Lord Savile Lumley in 1885, and by Luigi Boccanera in 1887, are still to be seen commanding the north shore at a place called il Giardino. I believe also that they were used not so much for the conveyance of pilgrims from shore to shore, as for religious ceremonies and for combined processions on land and on water. If we live to see the ships floated again, or beached on the sandy margin of the lake, no doubt they will reveal to us the secret of their origin and their fate.

The best account of the present status of the attempted recovery of these interesting archaeological relics is to be found in a recent number of the *Illustrated London News* which contains, as well, half-tone illustrations of many of the relics already saved from the wrecks. The following is quoted from this article:

With the recovery of stray relics the efforts of the Middle Ages seem to have ended, and it was not until 1895 that the work was again seriously undertaken by Signor Eliseo Borghi, who obtained permission from Prince Orsini, in whose estate Lake Nemi lies, to make a further examination of the galleys. With the aid of divers from Civita Vecchia, he located the galley of Caligula, and brought to the surface bronzes, pieces of terra-cotta, and remains of the structural parts of the barge. These are now in the Borghi Museum. The Italian government is to buy the collection for 23,000 francs. Signor Borghi refused an offer of 300,000 francs from the New York Museum.

Among the relics which Signor Borghi brought to light were several very beautiful heads of animals in bronze, holding in their mouths rings for mooring the vessel. He also recovered pieces of mosaic, with which the decks had been paved. These were in porphyry and serpentine, intermixed with colored glass and enameled by fusion. When these relics had been recovered, the Italian Minister of Public Instruction stopped the piecemeal raising of remains, and, with the support of the Naval Department, he instituted regular researches, in order that the galleys might, if possible, be brought ashore entire. The government entrusted the work to Signor Vittorio Malfatti, Colonel of Naval Engineers, who made a complete survey of

the galley. In his official report, Signor Malfatti says that the two vessels were found lying about 200 yards distant from each other at the northwest end of the lake. The galley of Tiberius lies at a depth of 36 feet, and the other at a depth of about 48 feet. The largest of the two, that of Tiberius, was 213 feet long, and the smaller 192 feet. The hulls are covered with cloth, attached by a coating of pitch, and above this are many folds of thin sheet-lead, doubled over to a great thickness and fastened with copper nails. The ships are almost entire, and Signor Malfatti and Professor Emilio Giuria are now considering by what means they can best be recovered. Former experiments have shown that the attempt to raise the vessels by direct traction—that is, to pull them up vertically—would be impossible, as wood submerged for nearly two thousand years would never bear the strain. The superintendents of the work are therefore agreed that, if they are to recover the archaeological treasures which they believe the ships contain, it will be necessary to drain Lake Nemi. Signor Malfatti proposes to make a new tunnel through which the lake is to be drained, but Professor Giuria would use the old Roman outlet which is still in good working order. For this he will employ two powerful pumps, both suction and force, and he will carry the water in double pipes across the Valley of Ariccia, where it will drive an electric plant which in turn is to supply the energy for the pumps. Signor Malfatti, on the other hand, would make an entirely new tunnel and would partially flood the valley of Ariccia. Once the water is sufficiently lowered for the barges to be reached, the next question is, how are they to be moved? Direct traction being impossible, Professor Giuria proposes to substitute oblique traction. He would first construct a long smooth, wooden platform from the vessels to the shore. He would then build round each barge a skeleton cradle in iron with double runners, and thereby he believes he might bring the hulls to land without damage to the structure. The accounts of divers must, of course, be imperfect, but it would seem from the latest survey that it may still be possible to learn what the galleys were like. Signor Rossi, of the Italian Marine Electrical staff, went down in diver's dress into Caligula's galley, and

says that some of the apartments still remain, the partitions are intact, the mosaics uninjured, and there are traces of a colonnade in stone. He imagines that the upper deck overhung the sides of the ship to a considerable extent. Signor Mancini's wonderful reconstruction of the galley of

Tiberius is of course, largely imaginative, and is a more elaborate version of the sixteenth-century engraving made from the account of de Marchi, but it cannot exaggerate the splendor that must have adorned the pleasure-craft of the Cæsars.

## Portrait Panels, Said to be by Bramantino

Through the courtesy of the Metropolitan Museum of Art we are enabled to furnish illustrations of nine of the interesting panels described as follows in the *Bulletin* of the Museum:

In April, there were sold at Christie's, in London, with the collection of Henry Willett, twenty-five *tempera* portraits (each measuring 18 x 18 inches) ascribed in the catalogue to "Bramantino."

A native of Milan, where he died in 1535, Bartolommeo Suardi, called Bramantino, followed the traditions of the Lombard School. He worked in Rome and was a journeyman to Bramante, the celebrated architect, from whom he received his sobriquet.

In describing them as the work of Bramantino, the writer followed the catalogue of the Burlington Fine Arts Club where these paintings were exhibited in 1884, and again in 1885, in an exhibition of pictures by the masters of the Milanese and allied schools of Lombardy.

"We shall be more justified in accepting as genuine work of Bramantino, the remarkable set of portrait busts lent by Mr. Willett. These originally formed a frieze; thirty-six parts still exist, and they reveal to us an artist who is using the human form for purely decorative purposes, obtaining uniformity of setting by

the introduction of an archway behind each of the figures. Characteristic of Foppa's school is the steep perspective, and traces of the Paduan manner are seen in the festoons. It is unnecessary to suppose that these are actual portraits; they are more likely fanciful heads of warriors, with here and there a doge, a king, a poet, or a woman. Another somewhat similar series we find still existing in the Casa Prinetti in Milan. These have always been considered, and rightly so, to be Bramantino's work, and the difference in character between the two sets well illustrates the suaver tendencies of Bramantino's art."

After a seclusion of twenty years these paintings were received with interest at the Willett sale, and, not unnaturally in this day of exact criticism, the early attribution has been questioned. No documentary evidence exists to support the traditional name, and it remains for the critics and experts to disprove it, and to discover the name of the real artist, who may be, says a writer in the Paris edition of the *New York Herald*, a painter of even greater merit than Bramantino, perhaps Giulio Romano.

Meantime the panels, bought by the Museum out of the income from the Rogers Fund, will be hung in the galleries as an example of the work of an artist of the Lombard School.



# The Vesper Hour\*

By Chancellor John H. Vincent

**I**T is a great event in the life of a soul when he consents to acknowledge God as the Supreme Controller of every personal movement; to say at some time "I do here and now give myself, with all my powers and under all conditions, to the God revealed by Jesus Christ. I do now enter into covenant with Him, to be His forever!"

It is a great triumph for a soul when this vow is repeatedly renewed and never forgotten; when in all the changes of one's life this one thing is never forgotten, this vow never rescinded; when in spite of feebleness and failure, of unsteadiness and temporary surrender to temptation—the original pledge is renewed again and again.

Our God never forgets. He lives in the Eternal *now*. Our best living is done when we are living in the present; doing the present duty; bearing the present burden; rejoicing in the present—the ever-present God, in whom we live and move and have our being. In reality the present is Eternity. We shall live on—forever. We have begun. There is no end.

The clock ticks and the hours strike and we give names to the periods—days, weeks, months, years. But after all it is one continuous *now* and we are now with God. What we are today we are likely to be tomorrow, and so on and on through years and decades.

It is therefore a good thing as often as possible to talk with God. One may often say to Him, recognizing His continual presence and His unchanging love: "O God, my Father, I will be Thine. I *will!* I am Thine! Give me Thy peace,

Thy wisdom and Thy strength. I desire to ask for nothing on the grounds of my own goodness. I ask, because Thou hast commanded me to ask, and hast promised to answer. I ask in the name of Jesus Christ, through whom I know Thee, through whom I come to Thee. I have faith in His promises and Thine. I cannot understand about the atmosphere but I inhale it. I cannot explain the nature and origin of light but I use both atmosphere and light. I live in them. I live by them and rejoice in them. So in Thee, O God, my Father, through Jesus Christ Thy Son, my Savior, and by the mysterious and blessed energy of the Holy Spirit I live and grow, I believe and love, I hope and rejoice. Make me strong with the strength of Thy grace—Father, Son and Holy Spirit—the one God. Amen."

An Eternal *now*—and the believing soul aiming all the while to think about God and duty, and to delight in serving his fellow creatures—to that man life is not barren nor is it a dull reality. And when one learns the secret of this inner life one is able with perfect ease "to do two things at once" to rest in God, loving Him and enjoying His peace and at the same time to prosecute the work immediately required—rocking the cradle, cutting the wood, washing the dishes, doing fine embroidery, practicing on the piano, selling goods, sweating in the iron furnace, ploughing in the field, studying history or languages. The person I describe trusts in God and fills his own place in the world according to Divine order. One line of duty does not interfere with another. Each helps the other. The glow of faith and

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\*The Vesper Hour, contributed to THE CHAUTAUQUAN each month by Chancellor Vincent, continues the ministries of Chautauqua's Vesper Service throughout the year. This feature began in September with the baccalaureate sermon delivered by the Chancellor to representatives of the C. L. S. C. Class of 1905 at Chautauqua, New York.

love in the soul puts a joy into the humblest service. Under the spell of this inspiration there is nothing to degrade or to over-elate. He lives and moves and has his being in God. He has fellowship with God. He does all his work under Divine direction. He does it well. He enjoys it. And others enjoy it! And they enjoy him!

The inner life is quickened and strengthened by the faithful reading of the best literature of the spiritual life. The words of Jesus are always the very best. They may be read over and over and pondered with profit. There is a vigor of life in them. They quicken the spirit. One can rest so perfectly in them. And it is pleasant to hear some one read them, a living voice using the words Christ would use if He were with us now. It is a very good thing to read aloud to oneself and also to others. We see with the eye and hear with the ear. And it is a gracious thing to read God's word to other people. It may be fatiguing to us but it is helpful to them. And fatigue that comes in the way of unselfish service has after all a touch of "rest" in it.

In a sense the words of all the inspired writers in the book are the words of Him who is the WORD. It is a great help to

the spirit of man to hear or read the words of God.

It is not well to read the Bible simply to be able to say "I have read my portion of scripture today," or to "satisfy" one's "conscience," or for the sake of "example." We should read God's word for "light" and "strength" and "comfort" and for the sake of being able to use skilfully the "Word of the Spirit." The more we read of it the sweeter it becomes. And the sweeter God's word is to our souls, the stronger His life is within us.

Dear reader, seek this inner life. Think about God. Rest in God. Rejoice in Him in all the work you do. Read His word. Memorize its promises. Test them as you pray and as you live. And you will be able to see this world at its best and to see God in your spirit—the central and controlling force of your life.

Again, don't be discouraged by failure. Don't look at your failure. Look at the promises of God and take firm hold on them.

Remember the law of "365 days a year." There *are* for a Christian, 365 working days every year! God is always true. Be yourself always true. He always remembers you. Try always to remember Him—365 days every year!

## Relating to Chautauqua Topics

Mr. Frank Sherman Benson, writing in the *Bulletin of the Metropolitan Museum of Art*, gives the following account of The Ward Collection of Ancient Greek Coins, which has recently been acquired by the museum. Readers of Professor Tonks' article on Greek Coins in this number of THE CHAUTAUQUAN will find Mr. Benson's account doubly interesting:

Hitherto in our Metropolitan Museum the numerous coinages of Hellas and of her widespread flourishing colonies have been represented largely, if not wholly by the Ptolemaic series. These special issues

of the long line of the Lagidai kings of Egypt, while possessing undoubtedly a great interest in the eyes of the professed numismatist, as was shown in the preceding *Bulletin*, can in not the slightest degree be considered typical. For the date of their first mintage (B. C. 305) nearly coincides with the commencement of the period of decline in coin art, thus precluding all artistic excellence; while the purposely slight alternation in their usual type means a complete absence of variety commonly one of the most pleasing features of Greek coins. Can it then be considered strange if the large preponderance of these inartistic and some-



what monotonous pieces in the Metropolitan cases made our collection a grievous disappointment to the student possessed of more or less knowledge which he would strengthen and vivify; and has conveyed to the casual observer an entirely inadequate impression of the beauty and charm of this genuine and (as we collectors claim) important branch of ancient art.

Now, however, an acquisition of the highest importance, from the standpoint of Greek numismatics, has worked a beneficent change, and the purchase and presentation by Mr. J. Pierpont Morgan of the justly celebrated Ward collection has, at one bound as it were, given to the Museum a distinct value and importance for all American collectors. Indeed this addition is for New York coin lovers what the recent sale of the well-known Greenwell-Virzi-Warren collection to the Museum of Fine Arts was for Bostonians, although undoubtedly in scope and character the two English cabinets show a wide divergence, and are hardly capable of comparison.

Mr. John Ward belongs to the number of those cultivated widely traveled Englishmen whose whole-hearted devotion of their leisure at home and abroad to some favorite pursuit, while affording the enthusiasts themselves an ever fresh interest and enjoyment in life, often incidentally produces a valuable addition to the sum of the world's knowledge in many a new or well-worn direction.

His good fortune, in being a personal friend of those past masters of the science, Dr. Head, Percy Gardner, Arthur J. Evans, and G. F. Hill, whose writings have done so much to stimulate and raise to its proper height the study of Greek coins, has given his collecting spirit unusual freedom of action, while he has conscientiously availed himself of every opportunity thus afforded. The result of his pleasant toil is shown here in about a thousand pieces, all possessing real interest and many displaying the finest characteristics of the Greek issues, which, one need hardly add form the most varied and artistic of all the world's countless coinages. This collection enjoys one great advantage over all collections which it has ever been possible to purchase, that of having a scientific, and at the same time, popular catalogue already prepared. This

work was done, with his usual accuracy and thoroughness, by Mr. Hill of the British Museum, whose books on this special subject have been of such invaluable assistance to all true collectors, and the importance of such a complete record will be appreciated by all who would really enter upon a careful study of these coins.

One may say that in selecting his coins Mr. Ward has favored no one series to the exclusion of others perhaps equally important, and thus the comprehensiveness of the collection is one of its marked features. Following the regular numismatic order we may begin examining the usual examples of the Greek colonies in Spain and Gaul; may continue with a study of the beautiful series of Magna Graecia and Sicily—in Sicilian issues, especially those of Syracuse, this cabinet is most pleasingly strong and varied—and may then complete our investigation with specimens of Greek proper, Crete, and Asia Minor, thus reaching the North African coast lands, opposite our starting point. In such a wide range there are to be found many coins of the highest rarity (some being unique), which will appeal principally to the scientific student; many of a pure artistic beauty which will bring longing to the heart of the art lover; and not a few of those which, offering the rare combination of both these most desirable qualities, are wont to excite in auction rooms the keenest emulation, and bring a corresponding tranquil joy to the heart of the fortunate possessor.

In this last connection sad experience prompts us most feelingly to congratulate our Museum on having secured such a collection at the present time. All collectors of this branch are finding to their sorrow that the number of really fine Greek coins attainable is, from their gradual, permanent absorption into museums here and abroad, becoming diminished by degrees; while the infrequency of important "finds" is such that the additions from this source, as the years roll on, by no means keep pace with the losses.

Several years ago Mr. Ward published his "Greek Coins and Their Parent Cities," in which Mr. Hill's catalogue with its beautifully executed plates is supplemented by a commentary, the work of the owner himself. In this he describes an imaginary journey (based upon his own

travels at various periods), in the geographical order peculiar to numismatists, making frequent reference to his examples of the coinage of each city or country. This part of the work is also profusely illustrated with numerous and varied reproductions—land-scapes, temples, paintings, statues and inscriptions, as well as many original sketches. In spite, however, of the genuine importance of such a treatise, its wide scope and the size of the collection therein treated, limit more or less any special attention to a few coins; so, that it is now proposed in occasional future issues of the *Bulletin*, to illustrate and describe with the particularity they deserve the more striking and interesting specimens. The consideration of these "gems" alone can occupy from time to time as much of our attention as we may find it possible to devote to the subject.



The opening article of the March *Open Court* is a short discussion of the influence which Plato's works exercised on Franklin's philosophy. There is a great deal written about this noble American just now in view of the bi-centenary of his birth, but this phase seems to have escaped general notice. Mr. C. M. Walsh thinks there is conclusive evidence that although Franklin was not a classical scholar, he had read in his youth enough of Plato in translation to have absorbed many of his ideas and modes of thought, which are traceable to some extent even in later years.



Among the noteworthy indications of the intellectual awakening in China is the statement of three Bible societies, the British, Scotch, and American, that their circulation of the Scriptures in that country in 1904 was 2,308,109 copies. The significance of this is strengthened by the fact that the output does not represent mere charitable work, but the demand of the Chinese themselves. Of the more than one million copies circulated by the British and Foreign Bible Society, all but 33,273 were sold. Here we may also note

the remarkable development of journalism in China. Shanghai, with a population only about two-thirds as great as Boston, has the same number of daily newspapers—nine, four of which are in the Chinese language. Hongkong just half as large has ten dailies, including six Chinese. In both places there are a large number of Chinese weeklies. Local dialectic newspapers are being started all over the Empire, and, according to Consul Anderson of Amoy, much of the anti-foreign agitation which has caused so much trouble of late is to be traced to such publications. In addition to these are many Chinese religious papers published by the missionary societies, which have large circulations and are forming an important factor in the regeneration of the educational and social system of the nation. Most of the foreign publications are in English, but there is a French daily and a German weekly at Shanghai, and a Portuguese weekly at Hongkong.—*The Nation*.



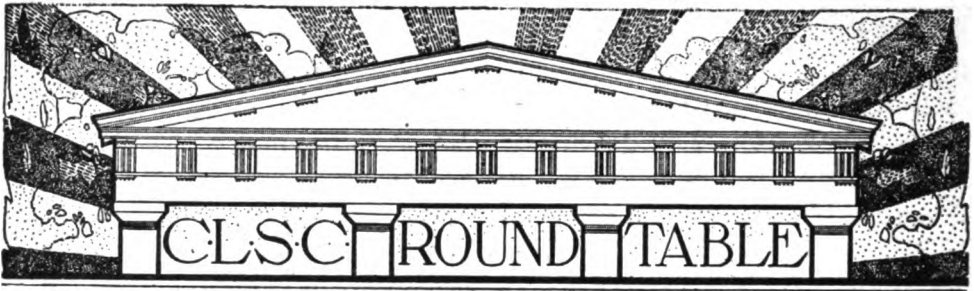
The king of Greece, when conversing with the members of his family always speaks English. He seldom speaks French, and only uses Greek when compelled to do so. His Hellenic majesty draws his own checks, and a person who once had an opportunity of seeing one was surprised to find that the king signs himself "Giorgios Christianon," or "George, son of Christian." The royal banking account is in the hands of the Greek national bank, but the bulk of his money is in English funds.



#### POMPEIIAN PIES

The Harper exploration corps  
Is digging deep where lies  
Pompeii's dust and they have found  
Some prehistoric pies.  
Long centuries beneath the mold  
These queer old pies have stayed—  
We wonder if they are as good  
As those that mother made!

—Cleveland Plain Dealer



COUNSELORS OF THE CHAUTAUQUA LITERARY AND SCIENTIFIC CIRCLE.

JESSE L. HURLBUT, D. D.  
LYMAN ABBOTT, D. D.  
HENRY W. WARREN, D. D.  
J. M. GIBSON, D. D.

EDWARD EVERETT HALE, D. D.  
JAMES H. CARLISLE, LL. D.  
WM. C. WILKINSON, D. D.  
W. P. KANE, D. D.

MISS KATE F. KIMBALL, Executive secretary.

"Let us be much with Nature; not as they  
That labor without seeing, that employ  
Her unloved forces, blindly without joy;  
Nor those whose hands and crude delights obey  
The old brute passion to hunt down and slay;  
But rather as children of one common birth,  
Discerning in each natural fruit of earth  
Kinship and bond with this diviner clay.  
Let us be with her wholly at all hours,  
With the fond lover's zest, who is content  
If his ear hears, and if his eye but sees;  
So shall we grow like her in mold and bent,  
Our bodies stately as the blessed trees,  
Our thoughts as sweet and sumptuous as her  
flowers."  
—Archibald Lampman.

THE C. L. S. C. GRADUATING CLASS

No man ever worked honestly without giving  
some help to his race. —Ruskin.

Four years of study in the John Ruskin  
Class of 1906 has brought to its many  
hundreds of members a growing apprecia-  
tion of Ruskin's emphasis upon honesty,  
good work and brotherhood, so it is quite  
in keeping with this spirit that the Recog-  
nition Day address to be given before the  
class at Chautauqua this summer by Mr.  
Edward Howard Griggs should be en-  
titled "Public Education and the Problem  
of Democracy."

The members of the Class of 1906 will  
be the first to receive their diplomas in  
the new Hall of Philosophy which is to be  
completed this summer, and they are for-  
tunate also in being able to welcome back  
from India after a two years' absence,  
their president, Bishop W. F. Oldham.  
Class affairs are receiving careful atten-  
tion at the hands of the indefatigable  
secretary and her assistants, and letters  
from members in widely distant parts of  
the country, show how strong is class

loyalty. A recent letter enclosing a con-  
tribution for the Alumni Hall fund is a  
typical expression of this class en-  
thusiasm:

Enclosed find draft for Alumni Hall  
fund, from the Alma Chautauqua Circle  
of Great Bend, Kans. While we have  
made no report of our circle's work, it has  
not been from a lack of interest or Chau-  
tauqua spirit. We have enjoyed our  
traveling library this winter very much—  
and wish we could keep it. We have been  
doing much better work this year and feel  
how much a part of our life the Chautau-  
qua work is. Our circle is made up of  
school teachers save one—our secretary.  
We hope to be represented at the big lake  
this year and rejoice to know of Alumni  
Hall. With our best greetings to all  
fellow Chautauquans from the Alma  
Chautauqua Circle of Great Bend, Kans.

Members who are unable to graduate  
with the 1906's at Chautauqua are invited  
to send letters of greeting to the Class and  
it is hoped that every state will be rep-  
resented either by members in person or  
by messages from absent readers. All  
communications should be sent to the  
Secretary, Miss Irena I. F. Roach, 261  
Fourth Ave., Lans. Sta., Troy, N. Y.



IMPORTANT TO MEMBERS OF 1906

Every member of the graduating class  
should receive during the present month,  
a "Report Blank" sent out from the C. L.  
S. C. Office. This blank contains the  
names of the books for the four years, and  
the reader should report on this his four

years reading, the seal papers sent in, etc., so that the office may have a complete record of the work done. The blank also gives a list of Recognition Days at the various Chautauquas and graduates can indicate where they hope to receive their diplomas. Of course it goes without saying that attendance at an assembly is not required, but many graduates are fortunate enough to enjoy a Chautauqua outing and their plans should be made known to headquarters so that the diplomas may be sent in good season. Any graduate who fails to receive the report blank by June 1 should notify the office at Chautauqua, New York.



"Be of good courage: that is the main thing."  
—*Thoreau.*

There are times when it is simply a matter of courage whether or not we reach the goal which we have set ourselves to achieve. There are many members of the graduating class who have fallen behind in their reading and some have quite given up hope. Yet the amount of reading actually to be done is not great. It is largely a matter of a little careful planning and a little extra effort. The consciousness of having risen superior to fate is a tonic to us all. Don't miss the opportunity. Remember that the answering of review questions is not required and may even be done after graduation if desired. But take your diploma with your "John Ruskin" classmates.



#### DECENNIAL OF THE CLASS OF '96

The tenth of August, the Friday before Recognition Day, has been fixed as the date for the decennial exercises of the Class of '96. This class has always been noted for its class spirit, and its indefatigable president, Mr. John A. Seaton, fostered its enthusiasm by every possible means. Mr. Seaton's sudden death last summer was keenly felt by his large circle of friends, but the members of his Chautauqua class are anxious that the De-

cennial anniversary should be such an occasion as he would have desired and a reunion of unusual interest is anticipated. The Corresponding Secretary, Miss Mabel I. Fullagar, of Penn Yan, N. Y., reports the receipt of many letters, from a few of which we quote as an indication of the way in which the '96's are anticipating their decennial. The class voted to contribute a pillar to the new Hall of Philosophy as their decennial gift and many generous contributions have been received. The remaining forty dollars yet to be secured will doubtless come easily:

WAPPING, CONN.: We are planning to visit Chautauqua this season if possible and meet our noble class, and if I can help in any way to add to the interest of the occasion, will be glad to do so. We expect to bring with us several young people of our circle who are finishing the course of reading and desire to graduate at the Mother Chautauqua. We have had a Circle in this place for fourteen years and have considerable Chautauqua spirit here.

CANANDAIGUA, N. Y.: I was very pleased to receive the welcome title of "Classmate"—perhaps more than you can ever understand. For it is the first time I was ever addressed as such, as I never had the opportunity of having classmates, like many. I hope the reunion will come the week of Recognition Day as I wish to be there then if I can. We have an enthusiastic Circle of which I am a member and hope to be for years.

WAXAHACHIE, TEXAS: Chautauqua and the Class of '96 have a warm place in my heart and it would be a great happiness if I could go this summer, but it is a long and costly trip. I will write you later about that. We must raise the balance for the pillar. I sent a contribution some time ago, but I'll try to economize in some way and send you another before June.

WARREN, INDIANA: I am anticipating a pleasant time with my classmates of '96 as I have not lost interest in the work, having read every year except one. We have a circle of twenty-five. I paid a portion toward the pillar and will give more if needed. I trust that many of the class may be present at Chautauqua and do their share in keeping up class spirit.



#### HELPS FOR CIRCLES

Many of the circles have adopted the plan of publishing year books, and even those who do not attempt so much as this, find that it adds to the efficiency of their work to survey it somewhat in detail at the beginning of the year. The Chautauqua Office has therefore prepared and

sent out quite recently an outline of the readings for the entire "English Year" arranged by weeks. A feature of this announcement is a carefully selected bibliography on the subjects to be studied. Circles which take these bibliographies to their librarians can in many cases arrange for additions to their libraries before the reading year opens in October.



Such help as we can give each other in this world is a debt to each other; and the man who perceives a superiority or a capacity in a subordinate, and neither confesses nor assists it, is not merely the withholder of kindness but the committer of injury.—*Ruskin, "Two Paths."*



Here is a bit of experience from a Pennsylvania member of the Class of 1908, quite worth the telling. It shows how a class poet and motto can be relied upon in an emergency:

At one of Mr. Lavell's talks to the C. L. S. C. members at Chautauqua last summer, he gave us the address of a photographer in Rome, D. Anderson. After I came home I thought I would write for a catalogue, scarcely hoping for an answer, not having written to "foreign parts" before. Imagine my delight to receive not one but a number of catalogues, some of them illustrated. There was one drawback however. They were in Italian and I did not know a word of the language. I looked up at my photograph of Tennyson, our class poet, and he said "To strive, to seek, to find and not to yield." I straightway bought myself a small pocket Italian dictionary and I can now make out any picture that I wish. I have sent to Rome twice for pictures and received some of their beautiful carbon photographs of the old masters which are treasures.



#### THE C. L. S. C. ON A SHEEP RANCH

Few of us who live in favored communities realize how many people spend some of the best years of their lives entirely cut off from the world of men and books. Whether a man deteriorates mentally under these conditions depends much upon himself. One is reminded

of the pathetic reply of the Maine fisherman when asked how he spent the long winter evenings, "Sometimes I set and think and then again I just set."

Such a plan as the C. L. S. C. offers for its readers is peculiarly applicable to people living apart from their fellows. It gives a wide outlook. It brings them into contact with some of the great questions of the day. It introduces them to subjects which they might not ordinarily select for themselves. It puts books into their hands wherever they may be. Through *THE CHAUTAUQUAN* magazine it not only reports to them current developments in the special subjects which they are studying but makes selections from valuable and entertaining books of reference otherwise quite out of their reach. In short the C. L. S. C. is teacher, school and library in one. Even the element of school companionship is supplied, at long range to be sure, for at the C. L. S. C. Round Table in *THE CHAUTAUQUAN* other members of the reading circle report their problems and the isolated reader feels himself part of a community life.

A very happy illustration of how Chautauqua adapts itself to a nomadic environment is given in the following letter from a member of this year's graduating class in the C. L. S. C. who lives in Montana:

It gives us a sense of fellowship in the C. L. S. C. to have you write and ask how we are coming on; and especially so with lone readers like myself. Some way it gives us a new sensation that makes us hold our heads a little higher to feel that we are a part of one of the big institutions of the country.

As you know I began the Chautauqua reading nearly four years ago now, just after having come West. The work of herding a band of sheep left considerable time that I saw could be turned to an advantage. My mother had been and is yet one of the most ardent Chautauquans. The Chautauqua Circle was one of the familiar subjects in our home. So when looking around for some suitable way to employ the extra time, the Chautauqua reading presented itself as just what I

wanted and a wonderfully good thing it has been for me. Four years away from town and seeing but few people will make a man pretty ancient if he doesn't take some pains to keep in touch with the world's life. The business of raising sheep demands lots of room, and that means get as far away from people as possible. During these years I have moved along from herder of some one else's sheep to owning a band myself and now find it a little harder to find the time to get the reading done but try to do some every night. And do you know I believe this reading some every day gets us into the system habit and in my opinion that is not the least benefit of the course—in a

south. But all the same 150,000 acres reclaimed and made to produce far and away more than much of the worn out farm land of the East ever did produce on



SHEEP HERDER'S CAMP ON THE ROAD

word, making Zolas of ourselves as far as accomplishing things goes.

The reading for this year I am enjoying very much. Have just finished "Italian Cities." I have never studied Roman history nor any criticisms of art. This work gives us common people who don't hear much of art, a first taste of the pleasures to be had from the intelligent study of great pictures. Some of these days I hope to see what we have been reading about and will take Mr. Lavell's book along—in memory at least. Am anxious to begin on the Poetry of Italy and see the land of sunny skies from another view point.

We have on either side of us here one of Uncle Sam's irrigation projects, one at Buford, the other at Belle Fourche, by which the country will be made richer to the extent of 60,000 acres in the one and 90,000 acres in the other. These areas are small compared with our county of Custer for instance, which is 115 miles from east to west and 125 from north to



A MONTANA SHEEP RANCH

the same area and that as certain as the springs come, that is no small thing to do for a country. As "Geographic Influences" said, "With intensive agriculture come the blessings of civilization." So we who look to the future anticipate a great day for the

Land of alkali and copper!  
Land of sapphire and of gold!

Yesterday I finished a few prints and send you a couple—one is our outfit on the move from one camp to another, the other is the camp as it generally looks, my home and surroundings during the four years of Chautauqua reading.



#### TWO NATURE BOOKS

There is no joy like that of discovering a congenial spirit. Sometimes the elect individual is a person or it may be a bird or even a wild flower. If it can communicate with us in the subtle language known only to intimate friends, we are satisfied. But one always wants to be able to call a friend by name and preferably by the name that will identify him to others whatever private nomenclature of our own we may decide upon. Now this haunting inability to call by name our new and dear wild neighbors, the birds and flowers, is a distress which overtakes many of us in the spring and we are pre-

pared to be grateful to any benevolent scientist who will clear up our difficulties. Mr. F. Schuyler Mathews the author of "Field Book of American Wild Flowers" has been singularly successful in furnishing just the sort of book that out of door humanity desires. His little volume is long and narrow—suited to a pocket. Every right hand page is illustrated with drawings, more than two hundred and fifty of them, some twenty-five colored illustrations surprisingly true to nature being included. The book is arranged on the "family" basis, but for the assistance of the beginner a "color" index is also provided to help in identifying quite unknown specimens. A brief index of technical terms and an admirable introduction prepare the student to use this little book with enjoyment and profit. Two editions are available, the cloth bound for \$1.75 and full leather \$2.25 (postage 15 c). The publishers Messrs. G. P. Putnam's Sons publish a similar book by the same author "Field Book of Wild Birds and Their Music," \$2.00 and \$2.25 (postage 15 c).



. . . The true strength of every human soul is to be dependent on as many nobler as it can discern, and to be depended upon, by as many inferior as it can reach.—*Ruskin, "The Eagle's Nest."*



#### THE NOBEL PEACE PRIZE

A somewhat unique form of bequest, yet quite in harmony with the growing spirit of social progress, is that represented by the Nobel prizes. Alfred Nobel, an enterprising Scandinavian, built up a large fortune by the manufacture of dynamite. Upon his death a few years ago, he left the greater part of his wealth to be distributed in the form of prizes, five in all to be awarded each year to the persons who within that year had rendered the greatest service in the fields of physics, chemistry, medicine, idealistic literature, and peace. The com-

mittee in charge of the distribution of the prizes has not adhered strictly to the provision of the will, for the money has sometimes gone to societies instead of to individuals, and many of the prizes are in recognition of achievements dating back a number of years. Mr. Stead in an article in the *Sunday Magazine* gives the following statement of the awards:

1901. Prize divided between Henri Dunant of Geneva, who founded the Red Cross Society, and Frederic Passy of Paris, president of the French Peace Society, ex-senator, one of the most indefatigable advocates of peace; now nearly blind.

1902. Prize again divided—One part went to Elie Ducommun, secretary of the International Peace Bureau of Berne, a veteran worker for peace (the Bureau of Berne, which is the international center of the Pacifics of the World, issues a monthly bulletin); Ducommun is between seventy and eighty years of age. The other went to Dr. Gobat, secretary of the Inter-parliamentary Conference.

1903. W. R. Cremer, M. P. for Hoxton in the House of Commons, an old Radical working man who originated the International Parliamentary Conference, and is its English secretary; president of the Arbitration League; he thrice visited America to promote our Anglo-American Arbitration Treaty; is over seventy; he devoted the bulk of his prize to endowing his Arbitration League.

1904. The Institute of International Law, a small body of international lawyers, who meet once a year to discuss the improvement of international law.

Since the separation of Norway and Sweden, arrangements for awarding the prizes have been divided between the two countries. Norway awards the peace prize.



#### THE C. L. S. C. COURSE FOR 1906-7

The New English Year in the C. L. S. C. offers opportunity for new points of view of a subject always of inexhaustible interest. It will be worth while at the beginning of the course to survey briefly the great political movements which have given England her right to the title "Imperial." Much of her great literature and the significant features of her social life can be appreciated only as we remind ourselves of the world problems which she has been facing ever since the days of the Spanish Armada. Professor C. F. Lavell whose series of articles in THE CHAU-

TAUQUAN is to give us this background of Imperial England, has already proved to C. L. S. C. readers his skill as a teacher and his nine studies will be eagerly welcomed.

Most significant also is the growth of those peculiar national traits which have made England a world empire. English methods of government are quite different from those of America and the "royal prerogative" is to us an unknown quantity. The story of the evolution of the English Parliament showing the origin of time honored customs still punctiliously observed and also the fashion in which the Anglo-Saxon has thrown off encumbrances not to be tolerated, is a chapter of history particularly worth while. Professor Moran whose book "The English Government" we are to study, has a happy fashion of illustrating his points very vividly and the "Personnel of the Commons" and the "Proposed Reform of the House of Lords" are likely to become live questions for all of us.

For the best part of the year, we shall each month try to deepen our acquaintance with England's greatest genius—Shakespeare. Professor Sherman in his admirable volume "What Is Shakespeare?" reminds us that "to be educated is to be provided for living by acquaintance with the best life of the past and this is available nowhere but in the thoughts and experiences that great men have bequeathed to us." This he proposes to help us to secure by close acquaintance with the thoughts of Shakespeare himself. We shall study a few plays carefully under the wise leadership of a skilled teacher.

That we may fully appreciate "Imperial England" as we view it historically, the course will also include "Literary Leaders of Modern England," by W. J.

Dawson, a most delightful book making very real the thought and influence of five great men of modern times—Wordsworth, Tennyson, Browning, Carlyle, and Ruskin. Other aspects of the life of modern England—scientific, educational, artistic, social and religious will be brought out by a series of very discriminating "Character Sketches of Eminent Englishmen" to be published in THE CHAUTAUQUAN. And supplementing and illuminating all the rest will be a charming and restful imaginary trip through the western counties of England from the Lake District to Land's End. No region of England is richer in associations legendary, historical, and literary than this beautiful and varied stretch of country. Every step will be a delight to the tourist.

One other element of the course must not be passed over. President H. C. King's "Rational Living" is a book that will set individuals and Circles thinking. If it leads also to the rational living which it sets forth it will prove one of the most fruitful books of the course.



#### THE ANNUAL CERTIFICATE FOR THIS YEAR

The new annual certificate for the current classical year will reproduce Rossetti's famous picture, "Dante's Dream." Every member who has read the course for this year is entitled to this beautiful certificate which will not only be a work of art but a pleasant reminder of the year's work. In the membership book will be found a form of application which may be filled out and sent to the Chautauqua Office. The certificate is now ready and will be mailed at once upon receipt of the application.



## C. L. S. C. Round Table

### OUTLINE OF READING AND PROGRAMS

#### C. L. S. C. MOTTOES

*"We Study the Word and the Works of God."*

*"Let us keep our Heavenly Father in the Midst."*

*"Never be Discouraged."*

#### C. L. S. C. MEMORIAL DAYS

OPENING DAY—October 1.  
BRYANT DAY—November 3.  
SPECIAL SUNDAY—November, second Sunday.  
MILTON DAY—December 9.  
COLLEGE DAY—January, last Thursday.  
LANIER DAY—February 3.  
SPECIAL SUNDAY—February, second Sunday.  
LONGFELLOW DAY—February 27.  
SHAKESPEARE DAY—April 23.

ADDISON DAY—May 1.  
SPECIAL SUNDAY—May, second Sunday.  
INTERNATIONAL PEACE DAY—May 18.  
SPECIAL SUNDAY—July, second Sunday.  
INAUGURATION DAY—August, first Saturday after first Tuesday.  
ST. PAUL'S DAY—August, second Saturday after first Tuesday.  
RECOGNITION DAY—August, third Wednesday.

#### OUTLINE OF REQUIRED READING FOR JUNE

MAY 26-JUNE 2.

In THE CHAUTAUQUAN: Myths and Myth-Makers of the Mediterranean; Greek Coins; Recent Discoveries in Crete.

#### SUGGESTIONS FOR CLOSING PROGRAM FOR THE YEAR

- 1.—The Mediterranean Trip: Professor Harrison's article gives an excellent survey of the associations of this region. A large wall map of the Mediterranean might be prepared in outline and sections of the journey assigned to different members who should relate the myths associated with the various localities.
- 2.—Greek Coins: The illustrations of Greek coins in the current CHAUTAUQUAN might be cut out and each member be asked to identify them, stating what they represent and in what their special value consists. The illustrations could be numbered and the answers written on sheets numbered to correspond.

- 3.—Exhibition of pictures of twenty-five works of Greek Art chosen by the Circle on historic and artistic grounds as those they would select for an art museum.
- 4.—Reading: Lake Nemi and the Galleys of the Cæsars (see "Library Shelf" in current magazine).
- 5.—Tableaux from Greek Literature: A series of scenes selected from Greek Mythology would make very effective tableaux—Orpheus, Eurydice and Hermes; Plato and Persephone; Ariadne and Theseus, etc. Reference to any good mythology will suggest a large number of excellent subjects.

#### ANSWERS TO SEARCH QUESTIONS ON MAY READINGS

1. Eumenes II, 197-159 B. C., Macedonian Period.
2. 350-30 B. C., approximately, Macedonian Period.
3. The porticos and colonnade of the exterior are of the Corinthian order.
4. The Boston Public Library.
5. (1) Olympia, (2) Louvre, (3) Acropolis Museum, Athens, (4) National Museum, Athens, (5) Louvre, (6) Constantinople, (7) Ethnographical Museum, Berlin, (8) British Museum.

#### NEWS FROM READERS AND CIRCLES

"I hate to think that this is our last meeting for the year," remarked a delegate from Maryland as the members of the Round Table settled into their places, "but even if it must come to an end I've got a great deal out of the year's reading. I keep thinking of Matthew Arnold's remark about Sophocles,—'he saw life steadily and saw it whole.' I'm certain that this year has steadied my vision a good deal. Things fit into their places as they never did before. Perhaps it's because I'm a year older and approaching the 'years that bring the philosophic mind.' At all events life looks different I'm sure of that." "The youthful appearance of our delegate," laughed Pendragon, "seems to belie her theory of 'years' so I think we shall all agree that the 'Classical Year' is responsible

for her new state of mind. Certainly whatever the cause, we may congratulate her upon the result. Every year ought to see more and more of us reaching that much to be desired condition and this quotation from Arnold will be a good one to carry away as embodying the spirit of our Classical Year. The Ivy Circle of Arlington, New Jersey," continued Pendragon as he looked over some reports, "seems to have had an early spring meeting in February with a talk by a local botanist on 'Trees of Arlington' and incidentally about the wild flowers of the region. This reminds me of the very practical little book by F. Schuyler Mathews, 'Handbook of American Wild Flowers,' a notice of which you will find elsewhere. It is just the thing for people who want

to make friends with the flowers. Every other one of its five hundred and thirty-five pages is illustrated and you can hardly find a more companionable little volume."



"Will somebody help us out of our quandary?" inquired a member from Russell, Alabama. "In our Circle we have a critic. Often we are in doubt or have a difference of opinion concerning some criticism. Please tell us of a good reference book that would be an authority on grammar and precision in English. I don't know whether such a book would contain proper pronunciation also. But you will understand what I mean." "Let me suggest," responded a high school teacher, "a book that we use in our classes. I think it will meet most of your difficulties. It is 'Composition and Rhetoric,' by Herrick & Damon, published by Scott, Foresman & Co. of Chicago. It is a recent book, simple and practical. There are other good and recent books on the subject by Newcomer and by Thorndike, but if you haven't access to any of these, send for the book I have mentioned and I think you'll find it just the thing. Of course for pronunciation a recent edition of a good dictionary is quite indispensable. Laird & Lee of Chicago publish an excellent 'High School and Collegiate' edition of Webster's Dictionary for a dollar and a half."



The delegate from the Edelweiss Circle of Mt. Vernon, New York, Mr. Hickok was next asked to report. "We have two Circles, as you perhaps knows," he replied, "and before I speak of ours I want to mention a capital program carried out by the 'Outlook' circle on 'Modern Italy.' They invited one of the Williamsbridge pastors who is particularly interested in Modern Italy to give a talk on the subject, and this with the discussions and papers by members of the Circle made the whole period of Italy's struggle for freedom remarkably vivid. Our Edelweiss Circle has also made good use of outside talent and we find that it brings us many fresh points of view and helps us to appreciate the talent in our own city. At one of our March meetings when we finished up the Reading Journey in China, one of our most reliable surveyors prepared an excellent map of the Coast provinces of China. We put the Circle through a pretty stiff quiz and after they had acquitted themselves well Mrs. Miles one of our members conducted the map review in very realistic fashion. Then we left the Orient with its slow evolution and

went back to Classical Countries for the message of the Occident. The transition was impressive. One of our well known city architects, Mr. Chatfield, gave us an illustrated talk on Greek architecture bringing out especially points upon which we wanted more light and his expert knowledge of the subject was very illuminating. We also adopted a new plan for reviewing the Greek lyric poets by means of a game arranged on the plan of 'authors.' The cards contained quotations from the authors and speedily put us on very friendly terms with them."



"These clippings from the Newburg, New York, *Daily News*," said Pendragon, "show how the 'Trinity Circle' of that town is also utilizing its local talent. Mr. Scott of the Newburg Academy has been giving a series of superbly illustrated lectures on Greek Art. The lantern slides are furnished by the State Library and are of the very finest quality. The lectures were given in the parlors of Trinity Church and were thrown open to the public including the school children. This it seems to me is peculiarly the work for our Circles to undertake for it always requires some initiative to awaken the public to opportunities which are really within their reach and Chautauquans whose attention is being turned to these subjects are well fitted to take the lead."



"I presume we seem quite remote from our Eastern fellow members," said the Carthage, Missouri, delegate, who was the next to report, "but down here in the corner of Missouri we believe in Chautauqua so heartily that our five Circles have recently formed a Union, for you know our town has supported a Chautauqua Assembly for many years and we have always assumed certain responsibilities in connection with it. You'll be interested I think in the social event with which we inaugurated the Carthage Union. We met in a large private house which gave the gathering a certain informal character although we had a hundred guests. Our mistress of ceremonies, Miss Vesta Wood, introduced the leading features of the program in very humorous fashion. The 'Local C. L. S. C.' our oldest Circle had charge of a burlesque of a Greek wedding ceremony. Their ideas of Greek dress became very much enlightened as they fabricated their chitons and attempted to follow out Greek ideals consistently, but as our presiding genius said, 'They possessed a natural grace and dignity fitting and proper for their rôle, being

romantic also and capable of appreciating the Greek temperament.' The wedding went off very successfully and in the Symposium which followed, Aristophanes very appropriately discoursed upon Love. This episode closed with a tableau of the Three Fates appropriately rendered. To the members of the Piatt Circle was assigned the Japanese tea party. The 'Piatts' as our leader suggested were naturally of a frivolous turn of mind and carried out their part with a spirit which left nothing to be desired. They kotowed with pleasing grace and manipulated their chop sticks as if to the manner born."



"We have not yet risen to the dignity of a Union here in Muskogee, Indian Territory," commented a neighbor of the Carthage delegate, "but our Circle which numbers twenty-five is always full and with a waiting list ready to draw from. Some of our members are real 'F. F. V's' for they are of Indian stock, and we immigrants from the North have to look well to our laurels to hold our own with them. We also have utilized the idea of a Japanese tea to promote sociability but of course on a more modest scale than our Missouri friends. Let me also mention the fine Circle of fourteen members at Enid in Oklahoma. One of the '06 readers in that Circle said to me not long since, 'I feel that I owe much to the C. L. S. C. and intend to continue after I graduate for I am sure I cannot do much without its quickening and broadening influence.'

"Don't leave Missouri without letting us report please," put in a St. Louis Circle delegate. "Ours is the Christ Church Cathedral Circle. We are almost all engaged in business but we meet twice a month at the Chapter House for we are a department of the Young Women's Club. We have a tiptop circle of twenty-five and in spite of our busy lives have done some hard sudy. We have had already a fine illustrated lecture on Venice by Professor Snow of Washington University and an informal talk on China and Japan by a 'medical' missionary and before the year is over expect to secure some scholarly people to help us with Dante and Greek Art so you see we are really getting a good deal of the college atmosphere."



"I'm a lone reader," remarked a Pennsylvania member, "so I have to make my own college atmosphere and really it isn't so difficult as you might think. I used to have nightmares at the thought of having my husband and children outgrow me. But I've

escaped that now for there never was such a movement as Chautauqua. I've been reading 'The Marble Faun' and 'Romola' this winter for the first time. How much more 'The Marble Faun' means after you have studied Greek Art. I have a Greek and Italian Corner which is a great source of pleasure both to myself and my friends. I belong to the Tennyson Class of 1908 so first I have a good Elson print of Tennyson and every time I look at him I think of our class motto: 'To strive, to seek, to find, and not to yield.' On the Italian side of my corner is a magnificent photograph of the head of Michael Angelo's 'David.' Next a little Venetian scene; then a soft carbon photograph of Botticelli's 'Madonna Magnificat.' Below this a little colored scene of morning on Lake Como and a small copy of Guido Reni's 'Aurora.' On the Greek side high over all hangs the Parthenon and beneath it side by side the Hermes of Praxiteles and the Venus of Milo and on a panel at the end of the alcove quite by itself a plaster cast of Nike tying her sandal. Then in order to keep the pleasure loving Greeks straight and to insure against undue levity in general, Savonarola is placed in the center of the entire group."



"I always feel rebuked," said a Des Moines delegate, "when I see how much the isolated members get out of their books and pictures, for we people in the cities find it hard not to scatter our energies. All the time the Pennsylvania member was talking I kept thinking of Emerson's remark, 'that is the great happiness of life—to add to our high acquaintances.' Our Chautauqua League took a somewhat daring step this spring and gave a rendering of the Greek play of Alcestis. Those of us who took part in the play got a great deal out of it, of course, for we had to put ourselves into the classic atmosphere as much as possible. The play was given under the direction of Miss Will of our School of Expression and while we did not attempt to do it on a grand scale we feel that it was well interpreted and was a distinct addition to our year's classical studies. A Chautauqua event which was of a more social character was the reception given by our Society of the Hall in the Grove at the home of Mrs. Shipley to the legislative ladies sojourning in our city, and all Chautauquans. We had a charming musical program."

A Norwalk, Ohio, member here asked permission to announce the formation of a new S. H. G. in their town. "We have twenty-five

at present and more to come. Some of the members of '82 are among the most enthusiastic among us. I must add that the Gleaners, our undergraduate circle, have had a fine year. We studied with great care the Chautauqua Series of one hundred Italian Pictures illustrating Mr. Lavell's book and then turned them over to our Carnegie Library for the benefit of Clubs and High School students. We have been very greatly attracted to the architectural studies and are planning to get acquainted with the buildings in our own town. Our Valentine party was the great social event of our year and we are still talking about it. We had some fifty guests all told and on this occasion admitted our men friends. The Greek Valentines read at roll call were really very clever and gave the proper classic twist to the exercises. I must mention that we still keep up our custom of buying flower seeds in bulk, putting them up in packages and selling them to school children and others at a penny a package. We give to those not able to buy and not only help the civic improvement work in our town but add a little sum to our treasury each year and so have a fund from which we draw for flowers for our sick members, for pictures, maps, books, etc."



"I might mention in this connection," ventured a member from Benton Harbor, Michigan, "that we recently had an Art Exhibition in our town and our Circle improved the opportunity to secure a reproduction of a fine Dutch painting 'The Mill' and present it to our Third Grade room in the public school. The Turner Exhibit resulted in a number of pictures for the various school rooms but this one was our own special gift to a room which had had no pictures of any sort before."

"Before you get farther away from New York, may we report," queried a New York member. "I think our circle, the Fleur de Lis, is a good illustration of the magnetic qualities of Chautauqua. I tried for a long time to start a circle but without avail and had about given up hope when at a social gathering I unexpectedly discovered several other individual readers all of whom had considered themselves likewise condemned to solitude. Now we have twelve members and meet once a week in rotation. We have no president, but instead a weekly chairman, and we do a surprising amount of reviewing and discussing of side lights and then have a social cup of tea which is the time when the real individuality of our members shines forth. The *bon mots* which thus get into circulation among us are treas-

ured in our club! We really feel that Chautauqua is a kind of sheet anchor to us for it is so easy to be a simple 'drifter' here in New York."



"It seems almost unfair," commented Pen-dragon as he glanced over a budget of letters and then back at the crowded Round Table, "to leave anybody out at this last meeting. I think we must fall back on an old custom and have very brief reports from a number, just enough to suggest what the Circle stands for." Thus admonished the delegates rose to the situation: Marietta, Georgia, an old Circle merely asked the pleasure of reporting itself as still at work. The Blue Earth, Minnesota, Chautauquans who are graduates and using THE CHAUTAUQUAN only, were rejoicing over the Travel Club programs which they had missed at the beginning of the year. The "Gem of the Mountains" C. L. S. C. of Caldwell, Idaho, feels its responsibility as the first circle to graduate in Idaho and reported that they are planning to have Recognition exercises and extend the interest to other towns. The Kansas City Alumni have held two notable reunions this year and have a very stimulating effect upon the undergraduate circles. A new Circle at West Branch, Iowa, has found especial zest in its Italian Studies in view of the proposed visit of one of its members to Geneva, Switzerland, this summer. At Knoxville, Iowa, the Vincent Circle has resorted to all sorts of ingenious devices for varying its program. The discussion of "what message did Dante give to the world through his Divine Comedy" awakened much enthusiasm and led to considerable research. The Chautauqua Series of Italian pictures, a State Traveling Library and other resources are at their command, and their energy has overflowed sufficiently to start a new circle for the class of 1909. At Kirwin, Kansas, the Circle of nearly twenty-five members in spite of no town library or outside help, made up for it by securing the ministers and teachers of the town, and have discussed the Spirit of the Orient and other topics with keen interest. Warsaw, Indiana, Santa Clara, California, Middletown, N. Y., East Orange, N. J., Providence, R. I., Mobile, Alabama, and West Plains, Mo., all made commendable reports and the Kokomo, Indiana, Chautauquans described a unique Chinese entertainment which they had enjoyed when actual specimens of Chinese music formed part of the program as a side light to the more weighty discussions of Confucianism and kindred subjects.

"Our final reports for the year," said Pen-

dragon, "are among the most important of all. The first is from the Pierian Circle in the State Prison at Stillwater, Minnesota, frequent accounts of whose meetings published in *The Mirror* show how vigorously these twenty-eight Chautauquans are taking hold of their work. The Secretary's quarterly report for the first of the year which you will all like to examine, shows that the circle presented papers on Current Topics, Biography, Adventure, Journalism, Science, History and Education. Many of these are published in *The Mirror* so these Chautauquans are helping to mold the ideals of their little community. *The Mirror* for February 1, contains a report of a stirring debate on 'Resolved that war has been beneficial to civilization and that it is necessary,' and this was followed by a paper on 'Universal Peace Analyzed' so it is evident that very live questions are being discussed at the sessions of the Pierian Circle. The program of one of the March meetings considered by the Circle as one of the best of their recent sessions, is as follows:

Class Report—"Professor and Student"  
 ..... Member of class F  
 Special Report—"The Folly of the Insurance Investigation" ..... Secretary  
 Class Report—"An Appreciation of Anglo-Saxon Virtues"....Member of class B  
 Class Report—"The Public School"....  
 ..... Member of class D  
 Critic's Report .....

"I regret that the report of the semi-annual meeting held early in April, necessarily must be too late to present here, but we can imagine from the excellent addresses made by the officers of the Circle in previous years that this meeting will not be inferior in interest. I am sure that every member of the Round Table extends congratulations to this steadfast Circle which has carried on the best traditions of the Pierian Circle for sixteen years and shows no waning of its influence.

"Now you will be interested in this letter from Rev. J. J. Ross of South Africa containing the first detailed report of the really notable assembly held at Kestell last November."

"It is long since you heard from me. This has not been lack of interest, but I have been very busy of late. I know you would like to know how we fared at our first C. L. S. C. Assembly at Kestell. I am glad to be able to say that the assembly was a splendid success. Kestell is a new Township, just lately been laid out for a town. There are as yet only a few

houses. We acquired a large tent seating about 600 persons. We erected a platform at one end for the speakers. The C. L. S. C. mottoes, translated into Dutch were hanging conspicuously above the platform. A choir of young people took its seat on the platform and treated all the gatherings with good singing. This choir deserved special mention, as the members were all young people living in the country and some far apart. Young ladies belonging to it had to ride long distances on horseback, in order to come together on certain central farms for practising. People were arriving the day the assembly was to begin with ox-wagons, carts, others on horse-back, bringing their tents, etc., with them, so that the place got the appearance of a large camp. There were fully 600 people, which means a large gathering for us out here, and if it were not for a severe drought just at that time, and which made it impossible for many farmers to leave the stock, there would have been fully a thousand. The first meeting was in the evening of the 14th of November when a splendid opening sermon was preached by the Rev. J. Rabie, B. A., from the text in St. Mark, viii:35. The following two days were fully occupied. The lectures were all good, and an excellent spirit was manifested right through the Assembly. The last evening we parted about half past eleven, when we held a conference and the people enjoyed it so much that they could hardly come to a close. We all left Kestell feeling satisfied that we had learned something good, and had spent a most pleasant time together. Reports were read at the assembly when it appeared that we counted one hundred and forty members of the Dutch C. L. S. C., who had read the books prescribed and forty-nine who had answered the questions sent. (We do the same that you do in sending the members review papers). All those who answered did well, that is they answered more than 80 per cent correctly. Several local Circles have been formed in the Orange River Colony and in the Transvaal. The books for this year have been selected and the work is progressing splendidly. Some of our leading men have expressed themselves greatly in favor with the movement and I have not the slightest doubt that the C. L. S. C. now also dressed in a Dutch coat has come not only to stay, but to grow a strong and healthy man, with both hands full of blessings to be scattered amongst our people, many of whom have hitherto been too much neglected."



Conducted by E. G. Routzahn

### Library Extension

More and more, institutional divisions of an artificial, arbitrary nature are being ignored. No longer is a public school merely a building wherein certain accepted lines of instruction are given to a selected portion of the community, with the building and its equipment being sacredly reserved for this work and carefully guarded against the intrusion of other interests and uses.

Likewise the library no longer is a mere place for gathering, reading and circulating books which are but one medium for recording and distributing knowledge. The picture and map and other graphic forms have long since been recognized as helpfully supplementary to books, and in many cases the three have been bound under one cover. But many maps are unwieldy in book form and both maps and pictures are useful at times without an accompanying volume. Hence the modern library is giving much attention and space to maps and still more to photographs, color and half-tone pictures, stereoscopic views, lantern slides, etc. The progress from one step to another has been so logical and so reasonable that little opposition has been aroused.

Not always have people understood the introduction of museum or gallery features. Yet the step from reproduction to the original work of painter or sculptor is not an enormous one. Indeed

the chief argument against pictures and statuary is that they are difficult to file!

Beautiful and accurate reproductions of natural specimens, of the products of industry, or of a town's record of growth are valuable and profitable and convenient for many purposes. But surely no reproduction can so nearly meet all demands of the student or satisfy the interested inquirer as may the original gem, a bit of ore, a specimen of the loom's output, or documents associated with local history. And thus arrives the modern library which gathers, classifies and distributes knowledge in various forms.

The limits to the expansion of the library's services to the community are set by the financial resources, equipment and space, and the social vision of the librarian and the board of directors.

### The Traveling Library

The traveling library consists of a small set of books and magazines put up in a suitable trunk or box for transportation by freight, wagon, or mule back. These libraries are usually sent out by a state library commission or a woman's club. They are of three classes: for towns or neighborhoods altogether lacking in library facilities; for classes or clubs desiring selected material for study work; for smaller public libraries to meet temporary need of books which cannot wisely be purchased.

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The topics covered in this department of THE CHAUTAUQUAN include the following: "Civics," September; "Education," October; "Household Economics and Pure Food," November; "Civil Service," December; "Legislation," January; "Industrial and Child Labor," February; "Forestry and Tree Planting," March; "Art," April; "Library Extension," May. These topics correspond to the plan for committee organization recommended by the president of the General Federation of Women's Clubs.

The New York State Library and the Wisconsin Free Library Commission are notable for their admirable traveling library work. The women's clubs of nearly every southern state and of many northern ones as well have sent out many of these traveling collections of books. The records of these libraries contain many glimpses of the comedy and tragedy of life.

Two ideals should be held up by those interested in traveling libraries. With the sending of the first library should begin a carefully considered campaign for making that library a permanent, self-supporting affair.

Another hopeful possibility is that of making every traveling library a civic improvement center. The local custodian is likely to be enough interested to co-operate with the education, the civic improvement and related committees of the state federation of women's clubs. A special traveling library council may be formed of representatives from each of the committees interested in this form of library. This council will find it easily possible to lay plans for the larger usefulness of the traveling libraries.

### Chautauqua Library School

The Chautauqua Library School is one of the many summer schools conducted by the Chautauqua Institution, every year, at Chautauqua, N. Y., for six weeks in July and August. It is now in its sixth year. It is designed for librarians of the smaller libraries and library assistants who cannot leave their work for more extended courses. Its aim, says *Public Libraries*, is to give a general understanding of modern methods and ideals, and as much instruction in technical methods as the six weeks' course permits. The school is under the direction of Melvil Dewey. Miss M. E. Hazeltine of Jamestown, N. Y., has been resident director from the beginning, assisted

in the work of instruction by a staff of experienced teachers. The longest courses are cataloging, classification, and reference work. Lectures on bookbinding, book ordering, and relation of the library to schools and clubs, and other topics are included in the course. The school is visited every year by several prominent librarians. Among these are, regularly, W. R. Eastman, state inspector of libraries, and A. L. Peck of Gloversville, and, frequently, H. L. Elmendorf of the Buffalo public library, and Miss M. E. Ahern, editor of *Public Libraries*. All these visitors lecture on topics on which they are specially qualified to speak with authority. In addition to these, the school is often favored by the professors in the other Chautauqua schools, with lectures on phases of their subjects which bring them into touch with library work.

The work is arduous because of the amount to be covered in a short time, and requires at least forty hours recitation and study each week. The students have opportunity for laboratory work in model libraries in the vicinity, and of using traveling libraries of more than one thousand selected books sent by the State library for the use of the Chautauqua instructors.

The beautiful and healthful location and the opportunity of attending the many concerts, general lectures, and other entertainments free to all students of the Chautauqua Institution, are added advantages of the Chautauqua schools.

### The Traveling Library

In Wisconsin traveling libraries are circulated in addition to those sent out by the women's clubs:

By State Library Commission .....	186
In county systems supported by tax .....	77
In county systems supported by individuals .....	87

350

In Wisconsin it is found that the traveling "libraries will probably endure from

seven to eight years' service, and many of the books can then be given to small libraries for further service. . . . When one considers that these libraries cost but \$50 each and that they go to isolated communities where the books are not only read, but talked over, again and again, and often change the whole current of the neighborhood thought and talk, it is apparent that few means of education can do so much for better citizenship in proportion to their cost.

The Wisconsin Free Library Commission traveling libraries "are sent to the farming communities and to villages too small to support public libraries; to larger villages and towns for the purpose of encouraging the establishment of local libraries; to villages and towns already maintaining public libraries, but whose book funds are insufficient for the frequent purchases of books necessary to sustain public interest; to study clubs not having access to public libraries offering adequate service; and to public libraries with large numbers of German patrons German libraries are sent."

"The beautiful rests on the foundations of the necessary."—*Emerson*.

Social propaganda by means of exhibitions is an approved practice, but the lack of coöperation between cities has largely lessened the usefulness of collections of illustrative material exhibited from time to time. The crusaders against the "great white plague," tuberculosis, have taken an advance step. The American Tuberculosis Exhibition organized in New York last November has since been shown in Boston, Philadelphia, Newark, Indianapolis, and Milwaukee, and may go farther. The management at Indianapolis was shared by the National Association for the Study and Prevention of Tuberculosis, the Commercial Club of Indianapolis, the Indianapolis Board of Health and Public Charities, and the Indiana State Board of Health. The Chi-

cago exhibition was held at the Municipal Museum under the auspices of local, state and national bodies.

It is the heroic and dramatic in even the nickel novel which fascinates the average boy, and not the vulgar and sensational—that he loves the best and not the worst, urges Miss Caroline Burnite.

The best reading for the largest number, at the least cost:

"Miss Mary Emogene Hazeltine, who has been librarian of the James Prendergast Free Library of Jamestown, N. Y., has resigned her position there," reports *Public Libraries*, "to become chief of the instructional department of the Wisconsin Library Commission." Miss Hazeltine is well known as resident director of the Chautauqua Summer Library School.

Prompted by the example of political campaign committees in using the advertising pages of leading magazines the past month has been notable for the widely published prophecy that "Niagara Falls will be destroyed unless"——. This qualified prophecy, as made on page 98 of the March CHAUTAUQUAN, was repeated in the advertising columns of *The Outlook*, *Colliers*, *Review of Reviews*, *American Magazine*, *Everybody's*, *Leslie's Weekly*, *World's Work*, *Public Opinion*, *McClure's* etc. Not only was the space freely contributed but the various publishers met the expense of paper and printing which in most cases was no inconsiderable sum. It is to be feared that even when this paragraph is read there will continue to be need for appeals to congressmen to save Niagara!

## Helps and Hints

"It is after all, not the few great libraries, but the thousand small, that may do most for the people."

"To meet the demands of the children's room a book must have quality, that is, character, atmosphere, be childlike in its interests,



imaginative and humorous, which last often, to the smallest child, means the grotesque."—*Public Libraries.*

The duties of the Wisconsin Free Library Commission are "to give advice and counsel to free libraries in the state, and to all communities which may propose to establish them, as to the best means of establishing and administering such libraries, the selection of books, cataloging and other details of library management."

The Traverse City, Michigan, public library extends circulation privileges to the summer resorts scattered for many miles about Grand Traverse Bay.

"It must be provided with many books, and often with many copies of the same book, which is quite as necessary a thing to do as to provide many microscopes for students of biology and many balances for students of chemistry. And it must have a generous appropriation for its maintenance, which means that the total sum annually available for school supplies ought to be apportioned about equally between library and laboratories. It is a matter of the barest justice that as much money should be spent upon books as upon biological supplies and chemical glassware and reagents. We believe that the most important thing now to be done for the improvement of our secondary education is to develop the humanistic studies upon the lines here suggested, literature and history, and to make of the library the chief center of the school's activity."—*Dial.*

"I am sure there is no branch of intellectual activity that requires so comprehensive a view of life and knowledge as librarianship. There is no position from which so much information and intelligent and sympathetic direction is reasonably expected as in librarianship."

"There are few institutions in which the real efficiency of the institution is so dependent upon the cultural attainments of directors and employees as is a library. If every patient who goes to the physician had already diagnosed his case and fully understood his condition and could name the remedy, then the drug clerk could easily be substituted for the physician, but it is not so, and the physician with the best possible preparation, not alone specific and professional but in general information and culture, is needed."—*W. E. Henry.*

"Learning to be a librarian means to too many persons learning how to care for books. That is only a part of it. He who knows how to care for books will be a better librarian than one who knows nothing of the principles of library economy. The mechanic who makes an engine, who knows the place, purpose, and use of every part of it, but who is not in sympathy with either management or public, could no doubt take a train to its destination in safety. But the engineer who in addition to his mechanical knowledge has a sympathy for the traveling public, who appreciates what a great

ing, rasping wheel may inflict on his passengers, who wishes them to arrive safely, promptly and comfortably at their destination and bends all his energies to that end, comes nearer being a desirable man than the one who is only skilled in mechanics, caring little or nothing for the personal element in his work. The same thing is eminently true in library work."—*Mary E. Ahern.*

## Coordination with the Schools

It has been most clearly demonstrated that the lines of work of both library and school intimately interlace during the years of formal instruction, and that the library is prepared to develop and carry out later on the ideals of the school, and thus become a true "people's university."—*Resolutions adopted by California Library Association.*

"Somewhere in the school curriculum should be a place where instruction is given in the use of a library. To know how and where to get information when it is needed is quite as important a part of education as the storing up of unrelated facts."—*Public Libraries.*

"If the architects in the designing of city houses would construct the window sills in such manner that they could be used as flower boxes; if, in their specifications, they would provide for the required openings to be left in the concrete at the bottom of houses for the reception of vines, and if they would provide for the required openings to be left in the sidewalks for the reception of shade trees; and if they would further provide that these openings be properly filled with vines, trees, etc., New York would soon take on a new aspect."—*Report of Municipal Art Society of New York.*

## Civic Progress Programs

### LIBRARY EXTENSION

#### I

Paper: The Increasing Scope of the Library's Services to the Community.

Report: By a Committee on Local Library Facilities and Needs.

Book Reviews: Hints to Small Libraries, M. W. Plummer; The Library Primer, J. C. Dana.

Application: What Shall be Done About It? Is there any gain in talking about libraries unless we are led to do something?

#### II

Paper: Professional Equipment for Library Service.

Report: By a Committee on the Coördination of Local Library, Gallery and Museum Resources with the Schools.

Paper: The Traveling Library as a Civic Improvement Center.

Correlation: The Relation of the Library to the various Civic Progress Programs.

Paper or Symposium: Sources of Information Concerning Libraries and the Library Movement.

## III

Retrospective: What Evidences are there of Civic Progress during the past year? What has hindered?

After a brief consideration of the topic the queries which follow can be read slowly. Answers may be volunteered, though the mere reading of the questions may spur to better service in the future.

Are editors becoming interested, and is there increasing attention being given to civic topics?

Have outside organizations—associations, clubs, classes, etc.—taken up any Civic Progress topic?

Is there evidence that folks are talking more about civic betterment?

Are more civic and educational books being taken from the public library.

Have the bookseller and the newsdealer noticed interest in civic topics?

Is there any change in the attitude or the activities of city officials?

Has there been any real study of local conditions?

Has any one taken steps toward formulating a civic policy or program?

Has your club taken advantage of the opportunity, accepted the responsibility, and brought representative local civic workers into some form of cooperation?

Have any public school teachers been led to see their unequalled opportunity?

Are there other evidences of results, or signs of progress?

Perspective: What May Be Said of Present Conditions and Existing Activities in This Community? What is the Standing of the Local Leaders? What Elements of Strength and of Weakness May Be Noted?

Prospective: What Ought to Be Done? What Can Be done? What Will Be Done? Who Will Do It? Assign one or other of the nine Civic Progress topics to each member who will endeavor to prophecy practicable and probable possibilities.

Optimistic: A Message of Hope Founded Upon Faith in the Ultimate Triumph of Right and a Belief in the effectiveness of Right Things Done Wisely.

## Partial Bibliography

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Scholarship for the Trained Librarian, M. E. Henry, March, '06, 11:116-131.

Letters from Librarians Who Have Been in the Schools, March, '06, 11:137-43.

Public Libraries: Their Need of Expert Counsel, H. Putnam, Independent, Dec. 17, '03, 55:2981-4.

### LIBRARY AND SCHOOL

Library as an Educational Factor, M. E. Ahern, Elementary School Teacher, Jan. '05, 5:278-84.

Library Center of the Schools, F. O. Carpenter, Education, 26:110-4.

Coöperation Between Libraries and Schools, H. E. Peet, Elementary School Teacher, Feb., '06, 6:310-7.

Library in the School, Dial, Feb. 1, '06, 40: 73-5.

### LIBRARY AND CHILDREN

Childrens' Room in the Public Library, M. E. Hazeltine, CHAUTAUQUAN, June, '04, 39:374-80.

### TRAVELING LIBRARY

How the Library Travels to the Country Family, M. Lowe, Education, Sept., '04, 25: 45-9.

Growth of Traveling Libraries, H. E. Haines, *World's Work*, Sept., '04, 8:5231-4.  
 Traveling Libraries, F. A. Hutchins.  
 Traveling Libraries as a Civilizing Force, J. M. Good, CHAUTAUQUAN, Oct., '02, 36:65.

## ORGANIZATIONS

American Library Association, P. O. Wyer, Jr., secretary, State Library, Albany, N. Y.  
 A. L. A. Publishing Board, Nina E. Browne, secretary, 10½ Beacon Street, Boston.  
 Catalog Section, A. L. A., Miss Theresa Hitchler, chairman, Public Library, Brooklyn.  
 College and Reference Section, A. L. A., J. T. Gerould, chairman, University of Missouri, Columbia, Mo.  
 Library Work with Children. Mrs. Arabelle H. Jackson, chairman, Carnegie Library, Pittsburgh.  
 Trustees Section, W. T. Porter, chairman, Public Library, Cincinnati, O.  
 National Association of State Librarians. Minnie M. Oakley, Madison, Wis.  
 League of Library Commissions, Alice S. Tyler, Des Moines, Iowa.  
 American Library Institute (in process of organization).  
 National Educational Association, Library Section, Miss Mary E. Ahern, secretary, *Public Libraries*, Chicago.  
 State Library Commissions for the leading states.  
 State Library Associations.  
 Local and district Library Clubs.

## PERIODICALS

Public Libraries, 156 Wabash Avenue, Chicago.  
 Library Journal, 208 Broadway, New York.  
 Bulletins issued by local and state libraries and state commissions.

## LIBRARY SCHOOLS

New York State Library School, Albany.  
 Pratt Institute Library School, Brooklyn.  
 University of Illinois' Library School, Champaign.  
 Drexel Institute Library School, Philadelphia.  
 Simmons College Library Training Course, Boston.  
 Western Reserve University Library School, Cleveland.  
 Southern Library School, Atlanta.  
 Carnegie Library Training School for Children's Librarians, Pittsburgh.  
 Summer schools: Chautauqua, New York; Indiana Public Library Commission; New York State Library, Albany; and the universities of Wisconsin, Iowa, and Minnesota.  
 Extension Committee, Mrs. Charles S. Morris, General Federation of Women's Clubs, Library, Berlin, Wis.

## SOURCES OF INFORMATION

For any information concerning any type of library address Miss Mary E. Ahern, Editor *Public Libraries*, Chicago.  
 Inquiries may also be addressed to American Library Association. See list for address.

Bureau of Civic Coöperation, E. G. Routzahn, 5711 Kimbark Avenue, Chicago.

State library, library commission or library association of your state.

Library committee of the General Federation Women's Clubs and of the several state federations.

The next convention of the American Library Association will be held at Narragansett Pier, Rhode Island, June 29, 1906.

## School Clubs

All the advantages with none of the disadvantages of a club are possible through the plans offered by *Boys and Girls*, published at Ithaca, New York, as the organ of Chautauqua Junior Naturalist Clubs and Junior Citizens' Leagues.

The Junior Naturalists all unconsciously agree with Prof. L. H. Bailey that nature study is a "point of view" and not a course of study. Under the leadership of "Uncle John" W. Spencer the Naturalists are having interest awakened, observation quickened, and appreciation cultivated for the great services rendered mankind by nature and nature's multitude of little helpers.

Without taking up the burden of much scientific knowledge which may better be secured in later years, the boys and girls are becoming sympathetic and alert observers of the simple yet marvelous things of the great outdoor world with which even the child of the crowded city may become familiar. Indeed one of the beauties of the Chautauqua Junior Naturalist plan is that the teacher need not go far afield to laboriously gather specimens from woods or field which must be unfamiliar and exotic in the eyes of the child. Leading the child to the recognition of nature's representatives about the home and school and along the streets of the city is one of the hopeful achievements credited to "Uncle John's" plans.

Civics in the elementary school bears much the same relation to civil government that nature study holds to elementary science. The Junior Citizens' League or Club of some other name seeks to do for the city in which the child lives what

the Junior Naturalist Club does for the natural world. The citizens are interested in the functions of government rather than its machinery. The services rendered by the city, state and nation, with the reciprocal responsibilities of citizenship afford material of fascinating interest. Probably the most effective nature study and civics will be conceived chiefly with the material to be found within the child's own world—the home, the school, the place where father works, and the streets connecting these three. The post office is interesting because of the postman who serves the neighborhood and the letters he carries and the trip to the country made possible by his kind offices.

A school room may have either the Naturalists or the Citizens or both. Better start without a constitution or by-laws, evolving these sometimes awkward and hampering documents as the need may arise. All occupants of the school room are members of the club. Officers and committees are elected or appointed so that every member shares in the honors and bears a part of the responsibilities. Whenever the teacher and the club agree that a change is desirable new officers and committee members can be selected. The meetings can be given a quarter or a half hour Friday afternoon, or can be held after school where the management is unfriendly. If both clubs are desired the meetings can alternate week by week. The programs may include talks, essays, readings, recitations, debates, the answering of questions given in *Boys and Girls*, the reading of letters to be sent to Uncle John, reports from committees, plans for work, etc. One committee may tell how to make bird houses or window boxes, another may plan an exhibition of houses or boxes made by the members, a committee may tell what to do for a vacant lot or how to help by not throwing anything on the street, while another may make a civic bulletin board upon which may be posted interesting clippings gath-

ered by another committee. For debate purposes the need of paying taxes may prove a "liver" subject even than the relative destructive powers of fire and water or the generalship of Grant and Lee—and many a boys' debating society has discussed these and far more useless topics!

Between meetings the club members will be searching the pages of companion volumes—books of true stories from long ago to now—the city, and the outdoor world.

Then a portion of their language or English periods will be given to writing letters to "Uncle John" and to the "Mayor" telling of the discoveries they have made and the questions which remain unanswered. *In a number of instances the writing of these letters has been eagerly accepted as such.* Probably the interest is not lessened by the fact that the letters are to be mailed, either by the individual members or the entire room, in one envelope, one set going to Ithaca, the other to Chicago.

Thus we find ready at hand a fresh aid in the English work, letter-writing, public speaking, parliamentary practice, handling committees, nature study, civics, spelling, penmanship, and some valuable work which is not mentioned in detail including history, geography, arithmetic, etc. And all of this without adding to the school program or making an actual increase of detail for the teacher. Thus will be realized a "training in citizenship" of much promise.

### The Teacher and the Club

One teacher sent to Uncle John the following testimony to the value of children's clubs in the school room:

The good points are so many that if I were to enumerate them all, those unfamiliar with the work may think that I am advocating a panacea for all school-room problems. The one benefit above all others that I could not afford to lose is the help I get in my classes in English.

Children like to talk and really they are fond of writing if they are led up to a point where they have something they very much wish to say, and have someone to whom they wish to say it.

I am often quite shaky about my knowledge of common things that I ought to know and perhaps do know in a way. When I reach such periods, I suggest that each pupil write to Uncle John for information. I work each member of the club up to his best endeavors in showing Uncle John as perfect a letter as possible in every detail. Our appeals bring us the necessary information from you, or if not we are put in a path that leads us to find out for ourselves.

I never coax any of my pupils to become a member of the club. Rather I put the opportunity of membership as a privilege. To be up before the club on investigation for unbecoming conduct, and subject to a vote of censure is a very serious situation for the accused. In my club it is thought a disgrace to be debarred from writing to Uncle John.

Really, I do not know that I could teach without a club.

A rural school teacher tells how she "abolished tardiness" by means of a club. The teacher "announced that each morning ten minutes would be given to a club meeting directly after roll. You may wonder how I made discussion and conference to be attractive to the members. That was the least of my troubles. All children—even those we call dull ones—are investigators. Their observations may often appear trivial to adult minds but not so to them."

Another tells Uncle John that his nephews and nieces in the Seekers' Junior Naturalist Club have been passing through a very exciting time. "The event was the trial of one of its members for 'conduct unbecoming a gentleman.' I assure you the affair was taken very seriously."

A few days ago the club took a field excursion, and one boy thought it cunning to act the rowdy and made himself quite offensive to all the club members, particularly the girls. Complaint was made to me with the request that I inflict some

punishment. I suggested that the accused be brought before the club for trial.

The offending lad comes from a home where money is freely spent, but the home influences are not of the sweetest and most benign. By a free use of candy and similar aids he had gathered something of a following among his school companions. I at one time feared that I had made a mistake in my method of punishment.

The president of the club is a serious minded lad and he quickly suppressed any flippancy on the part of the culprit's friends during the trial. When the evidence of misdeeds had been presented and the indignant opinions of members expressed, the culprit weakened.

Just before the club was to take a vote of censure he asked if he could apologize and be considered in good standing. A motion was made that an apology be accepted and the charge dismissed. One boy said he would like to see how good an "apologizer" the offender was before voting on the question.

The charges as formulated by a committee called the offense, "Trying to be a Smart Alec." We have had no trouble with "Smart Alecism" since.

My teaching is among the bread winning class of this city, and elections and mock courts mean more to my children than do birthday parties to the young people who come out of the homes up on the avenue.

I have no dunceblock for bad boys and girls, but instead I suspend such from the privileges of the club. A suspended member cannot vote. Disfranchisement is more effective than corporal punishment.

#### THE CLUB MEMBER'S OPINION

I am a little girl ten years old. I will be eleven the eighth of December. I am a member of the Rural Junior Naturalist Club. I am on the clipping committee.

Last summer my cousin came out to our place and stayed six weeks. We went fishing about every day. We caught three hundred fish. We caught two or three fish with red sides and we did not know what kind they were. Do you know? I will close.

From North Carolina:

I found a chipmunk and he had four brown stripes on his back. They ex-

tended nearly to his tail. He carries his food in his jaws. I have seen him eating acorns, peanuts, and hickorynuts. I noticed that he always bit off the sharp points of the acorns and hickorynuts before putting them into his mouth. I think this was to prevent being hurt. He distributes different kinds of nuts. I am sure they have planted trees. I have never tried to tame a chipmunk but have seen them tamed.

We organized our club on the first of November and named it the "Rural Junior Naturalists" club. The officers are:

**PRESIDENT**

Lottie Gorton.

**PROGRAM COMMITTEE**

Genevieve O'Brien, Dora Snyder

**SCHOOL HOUSE COMMITTEE**

Olive Ryan Genevieve O'Brien

**SCHOOL YARD COMMITTEE**

Miss Finton Olive Ryan  
Myrtle Thompson

**SECRETARY**

Belle Freeman

In our meetings we read stories about birds and things that are interesting. We

have our meetings each week on Wednesday. Good-bye for this time.

BELLE FREEMAN,

Secretary of the R. J. N. C.  
Ypsilanti, Mich.

From Humboldt, Iowa:

I want to write and report to you what we have been doing. We had a meeting Friday afternoon. We have divided Humboldt into four parts and appointed a committee for each part. They have each selected a tree for the birds. The girls make the baskets, every one furnishes food, and the committees fill them.

The boys are making bird houses. Two weeks from Friday they are going to bring them to our room. We will have judges to see which one did the best and neatest work. Most of the pupils have taken slips of geranium plants and take care of them all alone, and at Easter vacation we will have a geranium contest. It is to see which raised the best plant.

We have a lady that takes lots of interest in birds. At our next meeting we are going to invite her in, to give us a talk on birds. We are expecting to go out to her house and have our meeting. The last year she has learned over one hundred birds and can tell them by color or sound.

## News Summary

### DOMESTIC

March 2.—Meridian, Mississippi, is swept by a tornado; the ruins take fire and great loss of life and property results; twenty four persons are killed and one hundred and fifty injured. Philippine tariff bill is killed in Senate committee.

5.—Chicago city council raises saloon license from \$500 to \$1,000.

6.—Andrew Hamilton, long wanted as witness in insurance investigations, returns unexpectedly from Europe.

7.—President Roosevelt in letter to Congress declares that resolution providing for the investigation of railroad discriminations in coal and oil industries smacks of insincerity in that it is neither thorough nor businesslike.

8.—President John P. Haines of the Society for the Prevention of Cruelty to Animals resigns.

9.—Statehood bill passes the Senate in amended form, Oklahoma and Indian Territory being admitted as a single state, but Arizona and New Mexico remaining as territories. Nine hundred Moros, including women and children, are killed by American forces operating at

Mount Dajo, near Jolo; American loss eighteen killed and fifty-two wounded.

10.—Murderer of ex-Governor Steunenberg of Idaho confesses; admits murder of many others connected with mining wars.

11.—Anthracite operators refuse the demands of the miners.

12.—Supreme Court decides that in cases under anti-trust law witnesses may be compelled to testify and produce books and papers. District Attorney Jerome sues W. R. Hearst for libel. Colonel W. D. Mann is indicted by grand jury for perjury. The Supreme Court decides franchise cases in favor of the city of Chicago.

14.—President Roosevelt commends American troops for action at Mount Dajo and makes public General Wood's report.

15.—Andrew Hamilton at insurance hearing in Albany makes a violent attack on the trustees of the life insurance companies who were formerly his employers.

16.—Twenty-two people are killed and many injured in train wreck in Colorado. Secretary of War, Taft, delays his acceptance of a seat upon the Supreme bench; the place will be

kept open for some time pending his definite decision.

18.—President Mitchell of the mine workers replying to Baer of the operators says that further negotiation is desirable.

19.—Charles S. Francis of Troy, N. Y., is named by President Roosevelt to succeed Belamy Storer as Ambassador to Austro-Hungary. Bill for consular reform passes the House.

20.—Mayor Weaver of Philadelphia forces traction companies to give up franchises obtained in the steal of 1901.

21.—By a decision of Judge Humphrey of the United States District Court the sixteen individual packers indicted for engaging in a conspiracy in restraint of trade, are held to be immune from prosecution because they furnished information to Commissioner-General Garfield; the indictments against the corporations stand.

23.—Mine owners are at odds on the question of yielding to the mine workers' demands.

28.—George W. Perkins is arrested on the charge of grand larceny in connection with the contribution of money belonging to the New York Life Insurance Co., to the Republican campaign fund. Convention of bituminous miners at Indianapolis votes down proposition to continue present wage scale and adjourns without action on the men's demand for an increase.

30.—United Mine Workers vote to sign individual contracts with operators who agree to advance scale; this action is expected to minimize the strike by 60 per cent.

31.—Coal strike is formally declared against operators who have not come to terms.

#### FOREIGN

March 3.—Hurricane sweeps over Society and Tuamotu Islands in the Southern Pacific; several thousand lives are thought to be lost and property damaged to the extent of \$5,000,000. King Edward, traveling incognito, arrives at Paris.

5.—Russia, at Algericas conference, supports plan by which France and Spain shall police Morocco.

6.—Publication of Russian imperial manifesto concerning popular assembly reveals fact that the government still retains the greater part even of legislative powers.

7.—The Rouvier ministry is defeated in the chamber of deputies on the church inventory question and resigns. The House of Commons votes by a majority of 238 in favor of motion for the payment of \$1,500 a year to each member. Princess Ena of Battenburg who is engaged to marry King Alfonso of Spain, is received into the Roman Catholic Church.

9.—Jean Sarrien will form the new French cabinet. Women suffragists attempt to storm

the residence of Premier Campbell-Bannerman; three are arrested.

10.—Twelve hundred miners are killed in a French coal mine; the accident was due to an explosion of gas.

12.—Emperor William orders the withdrawal of German troops from China with the exception of 700 guards for the legation at Peking.

13.—French cabinet is selected; it is regarded as even more unfavorable to the Vatican than the cabinet preceding.

14.—Leaders of the attack on Doctor Beattie's house at Fati, China, are beheaded. New French cabinet announces its intention to carry out the church separation law.

15.—Chilean ministry resigns.

16.—Japanese house of representatives votes for the nationalization of all railways.

18.—Hundreds of lives are lost in an earthquake in Formosa. Russian government adopts severe measures to check the agitation for a general strike.

20.—Bandits rob one of the largest banks in Moscow of \$432,500. Spanish cabinet resigns.

22.—It is announced at St. Petersburg that Russia favors the proposed tunnel under Behring Strait.

25.—Famine in Japan is still causing widespread suffering despite relief measures.

27.—It is reported that the Morocco Conference is nearing a satisfactory conclusion; Ambassador White is said to have presented a *modus vivendi* agreeable to both France and Germany.

28.—English government takes up bill relating to the financial liability of unions in cases of strikes; labor party and Irish are opposed to position of the Liberals.

29.—First elections of the Russian parliament are held; twelve members of the council of the Empire are chosen.

30.—Thirteen men entombed by the recent mine disaster in France are found alive after twenty days imprisonment; the total number of men missing after the accident was 1,212; five hundred bodies have been recovered. English government yields to labor party and supports bill introduced in opposition to government measure: the bill provides complete immunity for trade union funds.

31.—Agreement is reached at Algericas; it is favorable to France.

#### OBITUARY

March 3.—Ex-Governor Hogg of Texas.

4.—Lieutenant-General J. M. Schofield, Civil War veteran.

10.—Eugen Richter, famous German radical.

11.—President Quintana of the Argentine Republic.

12.—Susan B. Anthony.

13.—S. H. Kauffman, proprietor of the *Washington Star*.

17.—Johann J. Most, noted anarchist.



**A GRAMMAR OF GREEK ART.** Percy Gardner. pp. 267. 7¼x5½. \$1.75. New York: The Macmillan Co. 1905.

Professor Gardner is trying to help solve the problem of elementary training in Greek Art for young people who are receiving also their first knowledge of Greek and Roman literature. The *Grammar of Greek Art* has been prepared primarily for the purpose of giving to teachers of Greek Art an introduction to the psychology of the subject, or as he expresses it, "to determine the laws according to which the mind, the taste, the hand of the artist, worked." The student of Greek art even if he be not a trained scholar will find very much that is suggestive in this book. He will better understand not only the significance of various features of classical art, but the peculiar qualities of the Greek race which led them to such achievements. An idea of the scope of the book may be gained from some of the chapter titles: *Architecture, Dress and Drapery, Formation of Sculptural Types, Vases: Artistic Tradition, Literature and Painting, Coins in Relation to History.* Professor Gardner's scholarly abilities are unquestioned and the book is a valuable contribution to the study of the underlying principles of Greek Art.

F. K.

**STUDIES IN ANCIENT FURNITURE.** Caroline L. Ransom. pp. 126. 9x11¾. Chicago: University of Chicago Press. 1905.

It is not often that a Doctor's thesis appears in such attractive garb as is the case with this volume by Miss Ransom. Artistic effect as well as archæological accuracy has been carefully considered in every detail of the work. The writer's acquaintance with the contents of the old world museums is unusual, and scholarly caution is evident in her discussion of ancient couches about which the sources of information are necessarily meager. Not only will the archæologist find this thesis most suggestive but the untrained lover of classic art will enjoy studying its quaint and often artistically attractive illustrations. Miss Ransom's style has a clear, straightforward quality which makes it possible for even the novice to enter into the discussions of the technical peculiarities of old Greek couches, with considerable sympathy,

and to enjoy her illuminating suggestions regarding their artistic qualities. One is impressed in reading such a work with the amount of labor involved in sifting the material and the necessity for possessing the genuine enthusiasm of a born antiquarian. It is pleasant to feel also throughout the work the appreciation of the writer for all forms of loveliness so that her contribution to archæological knowledge is a revelation also of new elements of beauty in the products of Greek and Roman civilization.

F. K.

**THE GREEK VIEW OF LIFE.** G. Lowes Dickinson, M. A. pp. 236. New York: McClure, Phillips & Co. 1905.

Intended primarily for those who do not know Greek this little book is clearly the work of a man who has studied at first hand and with philosophic insight the manifestations of ancient Greek life. Religion, political life, morality, marriage, friendship, art,—about these matters and such as these the Greeks thought and felt in ways widely unlike those current in the modern Christian world. Mr. Dickinson's exposition of the Greek attitude deserves to be warmly commended; it is admirably written and, in spite of a few slips and some glossing over of the darker aspects of Greek life, it is on the whole penetrating and just.

F. B. T.

**THE STORY OF VENICE.** Thomas Okey. pp. 434. 7x4½. London: J. M. Dent & Co. 1905.

Among the great republics of the world that of Venice will always have a peculiar fascination for the student of history. Venice belongs to that medieval age which modern fancy associates with knightly enterprises, deeds of chivalry, picturesque conquests and the splendors of material prosperity enriched by traffic with the East. The romantic situation of Venice, the fading glories of its exquisite architecture, the sumptuous beauty of its paintings all conspire to weave a spell under which one willingly falls. It is with pleasure then that we turn to the story of this old city, as told by a modern historian and find that the author has embodied in his narrative both the results of scholarship and the quality of picturesque narration. The edition of this work now appearing in the "Medieval Towns" series



has given the author an opportunity to revise and supplement his earlier volume and in Part II the student of Venetian Art as well as the less serious minded tourist will find a valuable itinerary of the objects of interest in the city. A small sketch map of Venice in relation to its European and Asiatic environment adds to the pleasure with which one studies its turbulent past, and a larger map of the city itself supplies to the tourist needed direction for his researches. The illustrations without greatly increasing the bulk of the book, add much to its charm.

F. K.

STORY OF THE BIBLE. Rev. J. L. Hurlbut. pp. 750. 9¼x6¾. \$1.50. Heavy paper, \$2.50. Philadelphia: The John C. Winston Co.

Every teacher of children realizes the fascination which a book of Bible stories always seems to possess. Yet those of us who have grown to maturity often find that theological teaching consciously or unconsciously introduced by the authors of these books are quite foreign to our own beliefs and we feel unwilling to impose them upon the open mind of a child. There has been great need for a book of Bible stories, which shall be quite free from constant and strained interpretations of the Bible narrative; a book that shall present these stories in all their beautiful simplicity allowing them in a great measure to bring their own spiritual message. The recent volume by Dr. Jesse Lyman Hurlbut seems to fulfil these conditions most admirably and withal the stories are told as nearly as possible in the language of Scripture itself so that the transition to the actual Bible narrative may be made very easy. The author puts the case very well when he says: "Parents who are not thoroughly informed, or who do not possess the great gift of storytelling, find difficulties in the path of teaching the contents of the Bible to their children. Here is a great Book with masses of matter interesting only to students, as history, genealogy, details of law and customs of worship, psalms, prophecies, proverbs, epistles—how shall a selection be made appropriate to childhood? There are Oriental forms of speech, antiquated, unfamiliar, sometimes unacceptable to the taste of the age. The Stories of the Bible must be chosen with care, some statements must be explained, and some allusions must be omitted."

The book is very fully illustrated and the pictures have been made as consistently Oriental as possible. Each story has its own title, usually a striking one which will arrest the attention of the child. There are one

hundred and sixty-eight of these stories and under the title of each the author has taken pains to give the Bible reference showing where it may be found.

F. K.

THE ART READER. P. E. Quinn. pp. 167. 7½x5. \$1.00. Boston: A. W. Elson & Co. 1905.

Every conscientious effort to bring the element of beauty in to the life of the modern child is an important step in the evolution of our system of education. The only antidote for the sordidness and ugliness and crudeness in architecture, in the furnishing of homes and public buildings and in the styles of dress to which we submit, is a cultivation of the appreciation of the beauties of form and line and color as they have been expressed for us by the great artistic races which have preceded us. Already we are encouraged to recognize the fact that our national art is reaching a high plane, but we are very far yet from being an artistic people. Such a book as "The Art Reader" recently issued by A. W. Elson & Co. ought to be of distinct service. This firm has done much to supply the need for high class reproductions of works of art, offering them at a moderate price which brings them within the reach of almost any art loving person. The Art Reader takes up more than fifty of the world's great masterpieces of painting, sculpture and architecture and in a few pages of text gives the historical setting of each, frequently also adding quotations from some of the great art critics which help to awaken in the reader a due appreciation of the beauty of the object. Few persons will read it without getting some new point of view on works already familiar to them, and as a basis for schoolwork, teachers of English will find that it supplies much suggestive material. A guide to pronunciation adds to the value of the book.

F. K.

LIFE'S UNDERTOW. Minnie Keith Bailey. pp. 43. 7x4½. Kansas: Crane & Co. 1905.

The title of this little book suggests, what is true of the volume, that it is a record of the feelings and experiences of the author put into the form of verse. These stanzas from the opening poem entitled "Come up Higher" indicate the character of the book as a whole:

"Come up higher; the air is purer  
The sky is bluer: come up higher.

"Come up higher; the mind is cleaner,  
The heart is truer: come up higher.

"Come up higher; life is clearer  
And heaven is nearer: come up higher."





GENERAL VIEW OF THE AMERICAN AND CANADIAN FALLS AT NIAGARA

The American Fall (at the left in the picture) is in imminent danger of destruction by the diversion of water for power purposes.

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A notable campaign for the preservation of Niagara Falls as a beautiful natural wonder of the world was begun by the American Civic Association last fall. It met instant favor with the public and was, of course, met by organized opposition from the power companies whose commercial interests are involved. President Roosevelt (a life member of the Association) by message and influence has favored the movement for preservation. But the campaign should be pressed to a vote now, by personal letters to Senators and Congressmen, by resolutions of organizations, by interesting newspapers in the situation, and by supporting the work of the Civic Association in behalf of the Falls.

Briefly: Ten power-developing companies (four American and six Canadian) now have authority to utilize  $35\frac{1}{4}$  per cent. (1,339,500 horse-power) of the effective power of the Falls. These developments, if fully utilized, will, in the judgment of engineers, destroy the American Fall, for the reason that but 12 per cent. of the average flow of Niagara passes over the 1,060 feet of the American Fall.

If even half the authorized amount of water is withdrawn above the cataract, the American rapids will be entirely bare of water except for a thin trickle to pass over the face of the American Fall.

Five companies are now exercising their franchises and actually developing power, while the others are actively preparing to do the same.

As Victor Forbin of Paris insists, the

Falls belong "to everybody in the wide world." In contrast to this international claim stands the fact that if half the authorized power is developed by the companies now having permission, and if half this power is sold at half the price now being charged, an income of approximately twenty millions of dollars will be received by the ten companies involved, of which not one cent would go to the state of New York, while the Dominion of Canada would receive approximately only \$240,000 per year. As it is estimated that there are less than one thousand stockholders in the ten companies involved, the benefits conferred are obviously confined to a very few persons.

The bill introduced in Congress to save the Falls is the Burton bill (H.R. 18,024, Senate 5,750) reading as follows:

*Be it enacted by the Senate and House of Representatives of the United States of America in Congress Assembled,*

That the diversion of water from Niagara River, in the State of New York, is hereby prohibited, except upon revocable permits to be granted by the Secretary of War, in accordance with Section two of this act: *Provided*, This prohibition shall not be interpreted as forbidding the granting of permits by said Secretary for domestic uses, or for such diversion of water as may, in his judgment, be required for the Erie Canal for purposes of navigation.

Sec. 2. That the Secretary of War is hereby authorized to grant revocable permits for the diversion of water from said Niagara River, for the creation of power, but only to individuals, companies or corporations which are now actually producing power from said water, and to them only to the amount now actually in use by such individuals, companies, or corporations.

Sec. 3. That the transmission into the United States from the Dominion of Canada of electrical power generated from the waters of the said Niagara River, or from any of its tributaries, is hereby prohibited, except to the

amount now brought into the United States from Canada, and the Secretary of War is authorized and directed to ascertain such amount, and to make regulations preventing or limiting the further admission of power as herein stated.



Sec. 4. That any person, company, or corporation violating any of the provisions of this Act, or any rule or regulation made by the Secretary of War in pursuance thereof, shall be deemed guilty of misdemeanor, and on conviction thereof, shall be punished by a fine not exceeding twenty-five hundred dollars nor less than five hundred dollars, or by imprisonment, (in the case of a natural person) not exceeding one year, or both such punishments, in the discretion of the court. And further, the removal of any structure or parts of structures erected in violation of this act, or

any construction incidental to or used for such diversion of water or transmission of power as is herein prohibited, may be enforced by the order of any circuit court exercising jurisdiction in any district in which the same may be located, and proper proceedings to this end may be instituted under direction of the Attorney General of the United States.

Sec. 5. That the President be requested to take such action as he may deem necessary, either through ordinary diplomatic channels, or by the members of the International Waterways Commission appointed in pursuance of the River and Harbor Act of 1902 and acting in conjunction with the members of said Commission representing the Dominion of Canada, to prevent the further depletion of waters flowing over Niagara Falls, and for the adoption of proper regulations to preserve the said cataract as near as may be in its natural condition.

Sec. 6. That the provisions of this act shall remain in force for three years from and after the date of its passage, but nothing herein contained shall be held to establish or confirm any rights heretofore claimed or exercised in the diversion of water or the transmission of power.

Sec. 7. That the right to alter, amend, or repeal this act is hereby expressly reserved.



## The Great Eruption and the Earthquake-Fire Disaster

Volcanic outbursts and earthquakes are among the direst calamities of nature

—calamities which make man with all his science, art, civilization and industry, helpless and insignificant. But these same calamities serve to call out the noblest moral qualities of man—courage, hope, patience, sympathy, kindness and thoughtfulness.

Vesuvius and the appalling San Francisco disaster—the latter the worst catastrophe, of a physical nature, the United States has known since the foundation of the Republic (indeed, the worst since the first colonization of the Western hemisphere by European races) have lent sharp emphasis to these truths. The Vesuvius eruption seemed an exceedingly grave, awful visitation, but it almost sank into the category of trivial accidents when, one week later, the startling news of the practical destruction of two-thirds of the populous, rich, romantic, gay, beautiful city of San Francisco, the “metropolis of the Pacific coast,” was published to the world.

The ways of Providence are inscrutable, and in a sense it is idle to discuss the “moral” of these terrible disasters. But it is well to recognize (as the ablest and most enlightened thinkers have done) the ethical, the social, the human compensation which earnest reflection reveals in such catastrophes. They bring home the fraternity of men, the need and duty of justice and righteousness, the vanity of mere wealth and brief authority, the beauty of altruism and humanity. On the one hand, they provide opportunity for the display of fortitude, heroism and quiet resolution; on the other, they call forth deeds of generosity and kindness which are calculated to render us proud of the capabilities and qualities of the human race.

San Francisco will be rebuilt, and it will doubtless be a greater and finer city than it has ever been. Her stricken people, sorely tried, have commanded universal admiration by the pluck, vigor and self-

confidence they have shown, and they in turn have found sources of faith, inspiration and strength in the wonderful and magnificent relief work which the whole country has undertaken in their behalf. The towns and villages on the slopes and at the foot of Vesuvius which were overwhelmed and either completely or partially destroyed by the lava, ashes and cinders of the volcano will likewise be rebuilt. This does not indicate recklessness of danger and lack of foresight. Rather does it prove the reasonableness and sobriety and moral poise and calm determination of men.

In the case of San Francisco, it is not the earthquake, but the flames, that wrought the havoc, the loss, the misery. The damage from the seismic shocks alone would have been comparatively small; and San Francisco is too accustomed to slight disturbances of the earth to think of abandoning a splendid harbor and picturesque, fascinating site on account of one severe shock. In rebuilding the city, however, more attention will be paid to the principles of earthquake-proof construction, and the fire service will be modified to prevent so complete a collapse as was caused for a time by the dislocation and breaking of the water mains.

It is pertinent to quote here the following sentences from the late Dr. Nathaniel S. Shaler's work on "Outlines of the Earth's History:"

Since the dawn of history the records show us that the destruction of life which is to be attributed to earthquakes is to be counted by the millions. A catalogue of the loss of life in the accidents of this description which have occurred during the Christian era has led the writer to suppose that probably over two million persons have perished from these shocks in the last nineteen centuries. Nevertheless, as compared with other agents of destruction, such as preventable disease, war or famine, the loss which has been inflicted by earth movements is really trifling, and almost all of it is due to an obstinate carelessness in construction of buildings

without reference to the risks which are known to exist in earthquake-ridden countries.

Prof. Shaler touches upon the proper style of architecture for earthquake sections. Gothic architecture, he points out, never gained a firm foothold in southern Europe. But even the more massive types of Grecian and Romanesque architecture are not safe in the greater disturbances of the earth, as the history of large areas in Southern Italy should teach us. "The only people," continued Prof.



DR. EDWARD T.  
DEVINE  
In charge of the  
Red Cross work  
at San Francisco

Shaler, "who have systematically adapted their architectural methods to earthquake strains are the Japanese, who in certain districts where such risks are to be encountered construct their dwellings of wood, and place them upon rollers, so that they may readily move to and fro as the shock passes beneath them. In a measure, the people of San Francisco have also provided against this danger by avoiding dangerous weights in the upper parts of their buildings, as well as the excessive heights to which these structures are lifted in some of our American towns."

This reference to San Francisco is, of course, full of suggestion in view of the recent calamity, and in the reconstruction of the city architects and property-owners will consider even more earnestly the sort of safeguards that must be provided against future disturbances.

Reverting to the Vesuvius outbreak, its unusual character is shown by the fact that the streams of lava flowed nearly to the southern foot of the mountain (which

is a rare phenomenon) and that one stream passed down for the first time in recorded history, the northern side. Showers of ashes fell on spots three miles distant from Pompeii, and at one time



the excavations there were seriously threatened. Even Naples was for a few hours believed to be in great danger from the volcanic ashes and the fumes that made breathing difficult.

In the work just quoted, Professor Shaler dealt also with the volcanic phenomena of the earth, and on the special point of Vesuvian activity he had to say :

The city of Naples, which lies amid the vents, though not immediately in contact with any of them, has steadily grown and prospered from the pre-Christian times. It is doubtful if any lives have ever been lost in consequence of an eruption, and no great inconvenience has been experienced from them. Now and then, after a great ash shower, the volcanic dust has to be removed, but the labor is less serious than that imposed on many northern cities by a snowstorm.

Through all these convulsions the tillage of the district has been maintained. It has ever been the seat of as rich and profitable a husbandry as is afforded by any part of Italy. In fact, the ash showers, as they impart fine divided rock very rich in substances necessary for the growth of plants, have in a measure seemed to maintain the fertility of the soil, and by this action have in some degree compensated for the injury which they occasionally inflict. Comparing the ravages of the eruptions with those inflicted by war, unnecessary disease or even bad politics, we see that these national accidents have been most merciful to man. Many a tyrant has caused more suffering

and death than has been inflicted by these rude operations of nature.

Historically, the Vesuvian records are more complete than those of any other volcano. In pre-Christian days Vesuvius, then called Monte Somma, was not known to be a volcano, never having had an eruption. In the year 79 came the great explosion which overwhelmed the cities of Herculaneum and Pompeii, covering them with ashes to a depth of more than twenty feet, and affecting a circle with a diameter of twenty miles.

Vesuvius then sank into repose, and it was not until 1056 that serious eruptions again began. In 1636 there was another great outbreak, which desolated a wide extent of country on the northwestern side of the cone. Since that year the eruptions have increased in frequency and diminished in violence. In 1872 a considerable outbreak occurred, which sent its tide for a distance of six miles.



## The Social Problem in World Politics

President Roosevelt's parenthetical paragraph in the "muck-rake" speech—a speech which merely deplored exaggeration and groundless, wholesale indictments, and gave little comfort to corrupt and sordid interests—has created a world-wide sensation. Was the suggestion of a progressive tax on colossal fortunes, on accumulations of wealth swollen beyond all healthy limits, radical or conservative? Opinions differ, but the differences are not such as might have been expected. Many moderate men and newspapers have heartily indorsed the tentative, "personal" suggestion, while on the other hand, radical organs are attacking it on various grounds.

President Roosevelt did not suggest either an income or an inheritance tax. There would be nothing novel in either proposal. Several of our states tax in-

## Highways and Byways

heritances; the federal government has levied such taxes as war measures, when additional revenue was needed. England levies "death duties," and they are high and progressive. There are income taxes in England, Germany and other old-world countries, and no modern statesman thinks it "socialistic" or revolutionary to impose special burdens on accumulated wealth. "Ability to pay" is now a recognized principle of taxation, and progressive tax laws are accepted as a matter of course.

What was novel in the President's suggestion was this—that he spoke of taxes on wealth beyond a certain degree not as a means of public revenue, but as a means of discouraging and preventing the concentration of wealth and financial power in a few hands. What he thinks legislation must ultimately do is "to put it out of the power of the owner of one of these enormous fortunes to hand on more than a certain amount to any one individual." There is to be no tax on divided and diffused wealth; society is simply to protect itself against the power of concentrated wealth by indirectly forcing diffusion.

Of course, the idea is new only as regards personal property. Our laws against entail and primogeniture do for real property, for land, exactly what Mr. Roosevelt holds will need to be done with reference to stocks, bonds, cash and other forms of personal property. The difficulty that many have pointed is in the determination of the point where a fortune becomes unhealthy, dangerous and pernicious. Other comments declare that legislation should prevent the accumulation of dishonest wealth rather than control the transmission of fortunes already accumulated. The great need, it is urged, is equality of opportunity, the abolition of improper privileges and monopolies; were that realized, wealth could never become dangerous, as "swollen fortunes" would be impossible.

The whole discussion is stimulating and enlightening. It directs attention to the most vital question of the day, a question more fundamental than that of railroad control, the fixing or revision of freight rates, the readjustment of the tariff, or the regulation of corporations engaged in interstate commerce. In other countries the problem is under earnest consideration. In England it has given rise to proposals for universal old-age pensions, for taxation of land values and the reduction of the area held out of agricultural use, for the feeding at public expense of hungry school children, and for the establishment of farm-colonies for the growing army of the unemployed. In France, it is responsible for the workmen's old-age pension act recently passed by the lower house of Parliament and for the eight-hour day agitation. In Germany, Austria and elsewhere the same problem is paramount in political discussion. "Social legislation" is the order of the day. The democratic masses are demanding the establishment of conditions that will promote a fairer and more equitable distribution of natural wealth. Suffrage and other political questions are recognized as having secondary importance.



HON. EUGENE E.  
SCHMITZ

Mayor of San  
Francisco. (.)

## Divorce and State Rights

For some years the tendency of the United States Supreme Court has been to restrict what may be called the freedom of "migratory" divorce, to sustain such states as do not recognize as valid and binding decrees for dissolution of mar-



riage ties when these decrees are obtained by misrepresentation and moral, if not legal, fraud. Some of these decisions seemed quite radical at the time they were rendered, but none was so "extreme" as that recently given in the Haddock case.

The decision is, indeed, a severe blow at the "easy divorce" industry, but its direct and immediate effects have been greatly exaggerated in press comment. The belief that it has made thousands of marriages void and some twenty thousand children illegitimate is without foundation. On the other hand, there is no doubt whatever that it will operate as a deterrent and restriction in future cases and induce care and conservatism in states where these qualities have not been conspicuously displayed in the granting of divorces to citizens of other commonwealths.

The facts of the case are these: John and Harriet Haddock were citizens of New York; they had married there and continued to live there after their union. Subsequently Haddock left his wife and removed to Connecticut. As a resident of the latter state in good faith, he applied for a divorce from his wife, obtained a decree, the "service" of the necessary papers on Mrs. Haddock being "by publication," and later married again. Mrs. Haddock several years after that second marriage of her former husband, sued him for support, on the ground that she was still his wife under the laws of New York—that, in other words, the Connecticut decree, while valid in that jurisdiction was invalid in the former state. This contention was sustained in the New York Courts, and, on appeal, the federal Supreme Court took the same view, four of the justices vigorously dissenting and declaring the decision to be inconsistent with previous rulings, illiberal and, in a certain sense, distinctly reactionary.

From a legal or constitutional point of view the case turned on this question:

Is a state bound to recognize a decree of a sister state under that provision of the organic federal law which declares that "full faith and credit shall be given in each state to the public acts, records and judicial proceedings of every other state?" The Haddock divorce is good in Connecticut; does that fact make it valid in every other state by virtue of the "full faith and credit" clause?

The Supreme Court holds that it does not, and the reason given is that Mrs. Haddock was not within jurisdiction of the Connecticut court when it granted the decree. Full faith and credit need not be given to a judicial decree where the evidence shows that there was no jurisdiction either of the subject matter or of the person of the defendant. The opinion asks: "Is a proceeding for divorce of such exceptional character as not to come within the rule limiting the authority of a state to persons within its jurisdiction?" It goes on to say that each state has the right to enact marriage and divorce laws for its own citizens and for those who are within its jurisdiction but that its authority cannot extend to citizens domiciled in another state. To hold otherwise is to destroy the power of the State concerning marriage and its dissolution and put it within the power of those states whose laws are most lax and loose to dominate all other states and overthrow their policies and laws.

It may appear strange that this view has not been taken heretofore, but, at all events, it represents the deliberate opinion of the majority of the court, an opinion formed slowly and with full appreciation of the consequences involved. It should give a new impetus to the movement for uniform divorce laws, and if it meantime should mitigate the evil of migratory divorce, its benefits would outweigh its unfortunate effect on individuals.

In view of the misapprehensions revealed in much of the comment on the de-

cision, it may be pointed out that while it makes many divorces *voidable*, it does not make them void. Where no advantage is taken of it by a defendant, there is no legal or moral change in the position of the parties. Furthermore, the decision means that states are not *bound* to recognize divorce decrees secured "by publication;" it does not mean that they have no *right* to recognize such decrees if they see fit to do so. The question is left to the states to dispose of as they deem well. At present very few states follow the example of New York. The majority recognize as valid divorces that are valid in the states where they are obtained. It is not believed that these will revolutionize their policy and practice simply because they have the power to do so under the Haddock decision. Abuse and fraud will doubtless be more vigilantly guarded against, and men and women of means and intelligence will, if for no higher reason than to avoid property complications, refrain from applying for decrees that the defendants can successfully attack.

and when the extension to Japan of the exclusion law is advocated, we hear much less dissent than formerly.

A bill providing for such extension of the anti-Chinese legislation is now before Congress. Representative Hay of California and other members of the House have spoken in favor of it, Mr. Hay claiming to reflect the wishes of 95 per cent. of the people of his state. Speaking as an employer of labor, Mr. Hay asserted that the Japanese coolie was even more dangerous than the Chinese. Not only could he easily underbid



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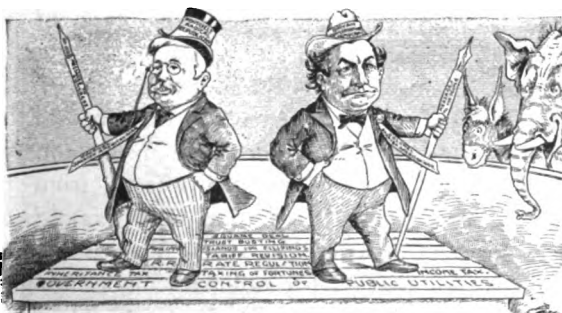
any American or European artisan, but he was less honest. The vast majority of the Japanese, according to Mr. Hay, "do not understand the meaning of the word 'morality,'" and are crafty, unscrupulous and untruthful. Should not such people be excluded if any Orientals are to be shut out?

A year ago such expressions as these would unquestionably have provoked vigorous protest. Now even the more thoughtful and independent newspapers content themselves with remarking that "it is hoped that Congress will never exclude the Japanese who come here to attend our universities and technical schools."

The impression prevails that Japan has not kept her promises in spirit at least, with regard to the opening of the Manchurian and Korean ports under her control to the commerce of the world. The

## The Sentiment Toward Japan

There are indications of a change in the American sentiment toward the Japanese. Their good faith and sincerity as regards the open door have been called in question by some writers and editors



THE DONK—Wonder if those fellows know they're on the same platform?

THE G. O. P.—Bet they never thought of it.

—From The Minneapolis Journal.

long and unexpected delay may be due to the military and administrative difficulties which the great war bequeathed, but the fact remains that some apprehension and suspicion have been created in the American business community. Some papers suggest that when the "door" is at last "opened" in the territories in question, the world may find Japanese trade firmly intrenched and Japanese goods widely distributed and cleverly advertised. The inference they mentally draw, apparently, is that Japan purposely delays the opening of the ports in order to secure a practical monopoly of the markets in the theater of the late war. The extreme improbability of this theory seems clear, but the public mind is much readier to give it credence than one not conversant with the subtle changes of sentiment might suppose.

The book on "The New Far East," by Thomas F. Millard, one of the more critical and trustworthy students of the Orient and its problems, will materially strengthen the feelings alluded to. Mr. Millard says plainly that we have been deceived by prejudiced writers and correspondents as to the real Manchuria-Korean situation, and have allowed ourselves to lavish foolish praise on Japan and indulge in unfair, sweeping assaults on Russia. "There is probably," says Mr. Millard, "no parallel to the manner in which the press of America has been 'worked' by the Japanese government in regard to the late war and its issues."

The future of the Far East, in Mr. Millard's view, is full of uncertainty, for nothing vital to the problem has really been settled, and the interests and desires of the Powers are still at variance. Korea is Japanese, Manchuria is no more Chinese than it was prior to the conflict, and what the actual intentions of Russia and Japan are in that direction no one knows. The military forces have not been withdrawn as yet, and even after they are repatriated there will arise questions of commercial administration and political

influence which will afford "almost infinite opportunity for international friction." In this friction Japanese ambitions may be expected to play a prominent part.



## Greek vs. Science at Cambridge

Reference has been made in these pages to the controversy over the retention of Greek as an examination study in the "classical" and ancient universities of England. The attempt to take that language out of the class of necessary courses has failed, but the failure is not accepted as absolute. A more moderate proposal, a compromise, is now under earnest discussion.

The compromise has been proposed by the studies and examinations syndicate of Cambridge University. It involves the exemption from Greek of all students of mathematics and of science, and the establishment of a new classification of graduates. The degrees are to indicate the difference in the lines of study. There are to be "Bachelors of Arts in Letters" and "Bachelors of Arts in Science."

The advocates of this plan claim to be enthusiastic classicists and defenders of classical culture but they declare that the classics "will be successfully defended in the future only if such a concession is made in regard to the requirement of Greek" as they have suggested. Too obstinate resistance to the demand for the modernization of education, they fear, will endanger the whole case of the classicists and lead to the adoption of the more radical recommendations of last year. The opponents of the proposal contend that it "differs little in substance, intention and probable effect" from the scheme of exemption that was debated and defeated last year. They do not admit that science and mathematics are good substitutes for Greek as an intellectual disciplinary study, and insist on the latter as a necessary study for any educated man.

## Civics Number Foreword

In behalf of the national interest in the movement for Civic Betterment we present on the following pages a series of important papers given at the first annual convention of the American Civic Association held at Cleveland, Ohio. Necessarily such a movement is educational in the best sense, and wide publicity for material prepared by persons who have first hand knowledge will be appreciated. The topics cover a range of everyday problems which every wide awake citizen meets and desires to solve. We consider it fortunate that these authoritative papers are available for this annual special Civics Number of THE CHAUTAUQUAN.

The American Civic Association, formed by merging the American League for Civic Improvement and the American Park and Outdoor Art Association, has its headquarters in Philadelphia, Pa. Its declared purpose is "the cultivation of higher ideals of civic life and beauty in America, the promotion of city, town and neighborhood improvement, the preservation and development of landscape, and the advancement of outdoor art." The general officers are:

President, J. Horace McFarland, Harrisburg, Pa.  
Vice-Presidents: George Foster Peabody, New York City;  
Franklin MacVeagh, Chicago; James D. Phelan, San Francisco.  
Secretary, Clinton Rogers Woodruff, Philadelphia.  
Treasurer, William B. Howland, New York.  
Chairman Advisory Committee, Robert C. Ogden, New York.

The list of Departments of work organized under chairmen includes:

Women's Out Door Art League .....  
..... Mrs. Edward L. Upton, Waukegan, Ill.  
Arts and Crafts ..... Mrs. M. F. Johnston, Richmond, Ind.  
Children's Gardens ..... Dick J. Crosby, Washington  
City Making ..... Frederick L. Ford, Hartford  
Factory Betterment ..... Edwin L. Shuey, Dayton, Ohio  
Libraries ..... Frederick M. Crunden, St. Louis  
Outdoor Art ..... Warren H. Manning, Boston  
Public Recreation ..... Joseph Lee, Boston  
Press ..... Frank Chapin Bray, Chicago

Public Nuisances .....	Harlan P. Kelsey, Salem, Mass.
Parks and Public Reservations .....	.....
.....	Andrew Wright Crawford, Philadelphia
Railroad Improvement .....	Mrs. A. E. McCrea, Chicago
Rural Improvement .....	Ossian C. Simonds, Chicago
School Extension .....	Edward T. Hartman, Boston
Social Settlements .....	Graham Romeyn Taylor, Chicago

Pamphlets, leaflets, lectures, lantern slides and expert advice can be secured from headquarters.

One of the most notable campaigns to the credit of the Association is that which is being carried on for the preservation of Niagara Falls as a beautiful natural wonder of the world.

Toward support of the Association, life members pay \$50, or more; sustaining members \$10 a year; annual members \$2. Societies may become affiliated members at \$2 a year.

This number of THE CHAUTAUQUAN will go to some persons unfamiliar with the phases of civic improvement to which our pages have given expert attention. THE CHAUTAUQUAN first among American magazines, has undertaken to present in systematic fashion series of articles prepared particularly for those who wish to study improvement questions individually or in clubs and organizations. The Civic Renaissance by Prof. Charles Zueblin, Civic Progress in the United States, The Arts and Crafts Movement, Civic Lessons from Europe, monthly survey of Civic Betterment with bibliographies, reading lists and programs for civic club study, a "tree number," etc., indicate by title the special kind of educational service which this magazine renders. The group of articles in THE CHAUTAUQUAN this month reemphasizes a policy of securing the best of its kind.

# A Year's Work for Civic Improvement

By Clinton Rogers Woodruff

First Vice-President, American Civic Association.

**N**ESTLED in the hills at the head of Market Street, San Francisco, a famous architect has his bungalow, with a well-equipped force to assist him in his preparations of the plans for a "New San Francisco." A broad survey of this great metropolis of the Pacific coast is spread before him, and from day to day he studies its outlines that he may the more effectively raise a more beautiful and useful city.\*

Not old as cities go, San Francisco has all the characteristics of the American city in that to a large extent its growth has been haphazard and along the lines of least resistance. Thanks, however, to the public spirit of its citizens it is seeking to overcome the mistakes of the past and to guard against making similar ones in the future. In short, it is busily engaged, with the assistance of experts, in preparing a chart for its future development along the highest and best lines.

The plans that are in contemplation include a plaza at the foot of Market Street and ferry, a series of centers of activity for civic, financial, commercial, manufacturing, residential and railroad interests, the improvement of the ocean and harbor fronts; a system of parks, including those already created, connected by planted avenues, and involving the treatment and preservation of natural beauty spots like the Valley of San Rancho, San Miguel, the Presidio, Telegraph Hill, Sutro Heights, and other well known points of interest; a system of terracing and roadways for the hilly districts of the city; a treatment of the Twin Parks, where the bungalow is located, for park and residential purposes; a boulevard approach to

\*This address was delivered some months before the great San Francisco disaster of April 18 and the editor of *THE CHAUTAQUAN* has raised the question as to whether that great calamity had changed the condition so far as municipal improvements were concerned. It certainly does change the situation in that it makes possible the earlier execution of the Burnham plans and reinforces the recommendations for more open spaces and a larger park area. One of the most striking lessons of the San Francisco experience has been the immeasurable value of the city's parks, squares, parkways and other open spaces. Had there been more of these in the city no doubt millions of dollars worth of property and many lives would have been saved because of the greater facilities for effectively stopping the progress of the fire.

C. R. W.

the Golden Gate, brought from the heart of the city and from the Mission.

Moreover, Mr. Burnham and his associates, under the leadership of the Society for the Improvement and Advancement of San Francisco, will consider and report upon the care and treatment of street and sidewalks; rules for offenses against the sense of sight; the regulation of the height of buildings; the naming, numbering and lighting of streets; the regulation of signs and advertisements; the matter of restricting heavy traffic on certain boulevards and highways; the regulation of poles and gas and electric fixtures; the regulation of stoop lines, bay windows, etc.; the planting of trees and window boxes; the treatment of house fronts and flower gardens;—in short, to make suggestions touching every feature of the development or maintenance of the city so far as it affects the esthetic and civic side.

While it is true that it will take more years than we will live to see the accomplishment of these things, and to quote Mr. Burnham's words, "it will take more millions than we can guess," nevertheless what a fine idea it is that a great city should be so carefully and elaborately planning for its future development! Those who are wont to speak of Americans as sordid and wholly devoted to money making, need only to study this San Francisco situation to be enlightened as to the true character, the true nature of the real American.

What San Francisco is now doing, has already been done for Washington, and a great plan for the improvement of our capital city is already in process of gradual execution. Cleveland, with its great group plan, affords another illustration to the same effect. New York through its Improvement Commission is considering similar questions. St. Louis, with foresight, has retained some of the leading architects of the country to prepare for its executive officers plans for a group plan in that city. Indianapolis is discussing the question, and so is Boston, although in these latter cities the matter has not as yet passed beyond the realm of aspiration and discussion.

As I dictate this address word comes of the success of the plan to group the public buildings of Hartford, the capital city of Connecticut, in and around the great and beautiful Bushnell Park, with the appointment of a commission wholly in sympathy with the

highest ideals for the development of a great civic center. And an inquiry comes from Atlanta, relating how the suggestion of a memorial park has grown and developed into the suggestion of and agitation for a Commission to do for that great and growing Southern metropolis what has already been done in Washington and Cleveland, and is now in process of planning in San Francisco.

Let us transfer our thought and attention to another part of our country, a much newer part than those we have been considering, and to an entirely different phase of improvement. On the opening of the new lands in Oklahoma a thriving little city was established, in the midst of which was laid out a public square. In the center of this the Court House was placed and around it were built straggling structures such as characterize frontier towns. To use the words of the *Independent*, to which I am indebted for the facts of the case, "The prairie wind swept the sandy soil bare in spots, and the only vegetation was here and there a bit of green or a straggling group of sunflowers. The people of the town seemed not to care, and the unkempt waste was for ten years neglected and forsaken." The town unresistingly followed its example and the lawns and streets boasted only occasionally a "straggling, scraggy cottonwood tree without semblance of beauty or attractiveness."

Then came the "useful citizen"—in this case a young business man, who, with a love of nature deep-seated in his soul, felt the heinousness of local conditions. He did not have the money with which to make the beginning, but he was willing to give his time and thought to the improvement of the square. He said to those in charge of the square, "I have not money enough to do it myself, but if you will pay the expense I will give my time toward improving the square. I will oversee the work and look after it as if it were my own property." The officials had the common sense and foresight to grant their consent, and thereupon this young man (or, as he is more properly described, the "useful citizen") proceeded at once to have the square plowed and harrowed as for a crop. He planted it with bits of trees which seemed scarcely more than straws, so small were they. These he set in rows like corn and cultivated as he would have maize. Through the torrid days of the Oklahoma summer he carefully cultivated these little trees, while



his fellow-townsmen looked on and smiled. But the trees grew and in a year were two feet high; in another year they had grown to five feet, hundreds and thousands of them, and the square took on the appearance of a young nursery. Then the "useful citizen" (or the superintendent as he was now officially called) notified the citizens that they could buy the little trees at a low price, and he sold them in abundance without in anywise interfering with his plans—the beautifying and adorning of the square—and he soon had sold enough to pay all the expense incurred in the experiment.

Now, the *Independent* tells us, these trees are from seven to ten feet high, thrifty and vigorous, making of the square a park increasing in beauty daily, and in summer the delight of children and family parties for miles around. Moreover the ground under the trees has been cultivated so that it is now ready for the blue grass and the clover.

Nor was that all. The thousands of trees that were sold not only helped to pay the expense of the project, but the trees were used by the purchasers to set out in front of their own properties, and all over the little city these elms are to be seen growing, and in a decade or two the dwellings will seem to be set in a forest, while the highways will be lined with graceful shade. And moreover many of the surrounding school districts have been affected by the example set by the "useful citizen" and have taken the lesson to heart and have purchased the elms to beautify their grounds, thus insuring shade and comfort for the rising generation.

Let us take still another example from still another part of our continent—a Canadian village, where an American woman went to live. She with her husband occupied one of a half dozen houses on a fine terrace surrounded by private grounds. Behind was the court house with the usual collection of county buildings, its grounds, too, surrounded with the terrace, and a dense untrimmed growth of trees and shrubs which were a menace to the our continent—a Canadian village, where an American woman began to trim her trees and plant vines around her house. Nasturtiums and geraniums were planted, but the alley in the rear of the house, through which a private road passed, had long been a dumping ground and an eyesore. The improvement in the front led to a desire to improve the back. The neighbors

became interested. The refuse was removed, the ground dug up and the soil prepared for plants. Then everybody became interested and contributed seeds and plants, and the rear fence was soon hidden behind sweet peas and giant nasturtiums.

This attempt to beautify induced every one in the block to follow suit. Unsightly fences vanished, weeds disappeared, lawns were kept shaven until now they look like velvet; the trees and shrubs around the county buildings were trimmed, and now pavements are being laid all over the city, and a great improvement is to be noted wherever they have been laid. What was once almost an eyesore has become one of the most beautiful streets, not only in the Province, but on this continent, all through the initiative and persistence of a woman whose heart was in her work.

These three instances are cited, not solely because they constitute a part of the recent record of civic improvement on the American continent, but because they typify in a marked degree the lines along which we are developing at a rate which ten years ago would have been considered impossible. In every part of this broad land of ours and in our neighboring country of Canada, the people are awakening to the iniquity of existing conditions and the need for permanent personal and organized effort in behalf of higher standards of public conduct.

As I point out in Part II,\* to which I have relegated all the statistics of my address, the number of improvement societies has doubled within the last three years, and increased from 1,740 to 2,426 since the Association was formed at St. Louis by the merger of the two pioneer bodies in this field of civic endeavor.

The American Civic Association unites the humble worker striving to improve his or her own premises, be they but a single room or suite of rooms, or a little cottage with its bit of ground, and the far-seeing idealist who with a bold faith plans not only for the needs of the present generation, but for those of countless generations yet unborn.

I have nowhere seen the objects and purposes of the Association more concisely or strikingly set forth than in a letter which the secretary of John Mitchell, president of the Miner's Union, sent out to the subordinate unions urging their interest in civic improvement. Miss Morris declared that the aim of the American

\*Issued in pamphlet form by American Civic Association.

Civic Association was to "make cities, towns, and villages clean, healthful and attractive places in which to live; to establish a system of public parks in cities and villages, to promote the work of providing play-grounds for the children and recreation for grown-ups; to abate public nuisances, such as obstructions in the way of sign boards lining the streets and making hideous the approach to cities; to make the railways and the ground surrounding them tidy; to preserve the existing trees and to encourage more tree planting. In short it seeks to do just what all of us would like to have done and would like to help to do if we would only stop to think about the matter."

The progress of the past year has been so great, so far-reaching, that it makes one charged with any responsibility to it tremble for his inability to grasp the possibilities of the situation in their entirety. To enumerate the great and growing lists of organizations devoted to promoting a more beautiful America would alone exhaust the morning session. To detail in the briefest outline the activities of a tithe of the organizations would require all the sessions of the present meeting. All that one can hope to do in an address like this is merely to suggest the lines of progress and the extent. So I must of necessity confine myself to touching upon a few of the more suggestive features of the year's development.

In the first place let me touch upon a few of the dangers of the situation. Recently our leading periodicals have called attention to the defacement of Niagara and to the possibility of the diversion of its waters so as to rob that great natural wonder, the gift of our benign Creator, of its beauty and effectiveness. Unless the people of this country and Canada bestir themselves mightily and speedily, commercial interests will destroy the Falls and deprive us of one of our greatest natural assets. We cannot too soon or too strenuously enter upon a campaign for the preservation of Niagara Falls. It will be a battle royal between the newly awakened sentiment of the sacredness of natural public reservations and the commercial interests of the country; but if the people who really believe in civic improvement and who really believe in the maintenance for the present and all future generations of the great natural objects that God has bestowed upon this country, once begin to exert themselves, there will be no question as to the issue.

It is a matter of profound thanksgiving that commercialism has not attacked the Yellowstone, the Yosemite or the Grand Canyon of Arizona. In the meantime public sentiment concerning the sacredness of these reservations is growing so rapidly that the time will no doubt soon come when it will be considered a crime akin to treason to suggest anything that approaches that which has not only been suggested but which is in process of execution at Niagara.

Another danger which must be faced, and faced boldly, by lovers of improvement is the acceptance of public improvements given by corrupt politicians for selfish ends on the principle that the end justifies the means. Too many advocates of civic improvement are willing to accept the objects they are seeking at the hands of men using their concessions along these lines to cover up nefarious schemes that aim at the very vitals of popular government. God knows we need civic improvement and we need it vitally in every community in this country, but do not let us pay too great a price for it or else our experience will be like that of Rome of old. What will it profit a community if it gain all the civic improvement desired and lose self-government?

An editorial recently appeared in a New York paper headed: "New York in Transformation." This title strikingly describes not only New York, but every community in this country of any size or importance. On every hand we find great public improvements designed not only to meet the utilitarian demands, but to please the esthetic taste of the community. As in San Francisco, as in St. Louis, as in Washington, as in Chicago, as in New York, so in communities of lesser size and import we find an insistence upon a union of the esthetic and the utilitarian.

Manila, the capital of our latest acquisition, is being remodeled under the enlightened guidance of the Americans who have been sent there to take charge of the improvements. As a writer in the September *World's Work* points out, "When the Americans marched into Manila on August 13, 1898, it was the filthiest place in the Orient; today it is one of the cleanest cities east of Suez, and the tourists who visit it pronounce it the most attractive spot in all the East. In six years it has been transformed from a medieval city, fallen into decay, into a center of twentieth-century activity and enterprise." Modern water and sewer systems

are being introduced, thoroughly equipped hospitals are being built, plans for harbor improvement involving an expenditure of four million dollars have been agreed upon. Nor has the beautifying of Manila been neglected. The famous architect who is planning for the new San Francisco has been retained by the government to design similar plans for the new Manila, and he is laying out an elaborate system of parks and boulevards, so that in time Manila will become the City Beautiful of the Orient.

There has been no diminution in the interest of the people in parks. Far-reaching park systems have been inaugurated or planned in Providence, Philadelphia, Harrisburg, Milwaukee, Portland, Chicago, Seattle, Ottawa, New York, Essex County, New Jersey, Staten Island, Cleveland, St. Paul, Minneapolis, San Diego, Baltimore, Kansas City, to mention only those quoted by the Chicago petitioner of a few months ago. The Lake Front of that great city has been and is being redeemed, and she is now reaching out for an outer belt system that will rival Boston's.

More important, however, even than this great increase in park area and in the correlation and coördination of park systems, is the growth of the people's interest and pride in them. The parks and open spaces and natural reservations constitute the real commonwealth of this country. They are the common wealth of the people of America, and they show their appreciation of them not only by their use of them, but by their personal care of them. No public property is more carefully regarded by the great mass of people than our parks.

We have the authority of the Federal Bureau of Forestry that the year 1904 saw large gain in the popular acceptance and application of the principles which govern the proper care and use of woodlands. "Many landowners and great lumber concerns now realize that conservative forest management means actual gains to them in dollars and cents; and western stockmen and miners no longer doubt that regulation of grazing and cutting timber on the reserves is necessary for the perpetuation of their industries. Forest work carried on by the Federal Government in conjunction with the States was rich in results. State forest departments were created, better forest laws enacted, and many object lessons given of the opportunities to maintain and extend the forests within the various commonwealths.

The Bureau of Forestry surpassed any previous year in the variety and extent of its experiments, in the knowledge gained of actual conditions and needs in the reserve regions of the west, and in the preparation and installation of working plans upon forest lands."

The remarkable advance of forestry during recent years was fittingly marked by a Forest Congress extending through four days of the first week in January, 1905. This meeting far exceeded in size and importance any similar gathering that has been held in America. The lumbering, mining, grazing, and woodworking industries, the railroads, and the interests of irrigation in the West were represented by men of the highest professional and business standing and of national reputation. In conference with these men were the official representatives of many states and of the Canadian and Philippine forest services.

Unquestionably the most potent single factor in the present-day movement for civic improvement is the influence of women. They are the natural domestic housekeepers, and what more proper than that they should become civic housekeepers? They abate nuisances in the household. Why not in the city? They make the home a place of beauty, a joy to the eye. Why not the city? Moreover, patience and persistence more frequently characterize their efforts than those of men. These qualities combine to make them effective as a factor when they apply themselves to the work of civic improvement, and frequently while they may remain content with a devotion to the less conspicuous phases of the movement, we must not overlook the fact that the price of success is patient and persistent attention to detail. Women are willing to pay this price in domestic matters, and to an increasing extent they are willing to pay it in civic matters. Hence the growing list of successes to be credited to their account.

Thus far, however, notwithstanding the growth of the movement in every direction and every phase, notwithstanding the great increase in the number of organizations and in the number of individual workers, notwithstanding the great interest that is exhibited on the part of the great public, we must realize that the surface of improvement work has only been scratched. We have but to look around us on every side to see the need for still greater improvement, for still more vigorous and strenuous effort, for

still higher standards, to appreciate the immensity and the difficulty of the situation as it confronts us. While as Henry IV tells us

"Past and to come seems best.  
The present worst,"

we must not allow ourselves to be discouraged because of the gravity of the situation and of the difficulties which appear on every hand when we undertake any work in the line of civic improvement.

The note of greatest promise in all this work is the fact that there is an equal appreciation of the need and value of individual and of organized effort. We have seen time and time again what has been done through the initiative of public-spirited, earnest, useful citizens, but we must not overlook the fact that the influence of such citizens can be greatly enhanced through effective organization. Why is it that an army approaching a bridge is compelled to break ranks? Not because it diminishes the number of soldiers, but because it offsets the effect of the steady, regular tramp. The same number of men in broken ranks can pass over without endangering it at all. The lesson for improvement workers is obvious. While individual effort is to be encouraged on every hand, we must never forget that coördinate and correlated effort increases in arithmetical progression.

Years ago, with almost prophetic vision, Edwin D. Mead, then editor of the *New England Magazine*, contributed an article to its Editorial Table entitled "A More Beautiful Public Life," the closing words of which are so apt and suggestive that I quote them as my own concluding words for this part of my address:

The good, the true, the beautiful,—those were the words the old Greeks loved to use; and they loved to use them together. We have too long divorced goodness and truth from beauty, in our life and in our culture. We have too often, with our Puritan blood and breeding, been half afraid of beauty as something dangerous, threatening and seductive. We have thought that conduct was not simply three-fourths of life, but the whole of life—which is not at all the same thing as saying that our conduct has been good. We have got to learn to be Greeks as well as Hebrews. We have got to feel the holiness of beauty as well as the beauty of holiness. As we open our eyes to see the beauty of God's earth and sea and sky, so let us be content only when we see beauty too in all the works of our hands,—in the home, the school, the shop, the street. The New Jerusalem let down out of heaven

was not simply the holy city, but the city beautiful; it could not be holy, not be whole, till it was beautiful. Our life can never be complete, never be rational or righteous, till it is beautiful. Only when every foul alley and every noxious home and every vulgar structure and every base fashion is banished from the city, and over all is spread the mantle of health and beauty, only then can Boston—or whatever city be ours—only then can Boston be indeed the city of God.

### Cleveland Chamber of Commerce Work

An interesting feature of the meeting of the American Civic Association held in Cleveland was an address delivered by Ambrose Swasey, President of the Cleveland Chamber of Commerce, on the subject "How Cleveland Business Men have Improved Their City." The quotations will serve to illustrate the scope and importance of the work:

"The Industrial Committee of the Chamber of Commerce was appointed to further the adoption of plans for the betterment of the condition of employees. The Chamber has taken the ground that good wages, reasonable hours and comfortable and sanitary surroundings are basic principles in this work, and that the highest efficiency of a business can be reached only by bringing about the highest efficiency of its various elements. The prevalence of these ideas is shown by the fact that almost every new factory which is built in Cleveland contains provisions for the welfare of its workers, and that recent city legislation makes sanitation obligatory."

"Most conspicuous of the movements pertaining to civic improvement in which this chamber has been engaged is that for the magnificent grouping of the public and semi-public buildings of this city about a central mall extending from the lake to the Public Square forming a stately gateway to the city. The plan involves the expenditure of more than thirteen million of dollars, a part of which sum, however, will be returnable to the city by the sale, under restrictions controlling its use, of land which it will have acquired.

"Plans for a City Hall and Court House have been made and land on the lake front has been purchased for a site for these two buildings. The Federal Building, a classic structure, is now being built. Assurances have been received that a new Union Station will be erected in the near future. Upon the completion of the group plan, as laid out by the commission of supervising architects this city will be in possession of an architectural triumph worthy of mention with the world-renowned monuments of older cities."

"Upon recognizing the fact that Cleveland is facing a serious housing problem, the Chamber made an investigation similar to the tenement investigation of New York, and an exhaustive report was published. This served to arouse public opinion as to the needs of the city. An excellent building code was prepared by a special city commission. The committee has been of assistance in the establishment of public playgrounds and in increasing their efficiency."



## Women as a Factor in Civic Improvement

By Mrs. Charles F. Millspaugh

President Women's Outdoor Art League of the American Civic Association.

OUR New England grandfathers religiously believed with Saint Paul that women should keep silence in meeting. Our grandmothers donned caps at forty, knit by the fire-side and were expected to engage in no diversion more youthful than sewing societies or quilting bees. Today the grandmother of sixty may preside over the meeting to promote civic improvement and be the leading spirit in procuring small parks or proper garbage collection for her city. "What impressed you most in America," was the question asked an Englishman on the return voyage from his first visit to this country. "Why, do you know," was his earnest reply, "I saw no old women in America: I went to church, to the theaters and opera, and to the largest gatherings, and nowhere did I see a woman with a *cap*." Perhaps it is due to the fact that the American woman of today has become a factor in the active affairs of life, that her housekeeping and motherly instincts are not confined to four walls, but extend to the municipality and to all forms of endeavor for promoting the *higher* development of children that she remains young in spirit and is a recognized power in the most important movement of the day.

"What would be fair must first be fit." Wherever women are gathered together to discuss the question, "What can we do to make our city more attractive?" the first suggestion is very generally one of cleanliness. "How can we get our streets cleaned?" "How clean the vacant lots?" "How get the back yards and alleys put in order?" Less than five years ago two women of South Park, Chicago, voiced the rapidly growing discontent of many others by agitating these questions. They resolved that they would devote all their energies for a year if necessary, even to foregoing social pleasures and the Woman's Club, if only they might get something done to improve the physical condition of a part of the city whose mental atmosphere is supposed to be

permeated by the intellectual activities of a great university. Ten women responded to their invitation, and met at a private home. The question was asked "what improvement do you long for most?" and almost as with one voice the women responded, "to get the garbage cans off our front walks, and have the waste papers picked up." It is a long story, that of the South Park Improvement Association which was organized as the result of that meeting of women. A large meeting was called and men invited. A man was chosen for president, a woman for vice-president; other offices were equally distributed. To one of the most energetic, efficient boards of officers ever brought together, in connection with equally able chairmen of committees wisely chosen, is due the fact that in nineteen months the streets and street crossings of South Park were regularly kept clean, streets sprinkled in summer and snow removed from the sidewalks in winter, vacant lots cleared of all rubbish, weeds cut from parkways, and a systematic effort well under way for beautification of the district. This was brought about mainly through the following committees: Finance, Streets and Alleys Cleaning, Streets and Alleys Improving, Vacant Lots, Landscape Architecture, Coöperation of School Children. A most capable Superintendent has added much to the practical results obtained. The first Chairman of the Committee on Landscape Architecture issued a booklet containing useful information concerning how, when and what to plant in the interest of beauty and attractiveness. It was distributed among the members gratis; and the effect of this first effort was, according to a later report, "Conspicuous in an aroused interest in planting and in modest but desirable growth of vines and flowers, through the coöperation of many school children, some more pretentious planting of shrubbery and blossoming plants by householders, and an unmistakable addition to the number of flower boxes at windows and on porches of the dwellings." The next chairman of this committee entered enthusiastically into the work of actual beautification of streets. Money had now been accumulated *and a plan of the district was made* which could be worked up to for many years; the planting of trees was begun in accordance with this plan. An object lesson in street decoration was created by planting the four corners of two intersecting streets with trees and shrubs, one tree at each corner and one

hundred shrubs equally distributed at their bases; then this plea was made, "The walks are clean, the crossings are clean, use them for this purpose—to walk upon. Save the parkways and the shrubs and the flowers and the sweet green grass to feast our eyes upon and make the world glad." The influence of the work thus begun by two women has not stopped within the boundaries of South Park. Additional improvement associations have been formed on the north reaching in relays for eight miles toward the heart of the city, while the "oldest and dearest" improvement association (to use the words of its president) to the south has come to life and is planning to do something besides devoting all its energies and money to cleaning snow from its sidewalks in winter—previously its main activity.

"The Work that never Lagged" is the caption used by women of Vallejo, California, in describing the work of their improvement club, and its calendar of events indicates anything but a lagging spirit on the part of the women who compose it. Within two weeks after its organization twenty-seven galvanized iron boxes were purchased for refuse on the streets at a cost of \$133.00. Three weeks later they had the city park piped for water: then began the work of improvement in the park. One hundred trees were first removed "under great difficulties," the ground prepared and a lawn planted at a cost of \$500.00. Just why those one hundred trees were removed we do not know, but we must believe that it was for good and sufficient reasons. A sprinkling cart was purchased at a cost of \$400.00 and the city streets sprinkled until November first. What a commentary on the city fathers! How their eyes must have opened at the way these women went about things. It had its effect, however, for the next year the records show that the club sprinkling cart was turned over to the city with the understanding that the city run the wagon four months in each year and *that* season the city paid for the street sprinkling. Then the women wrote letters to people who allowed weeds to grow about their premises. Great good came of this, they say, and the town improved very much in appearance. Next the women worked to create beauty. They went to the park one day each week and worked, bringing with them such plants as were suitable. For many weeks they worked thus, until they had a living, blooming monument to their efforts.

Finally more roses and shrubs were received than the women could handle so they hired a man at \$2.00 per day to plant the remainder. After this the trustees refused to pay the gardener at the park and the women paid the fifty or sixty dollars a month required. Also tools and seeds for the park were purchased. Later, trees were planted, especially in the observance of Arbor Day. A band stand was erected and Sunday afternoon concerts provided. Then they said to the people, "Come, and bring your children and enjoy the flowers and the grass, and be glad you live in a beautiful world!" With all these activities under way the club, at last reports, was engaged in beautifying the school yards. All this is a brief but inspiring history of a civic improvement club that found the need of any work a sufficient justification for its doing, furnishing an object lesson in the results to be obtained from the unselfish practical devotion of energetic women.

The Lincoln, Nebraska, improvement society, composed entirely of women, was the outcome of study undertaken by the Civic Department of the Woman's Club. The work has practically all been carried on by women, although often with the assistance and coöperation of city officials. Improving and beautifying school grounds was the first work reported by this society. This embraced the setting-out of additional trees; the sowing of grass seed; the making of flower beds; the placing of window-boxes in all the schools; a new fence at one school; and special improvements at another. In this work the principals, teachers, pupils and patrons all assisted. The School Board furnished some of the necessary means; the pupils of one school contributed forty dollars; fifty dollars was made by teachers and pupils of another, while a third earned fifty-eight dollars by means of a concert gotten up by the Chairman of the Society's Committee on School Grounds. This movement aroused the interest of the children themselves to free the grounds from waste paper and rubbish, and to keep them as tidy as possible. Can there be any doubt of the tremendous influence such practical lessons in civics must have upon school children! far above the value of any routine teaching. Other activities of these women of Lincoln have included incessant war waged against weeds. They ascertained where weeds were most of a nuisance and then reported these to the proper au-

thorities who had them cut down. The city was thus induced to perform an otherwise neglected duty. The erection of unsightly sign-boards at street crossings for the purpose of advertising was averted; and at the request of the Society the Mayor set aside two days for a general street cleaning. The city was induced to place cans for waste papers at thirty street corners. The Society drew up an expectoration ordinance which the City Council passed. The Society returned some of these courtesies by, in turn, purchasing an ambulance for the city. The key note of the Lincoln Woman's Improvement Society work seems to be *coöperation*.

The tenderest thoughts of women turn to God's Acre where rest their loved ones. In eastern villages such places are often given over to tangled weeds and uncut grass, while in the more arid regions of the west they are usually the most neglected, dreary wastes of ground in the community. Improvement societies in many places have special Flower Committees for cemetery planting, or doing other work to add beauty to these uncared-for spots.

In Santa Fé, New Mexico, The Woman's Board of Trade has done much to reclaim one such barren cemetery from ugliness.

In a new country like Oklahoma the need is especially great. There is a Browning Club in Stillwater, Oklahoma, that has never studied Browning, but the members have worked heroically to raise money with which they have made marked improvements in a previously uncared-for cemetery. A well was dug; a windmill and tank erected; over two hundred trees planted; a lawn mower purchased; a sexton hired; and a sexton's house built. This was accomplished in two years by twenty active women. They have now interested the city officials and a well organized Cemetery Association has been formed, two members of the Board being women from The Browning Club.

In Deer Lodge, Montana, the Civic League has done work along these lines; at Mason City, Iowa, the Woman's Flower Committee is carrying out the plan of a Landscape Architect procured for them through the Woman's Outdoor Art League; while the Pekin, Illinois, branch, and the Waukegan, Illinois, branch of the League have been active in securing marked improvements in the cemeteries of their respective cities.

The work of the California Outdoor Art League is essentially

due to the impetus given to it by two women; first by Mrs. Herman J. Hall, who induced Mrs. Lovell White to organize the society as a branch of the Woman's Auxiliary of the American Park and Outdoor Art Association, and by Mrs. Lovell White, its president, who, assisted by thirty women associates, has been such a power in pushing the matter of the preservation of the Calaveras Grove of big trees, a matter that has become a question of national interest and which has enlisted the commendation of men in public life from the President of the United States, to members of Congress, and leading minds in science and letters. Less well known work, inaugurated by these women, has been the securing of a bond issue for the preservation and restoration of Telegraph Hill, an historic landmark of San Francisco; the restoration and improvement on a large scale of San Dolores, the oldest Spanish Mission in the state; securing the enforcement of many ordinances relating to the betterment of the city, while on April 6 of the present year announcement was made that a bill had been passed by the State Legislature which was prepared, and introduced, under the auspices of the California Outdoor Art League, providing that one hundred thousand dollars of any monies hereafter collected by the state of California from the United States in payment of the claims of the former arising out of the Indian and Civil Wars, shall be devoted to forestry interests within the state.

Utah is described as being, outside of Salt Lake City, "Virgin soil and the inhabitants verily 'a peculiar people' more than conservative in adopting new ideas," yet a number of women are doing pioneer work in Utah. The Home and Education Department of the Woman's Literary Club of Salt Lake City has some excellent results to its credit, mainly through inducing the city Council and Board of Education to enforce existing ordinances. Prizes for the best kept school grounds are to be awarded next June; while the Chairman on Organization of our society has induced the State Fair Directors to offer five prizes in money to the best exhibits of cut flowers, potted plants and vegetables, grown by the public school children of the entire state, the money to go to the schools represented by the winners. It is hoped that another year the schools themselves may be induced to enter the competition. The subject of outdoor art and what women can do to help create

a more beautiful America will be presented before the club women of Utah at their State Federation meeting this fall, in the hope thus of arousing a definite interest in outdoor art.

In southern states women are also alert. In Columbia, South Carolina, a Civic Improvement League exists of which a woman is president. Active measures are in progress to reclaim Columbia to its natural beauty in a systematic manner well worthy of imitation. Public meetings held in the interest of clean streets; plants distributed through the plant exchange, a beginning made toward parking three blocks of one of the prominent streets, with lectures on the care and preservation of the city's trees, and the value of beauty to a city in addition to weekly letters in the city press combine practical achievements with a campaign of education comprising their first year's work. This year the same lines have been continued, but the society's most strenuous efforts have been toward raising money to pay for a Report and General Plan for the future development of the city along artistic lines.

A Massachusetts woman founded the first improvement society in the United States—it does not need to be said that eastern women still continue to be very important factors in the work of civic improvement. One instance will suffice: The Chairman on Program of the Waterbury, Connecticut, Woman's Club provided one program last year on outdoor art. Its effect was immediate for the club at once sent a petition to the Board of Aldermen asking that a certain tax be devoted to park purposes. Three women appeared before the Board and prayed for earnest consideration of the petition,—the result was that they now have several thousand dollars per year for park development. One woman gave two thousand five hundred dollars to help out on a park already possessed but little developed for lack of funds; another woman has since presented the city with several acres of very valuable land to be used for a park. With such an impetus given by the women, Waterbury is certain to develop along park lines in proportion to her beauty as a city in other directions.

One little woman in Portsmouth, Ohio, has been making a single handed fight to secure an unused tract of land lying along the river bank as a play-ground for boys, to be equipped with swings and paraphernalia for athletic sports.

In this cursory sketch the endeavor has been to give an

impressionistic view only, which shall be suggestive of the various phases of improvement work incited by women.

A cleansed and perfected municipal administration might accomplish most of the objects which women are thus striving to attain, but no perfunctory government could ever infuse the same life, arouse the neighborhood sense of duty to one's immediate surroundings, or inculcate that spirit of civic coöperation which alone makes truly patriotic citizenship. Thus, in the broadest sense, the work which women are doing today may be considered a factor, not only in civic betterment, but a factor in training the future citizen in an enlightened civic pride—which after all brings woman's work back to the home and the child.

### Art Clubs

A course of public lectures on art might be followed up by the organization of a society for the promotion of the welfare of art in the community.

Wherever people are thinking about the influence of beauty on life, and are trying to do something at first hand to bring the pleasure of art to all the people of the community, a knowledge of the accomplishment of the Art Association of Richmond, Indiana, will be interesting and helpful,—an Association that has for the past nine years given to all the people of the town a free annual art exhibition of a high order of merit.

The work is carried on in connection with the public schools, whose officials believe, with President Eliot, of Harvard, that "the main object in every school should be, not to provide the children with means of earning a livelihood, but to show them how to live a happy and worthy life, inspired by ideals which exalt and dignify both labor and pleasure. To see beauty and love it is to possess large securities for such a life."

When it is realized generally that *schoolhouses are possible art galleries in all communities*, we can then have, as William Morris says, art that is not for the few, any more than freedom and education are for the few.

On application to the Vice-President of that Department [Mrs. M. F. Johnston, Richmond, Indiana], a copy of a Constitution for Art Societies and Rules for Managing Exhibitions will be furnished. If it is the aim in an exhibition to secure the loan of valuable works of art from artists and dealers, it is essential to have a responsible organization with definite regulations to give weight to the invitation to exhibit. To such an invitation American painters and artist-craftsmen will respond generously.



# The Cleveland Home Gardening Association

By Starr Cadwallader

**T**HE Cleveland Home Gardening Association has discovered and developed to an extraordinary extent one avenue of approach to the better city of the future. It is a triumph to have shown in one city not only the possibility of growing flowers in window boxes where other space is not available and where all conditions seem adverse, but also to have made real for a large number of people the pleasure of the process. It is an even greater triumph to have created the conviction in the minds of others that a small yard need not have its surface graded with cinders topped off with tin cans and rubbish, and that the rough board fence which surrounds it or the wall of the dilapidated building which faces it is destined to intrude its blank, seamy surface forever upon the sight, but rather that the ground may be carpeted with flowers and the fence and wall may be covered with vines. That such a condition has come is indicated by the words of one workman who found time night and morning to care for his small garden and when asked the reason gave it in this homely, forceful fashion, "Flowers are more healthy than filth."

The Home Gardening Association has not spent all its energies on the poorer and more confined areas of the city. Through its influence the parks are made more attractive than formerly in the early spring. The school grounds receive more intelligent attention. The growing of flowers about the houses of all classes has become popular, and now that eyesore—the vacant lot—tenaciously held for a rise in value and consistently neglected, has been marked for improvement. All this has come from a small beginning. The original plan was simple, and the extension year by year has been a steady, natural growth. I can think of no better way to deal with the subject than to outline the history of the Cleveland movement, and to describe in as straightforward a manner as I am able the methods employed in the work.

## HISTORY

As in every undertaking which comes to a successful issue, the Cleveland Home Gardening Association has a man behind it

who gives freely of his time, unstintingly of his thought, and who incidentally contributes his money. The first two gifts are real essentials. Without them the plans would not have been made and matured. The results would never have come. It is due to Mr. E. W. Haines to say this. And I think it may also be permissible to add that he has learned the secret of that fine art—good citizenship. Seven years ago this man who loved flowers himself, and knew from experience the joy of growing them, came to the conclusion that those who had the same love for flowers were often deprived of the joy of growing them through lack of knowledge to overcome difficulties. He felt that if people could be made to realize that Mother Earth is quite as ready to nourish flowers as weeds, if the proper kinds of seeds could be placed within reach, and if plain simple instruction could be given on the preparation of soil, the planting of seeds, and the care of the growing plants, this would be changed.

The Goodrich Social Settlement is located in one of the dirtiest districts in Cleveland. The people who live in its vicinity have little or no yard room. When a group of neighbors was brought together and it was proposed that they begin to grow flowers, the outlook seemed far from promising. A small club, however, was organized, which afterwards increased to seventy or eighty members. In the discussions of this club some of the difficulties which at first seemed great were smoothed out. A list of hardy annuals was carefully prepared and the seeds, put up in penny packets marked with the brief instructions which had been talked about in the club, were distributed. No member was permitted to purchase more than ten packets. This was to be an inexpensive experiment. The members who needed advice and encouragement were visited and friendly counsel given. The first season passed. A creditable showing was made by some of the members when they met in the autumn to compare experiences. The most valuable lesson learned, however, was that the children were enthusiastic. This led to the conclusion that here, as in so many other plans for new endeavor, the easiest and surest way to results is through the enthusiasm of youth. Consequently when the extension of the work for another year was considered, the idea of doing it through the schools came quite naturally. To carry out this idea in a satisfactory manner, public school officials

and teachers were consulted. The outcome was the formation of the association which has since conducted the work. From the beginning this association has included in its membership representatives both of the administrative and teaching force of the schools, who have heartily and efficiently coöperated for the furtherance of the movement. During the winter and early spring of 1900 a plan for the distribution of seeds to school children at one cent per package was perfected which, with slight changes, has been in operation ever since. The distribution was first made among the children of the primary grades only, but it has been extended until all grades are now included.

During this same season the association demonstrated what could be done toward beautifying school grounds. A school in the downtown district—Rockwell—was selected because here the task was most difficult. The consent of the school authorities having been obtained for the use of the ground in front of the building, the association rented lots adjoining the school yard in the rear to provide playground space equal in size to the plot which was to be planted. A landscape gardener generously offered his services to lay out the grounds and superintend the planting. Public spirited citizens readily contributed the funds for materials and rent. A bright grass plot surrounded by hardy plants and flowering shrubs soon formed a pleasing foreground for this dingy building. In the autumn 4,000 bulbs were given by interested friends to make this a bright spot in early spring. The school authorities were so well pleased with the results of this experiment that they have ever since borne the expense of the care of this yard and have followed the example here set by similar improvements elsewhere. The latest development in this direction is the employment by the association of a landscape gardener who laid out the twenty yards which were improved by the Board of Education this last summer. Another development took the form of an experiment, or illustrative, garden. The space selected was also in the downtown district. The object of this garden was two-fold,—to demonstrate the possibility of growth of the varieties of seed furnished by the association, and to show the method and arrangement of their planting. Incidentally the garden furnished flowers for distribution among the pupils of a nearby summer school and the regular school during the early part of the fall term.

When the schools opened in the autumn, flower shows were arranged in several buildings at which the results obtained by the children in their home gardens formed the central feature. Further mention of this attractive annual event will be made. In March, 1901, 3,000 potted hyacinth, tulip, and narcissus bulbs were sent out by the association for the decoration of school rooms. Since then this distribution of bulbs has been made in the fall and thousands of the blooming plants brighten the class rooms and corridors every year at the season when such a show of color is most grateful. The other notable addition to the association's activities in this year was the inauguration of a series of illustrated lectures on the growth of flowers. These lectures were given in the school buildings or, in a few instances where there were no accommodations, in neighboring halls. The primary object of the lectures was to show how the expenditure of a few cents for seeds coupled with a little work would transform home surroundings. The enlargement of the scope of these lectures will be dwelt upon more at length in another connection.

The only addition to the work of the association during 1902 was the improvement of a downtown city block. This was done to show what might be accomplished by concerted action. Twenty-one of the twenty-three families living in the block entered heartily into the plan. Seeds and plants were offered by the association to each householder who would agree to care for them. Prizes were also offered for the best garden and window box. The improvement in the appearance of the block was remarkable. So good were the results that the award of prizes was difficult and required fine judgment. Since this first season no seeds or plants have been given and no prizes offered, but the effect has not vanished. The people still take pride in their flowers and tend them with zealous care.

In 1903 the association was able to offer, through the generosity of one citizen, prizes of bulbs for the best garden, window box, and flower bed in each ward. One reason for this offer, as stated by the donor, was "the completion of our park system and the adornment of our yards with shrubs and flowers will make Cleveland . . . a matchless beauty spot." The prizes were:

Class A. For best flower garden in each ward, lot 30 to 50 feet front—200 tulip bulbs.

Class B. For best window box in each ward—200 tulip bulbs.

Class C. For best flower bed in each ward for each of 14 common varieties of flowers—200 crocus bulbs.

The association added a cash prize of \$10 for each class.

The only conditions attached to the competition were that the contestants must be amateurs and that the planting must be done by the owner or a member of his family. All but five of the twenty-six city wards were represented in the competition. The bulb prizes have been offered each succeeding year, but the cash prizes have not been repeated. This year, there were many contestants in each ward, and though the judging of these gardens has entailed a very considerable amount of work, the association has always found members to give the necessary time and attention.

During this year the association also prepared with great care and published a list of trees, shrubs and hardy plants for the information of those desiring to decorate their grounds in a permanent fashion. The experimental garden was used to test the suitability of most of the shrubs and plants and some of the trees for growth under Cleveland conditions. This action had an influence upon later measures to preserve and replace shade trees.

The most important innovation during 1904 was the provision for school gardens at four buildings. For this purpose the Board of Education furnished proper soil and the association secured the services of a supervisor and provided the seeds and necessary implements. These gardens have been increased to eight.

During the present season the association has inaugurated a new plan for the cultivation of vacant lots which promises to become a valuable feature in the improvement of the city. An exchange garden has also been established, an indication of the usefulness of which is given in the single statement that 20,000 plants were received, a large portion of which have been redistributed.

#### METHODS

Organization. The organization of the association is as simple as possible, with no elaborate rules to handicap the members in the adaptation of their efforts to changing conditions. A president, a secretary, and a treasurer give close attention to the various

phases of the work. Four or five small committees look after the details of the more important branches of activity. Comparatively little time is given to meetings. One or two gatherings of the association are held during the year, at which reports are made and new plans outlined. The committees come together informally for the prosecution of the work immediately in their charge.

**Seed Distribution.** The method of ordering and delivering seeds through the schools has been thoroughly tested to reduce labor and the chance of error to a minimum. For the orders, a strong manila envelope—9 by 6 inches—is used, upon which such information and instructions are printed as: "Price of seeds one cent a packet. Mark opposite the variety the number of packets wanted." Then follows a list of the varieties of seeds offered for the year. "Return this envelope to the teacher with your money. Do not put the money in this envelope." There are blank spaces for the number of packets ordered, the amount of money paid, the name and address of the pupil giving the order, the grade and school to which the pupil belongs. Then follows any special information which may be of help in making a selection. For example, "Four o'clocks, bachelor's button, marigold, calliopsis, zinnia, morning glory, and nasturtium are easiest to grow. Cosmos is not recommended for the smoky districts." Packages of these envelopes are sent in February to the principal of each school. A letter approved by the superintendent, is also sent in which appears such announcements as the association wishes to make and brief instructions in regard to the orders as follows: "Tie the envelopes from each grade into one package. Have all the packages from your school made into one bundle and sent to the headquarters of the association. Send the money to the treasurer. Indicate plainly the name of the school from which the money is sent, and, if possible, send it in the form of a check." Orders from individuals and associations outside the schools are taken at the same time and in the same form. The returned envelopes are received and the number of packets of each variety tabulated by the young woman employed to superintend the packing. This tabulation furnishes an accurate basis for the quantity of seed to be purchased and avoids waste or loss. When the seeds arrive they are conveniently arranged on long tables for the women employed to measure them and fill the packets. These packets are small envelopes upon which the name of the seed and brief instructions

for planting are printed. The order envelopes from each school are taken and the packets ordered on each one are put into it, together with a card giving brief, plain directions for the preparation and care of the garden. The envelopes are then made into a bundle ready for delivery about the first of May. The money received from the sales of seeds has under this arrangement always covered the cost of seeds, printing, and packing, leaving a small margin for the purchase of bulbs which are distributed to the schools in the fall. The association has also been able, as facility was gained in doing the work, to increase the quantity of seed offered for a cent until it is now even more than a proportionate amount of that usually bought in much larger quantities. The varieties of seeds offered from year to year have been changed as one variety proved of easier and surer growth than another. Since the first year a choice has been given of fifteen varieties. Last year gladioli bulbs were included at one cent each and this year six varieties of vegetable seeds have been added. The list of flower seeds for 1904, which is typical, was as follows: Aster, Bachelor's Button, Balsam, Calliopsis, Cosmos, Four O'clock, Marigold, Morning Glory, Nasturtium, China Pink, Phlox, Scarlet Runner, Verbena, Zinnia, and Gladioli bulbs. The remarkable proportions of distribution show:

Year	Packets sent to city schools	Packets to other organizations	
1900	48,868		
1901	121,673		
1902	116,489		6,040
1903	132,095		21,610
1904	140,106	(27,440 bulbs)	69,847
1905	207,000	(27,000 bulbs)	157,000

This is a total distribution of more than a million packets in the six years. Notwithstanding this the seed houses of Cleveland have reported increased sales every year.

The method here outlined has been followed in a large number of towns and cities and the 157,000 packages of seeds furnished this year to outside organizations went to many different places.

**School Gardens.** The development of the school garden by the association is a recent one and although the plan does not possess the unique features which have made the seed distribution of interest yet some of the details are worthy of special mention.

In the first place, the association was fortunate enough to secure the services of a thoroughly competent supervisor. Under her direction the gardens were prepared and divided into sections

varying in size from 3 x 7 feet to 7 x 27 feet. A diagram of the garden was placed on the blackboard in each school, and each child undertaking the work was assigned to and made responsible for one of these sections. A head gardener, an assistant head gardener and a superintendent for each garden were appointed by principal or teacher, or elected by the children. Although this method does not always insure the selection of the best executive ability it has worked increasingly well with growing experience. Toward the close of the season one of the superintendents said: "We have done as much work in fifteen minutes as it took us two hours to do in the spring." The seeds used were: Hanson Lettuce, early scarlet turnip, Crosby's Egyptian beet, Nott's excelsior peas, Chantney carrot, yellow seeded six-week beans, white wonder corn, Livingston beauty tomatoes, tested potatoes, cucumbers, ornamental gourds, thyme, sage and parsley. At one school a small relief building was fitted up as a laboratory for experimental work in the study of soil, plants, and insects. Here a nursery of choice shrubs and vines has been started. When the school gardens were judged last year, each of the ten best gardeners was allowed to select a tree from the nursery to plant in the yard at home. One gardener had no yard and gave his tree to the school. The other boys helped him plant it. Material for class room study was furnished from these gardens and observation lessons were given in them. At the close of the season seeds are gathered and layered, slips taken and started for the next year's planting. The continuation and extension of this work indicates that it has become permanent.

Exchange Garden. Enough perennials and bedding plants to beautify all the small gardens of Cleveland are thrown away every year. This fact led to the establishment of the exchange garden. Land in a central location was loaned by the owners and the Home Gardening Association appropriated \$150 to inaugurate the work. Last April a circular letter was sent to florists and others who might be willing to have their surplus plants used. Those who had contributions to make were asked to send them to the garden, and those who wished to secure such plants as could be supplied from the garden were asked to come for them. The supervisor of the school gardens has superintended this work and the services of a gardener part of the time have been furnished by the Board of Education. The interest in the experiment has been



very general and the garden promises to be a real boon, with possibilities for almost indefinite extension to other centers.

**Vacant Lots.** In Cleveland as elsewhere the vacant lot is an eyesore. The use of one or two such lots last year by people who lived in adjoining houses led the president of the association to believe that an arrangement of mutual advantage to the owner and to those who want more room for flowers or vegetables could be made. The committee which undertook the work this year reports a satisfactory beginning. The plan is this. The consent for the use of a piece of vacant property is secured from the owner. The families living nearby are then told that as many as can be accommodated will be assigned space for cultivation. The association has the ground plowed and through the committee gives supervision and assistance in planning a suitable arrangement of the space. While the number of lots cultivated this year has not been large, there is promise of a very considerable extension next season. The idea has not been to give work to the unemployed, but rather to beautify neglected spots and to provide garden space for those who care for it. Professional men, business men, women, boys and girls are all included among those who this summer have availed themselves of this opportunity to cultivate the soil. In almost every case the return from the gardens has more than paid for the outlay involved.

**Publicity.** The popularity and success of the Home Gardening movement is dependent in a large measure upon publicity of the right kind. The association has secured attention and awakened interest through the local newspapers and other periodicals, the prize contests, the flower shows, the illustrated lectures and reports. The local press has aided materially in the advancement of the movement by giving a liberal amount of space to reports and special articles. This coöperation has been of great value.

**Prizes.** The association has offered prizes each year for ward gardens, flower shows and from time to time for other special efforts. While it has seemed advisable to offer money prizes as a stimulus, bulb prizes are substituted so soon as interest is awakened. This season all money prizes have been abandoned. It has been the policy of the association to give prizes to groups rather than individuals. Prizes for flower shows have always been distributed in this way, the condition of the award being that the

prize money and bulbs are to be used for the decoration of the school grounds. The opinion of the association in the whole matter of prizes is that unless most carefully guarded, they are a menace rather than a help. The conviction is pretty well founded that experience of the pleasures of flower culture is sufficient reward.

**Flower Shows.** The flower shows, inaugurated at the close of the season when seeds were first distributed to the schools in order to give the inexperienced child gardeners an incentive for continued effort during the summer months, have become an annual event eagerly anticipated by both teachers and parents as well as by the children. Although numerous methods for displaying the flowers effectively have been prepared, I know of no better description of the way in which these shows are conducted than that which one principal gave a few days ago. The plan was to have a beautiful yard laid out in the lower hall of the building. The background of green was formed of plants, loaned by the parents of the pupils. As this school is in one of the outlying districts, golden rod to cover the pillars was joyously brought from neighboring fields by the children. The flower beds were made of flowers grown by the children from seeds purchased at the spring distribution. These beds were bordered with sweet alyssum arranged in bread tins loaned in such numbers by the parents that baking was suspended in the neighborhood. Pails, pans, and jars to hold the rest of the exhibit were furnished in the same manner. The teachers, mothers and fathers, the custodian of the building, and children worked side by side in the preparation of the "show." When all was ready the building was thrown open and crowded both afternoon and evening. Visitors in the neighborhood were brought to see an exhibit to which almost every individual in the district had made some contribution and of which all were proud.

**Lectures.** The series of lectures given in the schools each winter afford a means of suggesting new possibilities or improvements in the arrangement and care of the gardens. Admission to these lectures is always free, the tickets being distributed by the pupils to parents and friends. The lecturer has an opportunity to help the inexperienced, to hearten the discouraged for renewed effort, to show the best results which have been accomplished. The lectures have always been well attended and the association has gathered a large number of lantern views which

make an effective appeal to the eye. These lectures have been in demand in other cities as a chief means of starting similar work.

#### VALUES

Now that so much has been said of the history and methods of this particular movement it is well to put in definite form some of the values for which the practical minded may inquire. I believe that the plan has a value for the individual, the home, the school and the community. Stevenson says that a parable is not the same as a reason but it is vastly more convincing. So too, an incident is not the same as an explanation but it is sometimes more enlightening. Let me give then two incidents bearing upon the individual value of this movement. The first is in the form of a postal card recently received from a little girl. It reads, "I bought two cents' worth of seed, planted it and it grew. When the corn came, I sold it . . . and made sixty-eight cents. . . . A man offers me fifty cents for the stalks that are left. This will make \$1.18 I made out of that patch. . . . If you want, you can take a picture before it is gone."

The other incident came to the attention of the association two or three years ago. A boy of twelve, so crippled that he is obliged to drag himself about on hands and knees, bought seeds at his school, prepared the ground in his little yard and planted it. He tended the garden carefully and loved the plants so well that they rewarded him with luxuriant growth. During the long summer days, while he watched over his flowers, the burden of deformity which makes the ordinary sports of boyhood impossible was forgotten. When visitors came he would point with pride to his flowers and his face would light with a smile which plainly said, "Here I have found a joy in life."

A part of the value to the home is implied in the statement of a woman whose husband is a sailor. "I have always wanted a little place in the country," she said, "but there was no one to care for it. Now that the boys have been working in the school garden and have learned how to do things, we shall move out where we can have a garden of our own." Another side is shown by the woman who, when asked who cared for the tastefully arranged little yard, replied, "My old man does it nights and mornings." Many a man might not be inclined to sit on his own doorstep

after a day of hard labor and look out upon a yard covered with litter; but the care of flowers, vines and a little grass plot in that same yard would prove an occupation not to be slighted. The value to the schools is evident on every hand, but is greatest perhaps in the connection that it makes between school-room instruction and experience and the many new means of contact that it offers between the home and the school.

One indication of the value to the community at large is found in a letter sent to the association by a real estate dealer, which read in part:

Enclosed please find check, being my contribution to the Home Gardening Association. This Association is doing a splendid work which I realized more than ever some six weeks ago when I was on a committee to appraise three or four hundred pieces of land in the East End. The committee spent six afternoons riding about in automobiles, and each day we were impressed with the transformation in the yards of small property holders. There has been a most remarkable change during the last five years, and I feel that the association is entitled to a great deal of credit for the good work done. I hope the association will be in a position financially to keep on with the good work until it has not only covered the city of Cleveland, but extended its field of operations to other cities of Ohio.

It may be remarked that the committee recognized the improvement of grounds by placing a higher loan value on houses with tasteful gardens.

#### CONCLUSION

"If the Athenians desire good citizens, let them put whatever is good into the lives of their children." The Home Gardening Association has found a simple way to bring natural beauty within the experience of thousands of city children to whom most esthetic influences are denied. The character of a city is not formed so much by the magnificence of its public buildings as by the surroundings which the humble citizen delights to have about the threshold of his home. Unless a love for the beautiful has entered into the life of the people, public adornment is an empty show. Cleveland is not yet a "matchless beauty spot," but it is vastly more attractive than it was six years ago. When the larger and more pretentious plans for city beautification come to fulfillment it will be found, I think, that the mass of the people have been prepared to appreciate them and that, through the work of the Home Gardening Association, an appropriate background has been furnished for them.

# Welfare Work from the Employee's Standpoint

By C. C. Rayburn

**I** HAVE been an employee of the National Cash Register Company for the past seven years, and have worked at the bench during that time. I have tried to observe welfare work in all its phases, and I know that many manufacturers feel down in their hearts that the betterment work which they are doing is not appreciated as much as it should be. Hence I am doubly glad to speak to you on this subject.

The employee whose working hours and whose working conditions have been bettered by welfare work in any form, either that fostered by the employer alone, or conducted along the coöperative plan, is keenly alive to the advantage of employment with a firm or corporation which takes into account the neighborhood conditions under which his family and himself must live.

The neighborhood directly surrounding the plant is the one in which, pleasant or unpleasant, sightly or unsightly, healthful or disease-breeding, he must live, and in which he must rear his children.

Housing conditions, sanitation, and educational opportunities are as vital to him, if his working environment is constantly improving, as are his noon-day meal, proper ventilation and light, his reading room and gymnasium.

Clubs and classes for the members of his family, especially if carried on by an organization of which he is a member, are practical advantages which appeal to his common sense as a good thing.

Increased or special equipment for the local school, an outdoor gymnasium, or perhaps a vacation school, meet the immediate need of his family, and, if directly connected with the work himself, give to the entire family a common interest in the plan in which each member has a part, a duty, and a gain.

In industrial centers where welfare work is not a recent feature, or where it has gone beyond the "fad" period in the mind of the community as a whole, there is coming to be a feeling on the part of the employee that his advantages in working hours can

be rightly taken as an object lesson to other employers who have not yet come to see that welfare work is not charity, or disguised philanthropy, but a sound business principle which, in some unexplained way, in the bustle and hurry of our American industrial life, was misled, or out of line for a time.

The intelligent employee, who is quickest to appreciate improved conditions, and who is, therefore, first to join hands in suggesting and working out still further progress, is, of course, most anxious and willing to "convert" his fellow worker at the bench and machine, who is skeptical as to results and distrustful as to motive.

A man who is unwilling to work under conditions that are bad, knowing they *are* bad, is the man who grasps most readily the fact that the same work, under better, or the best possible conditions, commands the same price, and that the finished product represents so much, and no more, to his employer; while the improved conditions under which he labors represent so much added capital in health and mental force to himself.

The unexpected resources of all kinds in a body of men and women of any size, when used within the same group of people, are of the greatest direct material advantage in welfare work.

Athletic and musical talent brought to light, the making of strong personal friendships, formed because of similar tastes, discovered in the section work of a club, are certain things which, from the standpoint of the employee, are worthy of consideration.

In a small town, where social centers are few, or where the ones that exist are hurtful in their influence, the girls' clubs and classes, especially, are highly valued by the girls themselves, who, many of them fresh from country homes, have little else to occupy their evenings.

The same is true in any place, of whatever size, where a working interest forms the basis and organized welfare work the opportunity for meeting in other than a commercial way.

The Men's Welfare League of the National Cash Register Company during the year of its existence has successfully carried on entertainments and outings for its members; provided a complete cooking school and gymnasium outfit for a local school in Dayton, and the Board of Education of that city has now made provision for three additional ones. The League has purchased a com-

plete outdoor gymnasium for the children of Dayton, which has proved to be of incalculable benefit to the young army that has taken advantage of it.

The first free baths in Dayton were established and carried on by the League. These baths have been liberally patronized.

The League also conducts a social settlement house for the benefit of the entire neighborhood surrounding the National Cash Register plant, where wood carving, sewing, embroidery, painting, and classes in nature study are taught.

The League has established an athletic field where every Saturday a baseball game, playing the best amateur teams in the state, is had; and by charging a small admission fee the League is enabled to make some money. A gun club with a shooting range has also been established, by which weekly shoots are held.

The company is now erecting a large dining hall which will accommodate all of the 3,800 employees who wish to procure a good meal at the low price of fifteen cents.

We have tried in our organization to do something that would reach the point of contact of all our people, and we feel that we have been very successful.

### Bettering Conditions

There is so much to be done in the way of civic betterment in America that the first stage is largely one of bettering conditions rather than artistic revolution. It is pointed out by *American Homes and Gardens*, however, that the latter represents the second, and perhaps the final stage and may be reached in time. Meanwhile, it is the goal to look for rather than the goal attained. Practical matters are more quickly realized by Americans than matters which do not have an immediate practical aspect. Any one can value a good road because one travels on it and realizes in person its superiority to the road that is not valuable. There is less general regard for an agreeable house or a fine vista, for a well arranged country place or a splendid business front. There are things which seem to require some special training to properly appreciate and unless appreciated properly their value will be wholly lost.

The real meaning of civic betterment is that the public mind has been definitely turned to artistic matters in so far as they relate to public embellishment. Appreciation of the value of certain improvements is already recognized; appreciation of the value of other improvements must follow. This, at least, is the hope of the friends of civic betterment, and the results already accomplished indicate that this end will surely be reached.

# The Public Library and Civic Improvement

By Frederick M. Crunden, A. M., LL.D.,

Librarian of St. Louis Public Library.

I HAVE no pictures to present to the physical eye; but, as a preface to my argument, I wish to place before your imagination a series of *tableaux vivants*. Picture, then, on the retina of your mind an imposing edifice with suitable surroundings—the noblest and most beautiful structure in a great city. It *should* be the most beautiful building in the city, because it houses no mortal flesh and blood, but the immortal part of man, the distillation of man's mental and spiritual ferment through all the ages. Let it be of any architectural style that combines dignity with beauty, and declares the building to belong to the public and to be devoted to a high purpose. In most minds this vision will take form in classic lines. If imagination does not promptly act, bring memory to aid and call up the image of the Boston Public Library, or that of New York, as it is to be; or the National Library at Washington, or the new library in your own city.

I hold this building on the screen a moment, to allow you to note its fine lines and noble proportions. You see at a glance that it is a public edifice; and a second glance assures you that it is a library. It belongs to the people—to all the people; and you know that every man, woman and child, excluding pariahs and parasites, has contributed directly or indirectly to its erection. It belongs to the people in a peculiarly comprehensive—I may say universal—sense, in that all the people may share its benefits all their lives long; and in a peculiarly intimate and personal sense, in that its privileges may be appropriated by each individual to his own personal and intimate pleasure and profit. The city jail, the city hall and the city hospital also belong to all of us. But we do not take pride in the jail and do our best to keep out of it and away from it; the average citizen visits the city hall only on some unpleasant errand; and the great majority of citizens do not go or send their relatives to the city hospital. Even the public school directly benefits the individual only between the



ages of six and twenty, and for the vast majority, between six and fourteen. The public library then, is the public institution *par excellence* and must be, *ipso facto*, a potent influence in community life.

My remarks, I fear, have rather diverted your attention from the picture. Please look at it again. Is not its mere beholding educative and inspiring? Can the thousands who see it every day, and the scores of thousands who enter it every month fail to imbibe a truer taste for beauty? And is not a pervading love of beauty one of the corner stones of civic improvement? But keeping your eye on the harmonious lines and noble proportions of the building as you approach, let us enter. A short granitoid walk—I wish it were twice as long—crosses the lawn; we go up granite steps to a vestibule, handsome, even magnificent—finished in various marbles, whose beautiful veins and colors, brought out from the rough stone by polishing, illustrate how education develops the latent capabilities and talents of the natural man. Borne along by the throng of incomers, we enter a spacious delivery room, where all is animation and activity, here a group at the registration counter; twenty consulting the card catalogue, four or five waiting turns at the information desk, a line at the receiving desk reaching out into the middle of the room; three benches full in front of the delivery counter and a dozen other persons standing near, two or three issue clerks charging books at the rate of 300 an hour, five books a minute, thirty or forty persons in the open-shelf room examining books and making selections, the juvenile room thronged with boys and girls of all ages from six to sixteen, and two steady streams of persons of both sexes, of all ages and every condition of life pouring through the open doors with the orderliness begotten of respect for the character and purpose of the building.

Go with me to the basement, or ground floor. Here is an immense room devoted to the distribution of books through outside agencies. From this place are sent boxes of books to branches and stations—say ten branches and sixty stations—to eighty public and ten private schools, to Sunday Schools, social settlements and reformatories, engine houses, factories and department stores, aggregating from half a million to a million volumes a year, and constituting half of the total circulation. In its prominent features this

scene is one of bustle and haste that seems ill to comport with the purposes of an educational institution. But I have merely sketched the superficial and more obvious activity. The crowd that is coming and going in such haste contains persons who came with lists of books already prepared, others who received suggestions and aid from the information clerk or some other competent adviser, and still others who spend a quarter or half an hour in the select collection on open shelves, testing and tasting before making a final choice. But go with me to the great reading-rooms, to the general or any of the special reference rooms. In the first—a room 120 by 80 feet, you will see several hundred men and a score of women seated at tables or, as in one large library, like the audience at an entertainment, all absorbed in reading periodicals, including many scientific journals and the leading weeklies and monthlies that voice the best thought of the time.

In the general reference room you will find by the score or the hundred, students and inquirers of both sexes and all ages, from the high school boy, with a debate on municipal ownership, to the *professor emeritus*, finishing the *magnum opus* begun so many years ago. Here quiet prevails; and concentrated purpose pervades the atmosphere.

Then there are the various special reference rooms: the technological room, where enterprising manufacturers and foremen are seeking ideas, and ambitious journeymen and apprentices are studying the methods and the scientific theories which they are to apply in their daily occupations; the patent room, where inventors seek information as to what has been already done in their respective lines; the art room, where artists and architects and amateurs study the works of the great masters, and designers seek graceful forms and harmonious color combinations that will beautify our home furnishings and the fabrics with which we are clothed. There is also a music room, where popular music may be borrowed for use at home and the great scores may be studied by advanced amateurs and professional musicians. But we need go no farther. It is already evident that there is no form of worthy human endeavor which is not aided and stimulated by the public library. And especially is the public library essential to the advancement of the aims of this Association. A few pursue the study of natural science for their love of it, many more for

its applicability to the productive arts. Its continued cultivation may be safely left to the incentive of its extrinsic and personal rewards. History, travel, biography, and above all, literature, offer the intrinsic rewards of the highest intellectual pleasure. This taste for good literature, which is at the bottom of all taste for higher things, has been widely disseminated by the achievements of the modern printing press; and yet to a great majority the awakening and the gratification of this taste comes only through the public library. Now, if the literature of the productive arts and of entertainment needs the public library for its general distribution, how much more is the public library necessary to spread among the masses of the people—and the classes, too—a knowledge of these facts and principles which offer no bait of personal, material profit or of intellectual pleasure, and yet so nearly concern the corporate comfort and social salvation of all?

Sociology, the study of social phenomena, is a comparatively new science. In my opinion, it is the most important of all sciences, in the present stage of mankind. For many centuries we have studied theology. We have had centuries of acrimonious and violent discussion, bloody wars and fierce persecutions; but we have never got beyond the two commandments that Christ gave us embodying all the law and the prophets. In only the remotest degree have we obeyed the second commandment, without which, as the Master has told us, we cannot obey the first. And now, approaching the problem from a human point of view, we begin to perceive the solidarity of mankind: that

"All are needed by each one:  
Nothing is fair and good alone;"

that we cannot ignore our weaker brethren, that we cannot have the "City Beautiful" without the brother prosperous,—at least well-fed, well-clad, decently housed and fairly educated. Aside from the mandates of religion we profess, we are beginning to see that society is an organism, that there is a complete interdependence among its parts to the remotest and minutest cells, that plague spots cannot exist here and there without affecting the health of the whole body politic. As pain in a tooth or a toe affects the comfort of the whole body and the action of the brain, so does society suffer from even a modicum of vice and poverty; and the evil effects of these diseases are most keenly felt where popu-

lation is densest and extremes meet. Hence it is in cities that social problems are most pressing. The solution of these problems lies in general enlightenment. A few wise and altruistic men and women in each community cannot force reforms, moral or material, on the rest: no American city has a Napoleon to compel it to accept the plan of a Haussmann. They who see must work earnestly and patiently to open the eyes of others, till a substantial majority see that civic improvement and social reform are the objects most worthy of their pursuit and most promising of rich rewards to all. I purposely couple civic improvement with social—perhaps it would be more precise to say *political*—reform. Civic improvement is making headway in spite of adverse circumstances; and I believe in pushing forward under present conditions, at the same time however, making every effort to better the conditions. Every form of civic improvement would go forward with quadrupled speed if it were not for one obstacle, the lack of funds. The movement we represent has made at least this much progress, that most cities see plainly that certain things are desirable; but the difficulty that confronts the proposal in the outset is the question, "Where is the money to come from?" This puts a damper on the project, though not till various ingenious devices have been offered for shifting the burden onto posterity or onto the shoulders of those who are already bearing more than their share. But throughout the country a small, but an increasing, number see that all that is necessary to secure sufficient funds to make every city a "City Beautiful" is to abandon the present inequitable and impracticable tax systems, which put a penalty on honesty and a premium on perjury, and are wholly impossible of execution. A few now see—and the full measure of civic improvement will not be achieved till the many see—that all the utilities and all the luxuries and adornments a city may desire, can be obtained by simply taking for the use of the community that fund of wealth which the community as a whole creates. Find the necessary money for improvements, and you will soon have an improved city: adopt an equitable, scientific and practicable tax system, and the money will soon be available. By our unscientific—I may say absurd—taxing systems we commit a double injustice: first, we allow enterprising—there can be no offence in that term—we allow enterprising individuals to possess themselves of immense values created by and therefore belonging

to the community ; and, after turning over to the favored few this enormous fund, we proceed to take from all other citizens a portion of the wealth which they individually have earned and which belongs to them individually. The amount of wealth we are able to wrest from its individual creators is not equal to the amount that our ignorance, more or less supplemented by the dishonesty of our officials, has given to the privileged few ; and hence, as a community, we are always short of funds for needed improvements. Enlightenment on the subject of taxation will solve the problem.

This is one feature of that general enlightenment which must precede any considerable measure of civic improvement. Much has been said, and truthfully said, on the importance to our cause of a development of artistic taste in the masses of the people. I have often remarked that a collection of fine pictures in a public library visited every day by three or four thousand people would do much more for the dissemination of a love for art than the same pictures can do in a museum visited by perhaps not more than thirty or forty persons a day. *The Nation* points out this fact in an editorial, November 7, 1901 :

It has become apparent that training in art appreciation is best undertaken by institutions which are already frequented by the people. The exhibitions of the societies and of dealers reach a very limited class, and one already of considerable training. Free lectures and museum talks reach only those whose interest or curiosity has been already aroused. Public libraries reach first of all practically every class of people, and being usually owned by the people, do not arouse the suspicion which usually falls upon professedly philanthropic enterprises. It is because of the wise use of such an initial advantage that the art departments of the Public Library and Cooper Union, of New York City, the Boston Public Library and the Congressional Library at Washington, to mention only a few instances, are doing a most valuable work, which is capable of wider development.

The most successful free loan exhibition ever held in St. Louis was given many years ago in the reading-room of the old Public School Library, when that was a subscription library with only four or five thousand members. A similar exhibition held in our prospective new Free Library building will draw ten to twenty times the number of visitors. The public library is the best place to present any exhibit in which it is desired to arouse public interest. Last year at Providence a scheme for a system of suburban and

interurban parks and boulevards found its most effective propaganda in a comprehensive and wonderfully ingenious exhibit, embodied under the general heading, "Civic Art." It included such phases as the treatment of water front, bridges, regulation of advertising and the smoke nuisance, school gardens, city plan, etc., and a special card catalogue of about five hundred references under these heads was supplied.

I but uttered a truism when I said that the necessary condition of municipal improvement is general enlightenment. It is almost equally self-evident that the public library is the most efficient factor in promoting general enlightenment. The school instructs and to a very small degree, informs; but upon the vast majority its influence ceases at fourteen, some years before the pupil can be expected to give any thought to civic or political or economic problems. The school fits him for his primary function as a bread winner: for his education as a citizen he must look to the public library. A well-known citizen of St. Louis, a graduate of Harvard, told me years ago, when he was under thirty, that he had got more education from the St. Louis Public Library than he had from his high school and college courses.

Some twenty-five or more years ago I became interested in a cub reporter on one of the local papers, who was a daily visitor to the Library, often spending hours in the reference room. About twelve years ago a book appeared, entitled "The Englishman at Home," by Edward Porritt, which soon won its place as the best presentation of the British political system ever published. Last year I had a call from that cub reporter, and learned that he was the author of the admirable work I had so often recommended. In conversation he told me that he was compelled to leave school at an early age and that he had obtained his education, beyond the rudiments, in the public libraries of England and America. How solid and comprehensive that education is may be judged from the book referred to and from a later work in two large octavo volumes, entitled "The Unreformed House of Commons," published in 1903. In the preface of this Mr. Porritt acknowledges his indebtedness to American libraries by saying that at least five-sevenths of the research necessary for the writing of these volumes on British and Irish affairs was done in American libraries, "whose well-ordered and easily accessible wealth in all

these departments must come as a pleasant surprise to an English student in the United States."

I have pronounced the study of sociology the most important to which man's attention can, at this time, be directed. We have advanced so far in the physical sciences and their application that we can afford to let the foremost column mark time while we marshal and bring forward the scattered, belated and discordant forces of social science. It would be of vastly greater value to Cleveland and St. Louis and to the whole country, to solve the economic problems that would make these cities model municipalities than to discover the secret of aerial navigation and go from one city to the other in an hour.

Now, what is the public library doing for the specific education which is gradually creating a public sentiment in favor of municipal improvement, of cleaner—physically and morally—healthier and more beautiful cities? I have thought that the best answer to this question would be the presentation of a few statistics regarding the circulation of books bearing directly on social and municipal problems. I refer to such books on the physical aspects of cities as Patrick Geddes' "City Development," Robinson's "Improvement of Towns and Cities," Goodhue's "Municipal Improvements," etc., and on the political and economic side, such works as Parsons' "City for the People," and Fairlie's "Municipal Administration."

One copy of Parsons' book I find has been issued fifteen times in its present binding. It is fair to assume that it was drawn a greater number of times in its first binding since by far the greatest demand for a book is when it is new and kept on the display shelves. It is safe to say that this copy has been read by fifty people. Another copy kept in the reference room has probably been consulted hundreds of times.

Hodder's "Fight for the City," published two years ago, has been drawn for home reading at least thirty times. Full figures cannot be obtained in the case of books that are a year or more old, because date labels and book cards have been changed, and the early record lost.

Fairlie's "Municipal Administration" has been drawn by thirteen persons and read probably by eighteen or twenty.

Devlin's "Municipal Reform in the United States" was drawn

twelve times last year, and Coler's "Municipal Government" ten times. Hunter's "Poverty" was placed in the collection in February. In these eight months it has been drawn for home reading seventeen times, which means that it has been out practically all the time. These figures take no account of persons who have consulted the books in the Library; and these are only a few examples hurriedly chosen out of scores of similar books.

Some years ago there was started in St. Louis a vigorous movement for municipal reform under the auspices of an organization called the Civic Federation. Though its course was ended by internal dissension in a year or less, it counts to its credit one great achievement, the most important reform that has been accomplished in St. Louis in two generations. It abolished what was probably the worst school board the city ever had—and it had had bad ones before—and obtained an entirely new charter, under which St. Louis has, according to disinterested judges, the best public school system in the United States. This may seem aside from my theme until I explain the part our Public Library had in the movement. One of the fruitful methods adopted by the Federation was to mention in their ward club meetings certain books which would give further information on the topics discussed. Hundreds of young men came to the Library to ask for these books. At the request of the Federation, the Library purchased additional copies of Doctor Shaw's "Municipal Government in Great Britain" and "On the Continent." I find eight copies of each of these books now in the collection; and from the book cards and date labels I find that they have been issued more than two hundred times, which means that they have been read by four or five hundred people. There can be little doubt that the reading of these and other similar books by several hundred young men at the period of that civic uprising was an aid to the enthusiasm that inaugurated one great reform and came near accomplishing others still greater.

I think I have said enough to show that the public library is an important factor in civic improvement. The building worthy to house it is an impressive illustration of civic art; it is also the highest embodiment of civic spirit because it represents not the repressive or coercive side of government, but the educative, the beneficent, the philanthropic function of community life. It educates the mind and the taste, the manners and the morals of the child; and through the lives and teachings of sages and heroes,



it forms the ideals of the coming citizen, on which the future of city and state must depend. It gives to the adult facilities for continuing his education through life; and it is his chief resource for that element of his education that bears on his relations to his fellow-man and his duties as a citizen.

A librarian is ready to maintain that the public library is a factor in civic improvement and all other improvement, and it would be hard for an opponent to prove a negative. The argument is very simple. The library is the storehouse of the past. In it is stored and made accessible all that mankind has thought and done and felt from the dawn of historic time. In it is promptly gathered, through the multiplying press, the inventions, discoveries, explorations, and achievements of the wide world of today. It contains not only a record of the deeds of man's hands and the thoughts of man's brain, but also of the aspirations of his soul. It is not only a reservoir of knowledge, but also an ever-flowing fountain of inspiration.

### Notes

The Report of the Committee on Civic Improvements of the Architectural League of America for 1906 contains a compact account of the most important civic improvements planned or under way in all the important American cities both of the United States and Canada. Anyone desiring to get a rapid and comprehensive view of the Civic Improvement situation will find this pamphlet very useful.

Kelsey and Gould, landscape architects of Boston, Massachusetts, have drawn up an elaborate report upon "The Improvement of Columbia, South Carolina," for the Civic League of that city. This report, illustrated from maps, photographs and designs, provides a very comprehensive plan for the beautification of Columbia, by means of park extension, tree planting, street improvement, etc. It is of great interest for the reason that it is the first report of the kind ever prepared for a Southern city. Persons interested in the matter may obtain a copy of the pamphlet by sending the cost price, fifty cents, to Miss Belle Williams, President of the Civic Improvement League, Columbia, S. C.

## Carnegie Libraries

By Theodore Wesley Koch \*

Librarian of the University of Michigan, Ann Arbor, Michigan.

**I**N the *North American Review* for June, 1889, Mr. Carnegie published an article on "Wealth" which attracted marked attention both in England and America, calling forth comments and criticisms from Gladstone, Grover Cleveland, Cardinal Gibbons, Cardinal Manning, Bishop Potter, Rabbi Adler and others. At the request of the editor, Mr. Carnegie contributed to the December number of the *Review* a second article in which he pointed out what were in his judgment the best fields for the use of surplus wealth and the best methods of administering it for the good of the people. The two articles, slightly revised and coördinated, have been reprinted as the title essay of his book "The Gospel of Wealth and Other Timely Essays."

In his first paper Mr. Carnegie had said that "the main consideration should be to help those who will help themselves; to provide part of the means by which those who desire to improve may do so; to give those who desire to rise the aids by which they may rise; to assist, but rarely or never to do all. Neither the individual nor the race is improved by almsgiving. Those worthy of assistance, except in rare cases, seldom require assistance."

This thought was continued in his second paper. "The first requisite for a really good use of wealth by the millionaire who has accepted the gospel which proclaims him only a trustee of the surplus that comes to him, is to take care that the purposes for which he spends it shall not have a degrading, pauperizing tendency upon its recipients, but that his trust shall be so administered as to stimulate the best and most aspiring poor of the community to further efforts for their own improvement."

Mr. Carnegie's answer to the question, What is the best gift which can be given to a community? is that in his judgment "a free library occupies the first place provided the community

\*Mr. Koch's address was concerned mainly with the architecture of the libraries erected in the United States through the generosity of Mr. Carnegie and was illustrated by seventy-five stereopticon views. As his remarks centered about these illustrations it is impracticable to give here anything but extracts from the more general part of his address.

will accept and maintain it as a public institution, as much a part of the city property as its public schools, and, indeed, an adjunct to these." "It is, no doubt, possible," says Mr. Carnegie, "that my own personal experience may have led me to value a free library beyond all other forms of beneficence. When I was a working-boy in Pittsburg, Colonel Anderson of Allegheny—a name that I can never speak without feelings of devotional gratitude—opened his little library of four hundred books to boys. Every Saturday afternoon he was in attendance at his house to exchange books. No one but he who has felt it can ever know the intense longing with which the arrival of Saturday was awaited, that a new book might be had. My brother and Mr. Phipps, who have been my principal business partners through life, shared with me Colonel Anderson's precious generosity, and it was when reveling in the treasures which he opened to us that I resolved, if ever wealth came to me, that it should be used to establish free libraries, that other poor boys might receive opportunities similar to those for which we were indebted to that noble man."

Colonel Anderson established in 1850 the "J. Anderson Library Institute of Allegheny City," which was open for the free circulation of books at stated hours on Tuesdays and Saturdays. The bookplate which Colonel Anderson had devised for his institute shows clearly that the founder's intention was to furnish reading for the mechanics and workingmen who made up the larger part of the community. It has the apt motto: "Take fast hold of instruction: let her not go, for she is thy life. Proverbs, chapter 4, verse 13."

The Anderson Library was closed shortly after its founder's death, in 1861, not perhaps so much on account of lack of public interest in keeping it open as owing to the all absorbing interest in the Civil War. The books were boxed up and stored in the basement of the City Hall until shortly after the close of the war, when they were entrusted to the charge of the recently organized Allegheny Library Association. In 1871 the management of the Association was placed in the hands of the Board of School Controllers who, during the next year, were empowered to appropriate from the school funds a sum of money for the maintenance of a free public library. When the Carnegie Free Library was organized in 1890, it was generally expected that the Public School Library would be merged

into the new institution, but there were unfortunately legal difficulties which prevented the amalgamation. The Public School Library now numbers 26,000 volumes, including about four hundred books from the original Anderson Library.

Mr. Carnegie has on several occasions paid fond tribute to Colonel Anderson's memory, but on June 15, 1904, there was unveiled in Allegheny as a gift from him a lasting memorial to the man who inspired the great steel king with the idea of his library crusade. The monument is at the corner of the Carnegie Library lot and consists of a portrait bust by Daniel Chester French. In front of the large granite slab which supports the bust is the figure of an iron worker, who sits bared to the waist upon an anvil, and rests from his labors long enough to glance at the large open book which he holds on his knees.

Mr. Carnegie does not care to be known as a philanthropist, whom he defines as one who not only gives his wealth but also follows it up by personal attention. The claims upon Mr. Carnegie's time and the wide area over which his benefactions have been spread have not permitted of his carrying out the second stipulation to any great extent. Yet it must be said that he has followed with very keen interest and wise counsel the development of many of the institutions which owe their existence to his liberality, notably those in and around Pittsburg which serve the large communities immediately interested in and dependent upon the works and industries by means of which Mr. Carnegie's wealth was largely acquired.

Mr. Carnegie has expressed great admiration for the method of giving employed by Mr. Enoch Pratt of Baltimore, who not only gave to his city the library which bears his name but also watched constantly over its growth and development, sharing with the trustees the burden of the many problems which beset them from time to time, helping with practical suggestions and cheering all with his optimism. On the occasion of the formal opening of the magnificent library building which Mr. Carnegie had presented to the District of Columbia, he said with genial modesty: "It is so little to give money to a good cause and there end,"—then turning to the Commissioners and Trustees—"and so grand to give thought and time, as these gentlemen have done."

At the dinner given in Mr. Carnegie's honor, April 7, 1902,

by the Society of American Authors, Mr. Melvil Dewey, responding to the toast "The immeasurable service Mr. Carnegie has rendered Public Libraries," said: "If Mr. Carnegie were investing every few days in stocks, men would begin to look very carefully into the condition of the stocks he bought. He has been investing every little while for the past few years in libraries, and I believe that he has done it with the same ideas that made him in an age of steel invest in steel and make the best steel in the world and then command the markets of the world for it. His wisdom has done five times as much as his wealth in the conditions he has put with his gifts."

The conditions referred to are the well known proviso that the community accepting the offer of a library building furnish a site and agree to supply an annual maintenance fund of at least ten per cent. of the amount of the gift. The percentage was higher in some of Mr. Carnegie's earlier offers, but I know of only one case where it was lower and I have it from one of the trustees of that particular institution that they regret that Mr. Carnegie was ever persuaded to make an exception in their case. They find it impossible to administer the library property on the five per cent. basis and yet they are unable to persuade the city fathers to increase the grant. To the fact that the communities are expected to maintain and develop the many free libraries which are scattered over Great Britain, Mr. Carnegie attributes most of their usefulness. "An endowed institution," he claims, "is liable to become the prey of a clique. The public ceases to take interest in it, or, rather, never acquires interest in it. The rule has been violated which requires the recipients to help themselves. Everything has been done for the community instead of its being only helped to help itself, and good results rarely ensue."

"I do not want to be known for what I give," said Mr. Carnegie on one occasion, "but for what I induce others to give." An interesting list could be made of gifts to Carnegie libraries. It would include not only tracts of land, but furnishings and endowments for the libraries, as well as books and pictures and well equipped museums. But, of course, the main value of a gift of this kind is not represented by its sum total in dollars and cents, but rather by the civic interest which it arouses in the object of the gift. Many a citizen's attention was first called to the fact that there

was a public library in his town by the discussion of a Carnegie grant in the local papers.

Some honest doubts have been expressed in regard to this Carnegie library deluge. "Of course, every town ought to have a library," remarked the *Boston Transcript* in an editorial under date of November 28, 1902. "There does not exist a municipality in the United States but knows that its equipment is incomplete without a library. Moreover, there is not one that would not have a library sooner or later by its own efforts, unless the hope of a gift from Mr. Carnegie leads it to defer the matter indefinitely." That a community should put off the establishment of a library indefinitely because of being disappointed in its expectation of a Carnegie grant is hardly credible. It requires some active canvassing to secure the offer—usually a ballot on the subject and a guarantee of a suitable maintenance fund. If the guarantee is sufficient and the finances of the community seem to warrant the annual expenditure of the amount involved, Mr. Carnegie usually makes the grant. The refusals have, I am inclined to think, been more frequent from the towns than from Mr. Carnegie, the offer usually having been made in response to the request of some private individual or from a body of library trustees. Mr. Carnegie has very rarely taken the initiative in these matters.

The majority of the communities in the United States which have shared Mr. Carnegie's bounty are in the newly settled parts of the country, in places which have been harassed by demands for the more pressing public improvements, such as good roads, schools, churches, courthouses, sewerage, lighting and water-supply systems, and Mr. Carnegie has simply put them that much forward by giving them the advantage of a library home. He thus directs attention to their library needs, but does not supply them. He supplies merely convenient accessories for the administration of a library, not the library itself,—the shell and not the kernel. The books and the library spirit must come from the people themselves. This, as already pointed out, has been his policy from the first. Whether the library is to bear fruit depends upon the community.

It is conceivable that a community may, through a mistaken pride, rush into this matter before season, that it may seek the offer of a Carnegie grant before it is prepared to properly take care of a library. But Mr. Carnegie has foreseen the danger of an

ambitious community overreaching its legitimate ends and his secretary and financial agent have required full statements as to the population and income of a community before entertaining its proposition. In not a few cases Mr. Carnegie has not granted the full amount asked for because it was felt that in accepting the larger sum the community would be binding itself to do more than it should undertake.

Mr. Carnegie has never thrust his gift upon a community, nor has he ever willingly stood in the way of anyone else giving a library to a community. I recall one instance where, in response to a request for aid, he offered to furnish money for a library building but withdrew his offer when he heard that a former citizen desired to present a library to his native town. In notifying the prospective donor of his action, Mr. Carnegie congratulated him upon the opportunity of which he had availed himself.

There is a popular misconception to the effect that all these libraries which Mr. Carnegie has scattered over the land bear his name, that he has erected them simply as so many monuments to himself. The direct opposite is true. He makes no stipulation as to the name the library shall bear. The great majority of them are known simply as the Public Library of the town which supports them. Most of the gifts have been to libraries already in existence at the time of the offer, corporate institutions, the names of which no one would think of changing simply because they had been given a new home. This is as it should be. As one ardent library worker in Montana put it, "You would not give a child the name of a man who gives him a new suit of clothes; no matter how good a suit it might be, he would still bear his father's name." Naturally there is usually some tablet or inscription on the building stating that it was erected through the generosity of Mr. Carnegie. Common courtesy would require some such acknowledgment of so great a gift. Certain library boards have acknowledged their indebtedness by inserting the words "Carnegie Building" as a qualifying phrase under the name of their library. On the other hand, when any particular library has been called into being through the agency of Mr. Carnegie's princely liberality and the recipients of his bounty have wished to do him honor they have named the library after him. But this has followed and not preceded the gift.

In an old book of Scotch ballads, there is a poem called "The Garland" which is almost prophetically applicable to the patron saint of libraries. It begins:

"Sir Carnegie's gane owre the sea,  
And's plowing thro' the main,  
And now must make a lang voyage  
The red gold for to gain."

It is the story of a well-born Scottish lad who goes abroad to make his fortune, and who succeeds beyond his utmost hopes. He marries his lady-love and his wealth and generosity make him in his old age a hero among the people. How well it pictures the life of our own Andrew Carnegie, I leave you to judge from two stanzas, which run as follows:

"Sir Carnegie has gained the gold  
He gaed so far to seek,  
It hasna made him hard o' heart  
He still is kind and meek.

"And muckle gold the gude man has  
But more he gi'es awa'  
To this, and that, to right and left,  
He gi'es his gold to a."

### Our Modern Business Architecture

In the last twenty years our large cities have been rebuilt. The steel skeleton and improvements in elevator construction have made possible buildings of a size and height previously unknown; and the centralization of business has generated profits that have developed a magnificence that was before undreamt of.

These buildings are cramped and are built high because the "enterprise back of them has endeavored to get all the rent possible out of the ground space. They lack the margin and space necessary to a good effect; and the ostentation of the commercial spirit has led to gaudy and meretricious ornamentation. Such are the faults of this architecture.

Its merits are power, magnificence, and the perfect adaptation of means to an end. Look about any one of the enormous buildings in our large cities and note the splendor, elegance, and luxury. Their demerits sink into insignificance beside their strength and regal power. The pyramids of Egypt are strong, but they are senseless. Our big office buildings are admirably adapted to a myriad shifting needs.

Another class of business, generally situated where land is not so valuable, is the railroad station. They are not cramped and the architecture is marked by spaciousness and elegance. In the station at St. Louis, Boston, or Pittsburg a man may wait for his local train in a chamber that will vie in beauty and stateliness with Windsor or Potsdam.

The majority of the great office and railroad buildings have been erected within the last decade. They are the flowers of our time, the expression of our spirit. While it may be true that this age has reached its zenith and that the spirit of commercialism will enter upon its decline before many years have passed, these buildings will stand; and it is certainly true that future ages will look upon our present architecture as highly characteristic of this age of business.

—*American Civic Association Press Sheet.*



# A System of Public Playgrounds

By Joseph Lee

**T**HE Public Recreation Department of the American Civic Association is informing itself of the best playground work that is being done in the country, and will be glad to answer questions on the subject and to refer inquirers to persons, so far as it is able to discover them, who are doing the actual work and who know most about it.

Secondly: It is having a leaflet on "The Country Boy" written by George E. Johnson, Superintendent of Schools at Tewksbury, Massachusetts, who, as Superintendent of Schools at Andover, carried on one of the most successful country vacation schools that there has been, and who has made a special study of play from the educational point of view. This will be followed by a leaflet on the playground needs of a community by the vice president.

I believe that the best service the department can render is through suggesting a definite standard of public playground provision. By so doing it will contribute to definiteness in the discussion of the question and to the securing of practical results. The following is a brief summary of such a standard. Criticism of it is hoped for, and should be addressed to Miss Margaret Curtis, Secretary, 101 Tremont Street, Boston.

Chapter 412 of the Acts of Massachusetts of 1898 provided for the expenditure by the Park Commissioners of Boston of half a million dollars "for the creation of a system of playgrounds." It has been under this act, drawn by Mayor Quincy, that most of Boston's playgrounds have been provided, and the result is that Boston has not merely a number, but a system, of playgrounds, or rather the outline of such.

What constitutes a system of playgrounds? What are the requirements?

I. Every child needs to play. Play on the part of children is not the result of caprice or whim nor merely of exuberant spirits. It is not merely, as in the case of adults, a means of relaxation or diversion or only of compensatory and recreational value. Children play in obedience to the same law that makes them

eat or breathe. It is, indeed, because of the need of play that there are any such things as children at all. As Herr Gross of the land of songs and toys, has shown us, Nature sends men and the higher animals into the world so helpless and unfinished not merely that time may be put into the finishing of them, but in order that they may be finished according to a certain method. And the method she has chosen is the method of growth by activity. The child is built not merely for action but by action. Nature prescribes the activity and builds the child around it. The physiologists say "the function makes the organ." It is equally true that the function makes the creature as a whole. And the form in which the function of the whole being is prescribed during infancy, during the time in which the man is being built, is in the play impulses. As Herr Gross has put it: "Children do not play because they are young, they are young in order that they may play."

And if you will spend half an hour watching a child at play, and will observe his utter seriousness and absorption—from the small boy building blocks to the collegian on the foot-ball team—you will see that what is being exercised and developed is not merely his body but his mind. Play calls into its intensest and ~~most~~ absorbed activity the most serious thing there is in him. It is Nature's school not merely for the muscles but for the whole boy—the method by which not only the body but the soul is formed.

Thus play represents, in education, nature's great prescribed course. It is the form in which the law of growth declares itself in the child. If we desire our children to grow up we will make our own statutes to correspond.

It follows that:

II. Every residence neighborhood should have accessible playgrounds suited to every age of childhood.

These need not always be public. In the country, and in a lesser degree as we approach city conditions, there is room for the smaller child to play, and sometimes there are ball fields and tennis grounds for the older children on private land. Sometimes, however, such play space is *too* private—is not a meeting place and therefore not a playground, but only an outdoor nursery. It is a special need of the country child that his play should be social.

Besides private land another resource is the street. In some cities streets are set aside by special ordinance for coasting. Asphalt paved streets in the tenement house districts are used for dancing, marbles, hop scotch, skip rope and other games, including in Boston base ball; and the streets, sidewalks and steps will always be a valuable resource. The street does not in my opinion do the positive harm that it is supposed to do. Children learn to swear in the street, but it is by no means their only opportunity for acquiring that linguistic accomplishment. The street, however, lacks two essentials of the playground. It is dangerous, and it is too subject to distraction and interruption to result in the consecutive, purposeful play that has the greatest value.

III. The effective radius for the different classes of playgrounds is as follows:

1. For children in arms— $\frac{1}{4}$  mile.
2. For children under six who can walk— $\frac{1}{4}$  mile, not crossing an electric car or railroad track.
3. For children six to twelve— $\frac{1}{2}$  mile.
4. For children twelve to seventeen who cannot afford car fares— $\frac{3}{4}$  mile.
5. Ball fields for the bigger boys and men—a mile of walking and a five cent fare.

For all kinds the nearer the better. *Quaere*: how much will boys be kept away by a social barrier between districts?

IV. The different kinds of playgrounds ought to be combined as far as possible (as under the admirable plans of the South Park Commissioners of Chicago shown and described in their report for 1904).

V. Every school should have on outdoor playground of at least thirty square feet for each child under fourteen, and a larger space for each child over fourteen.

The reason that the schoolhouse playground can be so small is that children at recess do not play as they do at other times. Nature's requirement for the child that has been confined several hours in school is like the straightening up of a young tree that has been bent. It is not so much an act of growth as a regaining of equilibrium. What children instinctively do at recess is not to play games or to do anything requiring attention or material effort, but simply to "let off steam," that is to say, run round, thump each

other, and squeal. This pleasing and Heaven-ordained occupation does not utterly require more than the space mentioned. Children over fourteen seem to lose this instinct, and for them room for games must be provided.

VI. The whole system of playgrounds ought to be under the public school authorities, because the playground is an educational institution, and because the service required of the master of a school ought to be not teaching subjects but forming character. What we ought to ask of him is not "What have you taught my boy?" but "What sort of a boy have you made of him?" In order that we may fairly make this requirement of the school master we must give him the whole boy to deal with. It is a question not of acquirements but of reaching the soul, and the playground is the most important single avenue for that purpose. The true educational unit is the school as a social and neighborhood center, including the school garden and playground.

VII. The kinds of playgrounds that every neighborhood should have are as follows:

1. For babies with their mothers. Babies cannot live without air. They do not get enough of the real article at home and must therefore be out of doors a part of every day. There must accordingly be places where mothers can take them for air and play. These places should have the following things:

Sufficient benches on which men are never allowed to be. "No rest for the Weary," or words to that effect, should be posted on these.

Sand or paths in which digging is practicable and is allowed.

Shade in summer.

Sun, and shelter from the northwest, in winter. (Special shelters of young spruce trees are put on the northwest of benches in the Boston Public Garden every winter.)

A kindergartner.

Other things to be had if possible:

Trees and grass (with permission to roll on the latter), flowers, and some outlook, preferably over water.

A wading pool.

Swings—six feet high will do.

Blocks the size and shape of a brick,—too big to be easily

put in one's pocket for kindling—better anyway than smaller ones, when you are building on uneven ground, because less wobbly.

2. For children under six. Playgrounds for children from three to six ought also to provide for mothers and babies, and therefore must include all that Class 1 requires. They should also have more playthings. Almost anything is good. The children can bring sticks and spoons to dig with and box covers to mould the sand with. There should be boards (formed of the sand-box covers or otherwise) to make pies on. They like carts and flags, and colored sticks to put in the sand, and reins to drive horse, and bean bags and all sorts of pasting and clay-work and building, and kindergarten songs, and "ring-around-a-rosy" and all kinds of dramatic non-competitive games. They like to run or roll or slide down a bank or a slanting board by the hour together. I know a very good and popular coast with a total descent of about two feet, eight inches, and a length of thirty feet.

3. Children six to twelve. The same as the last, except that competitive games, stunts, and climbing come in. Additional good things to have are those in which there is the element of falling, that is to say:

Swings  $7\frac{1}{2}$  to 10 feet high.

Parallel poles to slide down, reached by a ladder.

Trapezes with steps so that they can jump and swing—hung from a bar 12 to 16 feet high.

Tilts about two feet high. (These can also swivel and revolve with pleasing effects. A plain sawhorse with raised ends and a plank across it does very well.)

Giant-stride.

Ring-toss.

I have found that ladders so arranged that the children can play tag on them are extremely popular, but I have not tried them on a public ground and do not know how safe they would be.

All apparatus must have soft ground under it. Tan-bark gets hard very quickly. I believe, contrary to the usual opinion, that sand not less than a foot deep is the best, because it does not require to be loosened, which loosening implies a rarely-obtainable conscience in the care-taker.

In the above description I have separated three ages which

ought, however, where possible to be kept together. They usually are kept together in practice, the single playground for all children up to the age of twelve being generally known as a sand garden. I have given the above separate descriptions because in some cases—as for instance where there is a park that can be used by mothers and little children but not by those over six—separation is desirable.

The sand garden should generally be located in the playground of the public school; first, because the school ground is necessarily in a place that the children can get to; second, because the school building affords shade, shelter, storage for playthings, sanitary arrangements, water, and an indoor play room, all of which are desirable, and some of which must otherwise be separately supplied. A playground of thirty square feet for every child that attends the school will be big enough for the sand garden, because the children will not all be there every afternoon. The apparatus I have described can mostly be looped up or otherwise put out of the way for recess.

4. For boys from twelve to seventeen. (What ought to be done for the girls over twelve I do not profess to know, nor have I ever seen a good playground carried on for them except spasmodically. I think they might play lively games much more than they do, including base ball, and that provision for the purpose ought to be made upon neighborhood playgrounds—like the new one in the small parks in Chicago—and in connection with sand gardens.) For boys from twelve to seventeen the sand garden is entirely unsuited, and they ought not to be allowed there. On the other hand, boys under twelve will use at certain times and seasons the playground I am about to describe. I believe, therefore, that the half-mile radius really applies to it.

The two great differences are that competitive games become fiercer and the stunts more dangerous, and above all, that team play comes in. This means practically that there must be room for base ball and foot ball.

It is a national misfortune that our great game is a country, one might almost say a prairie, game, while we are becoming a nation of city dwellers. Meantime, so long as base ball is "the game," nothing else represents real life to the boy. Indoor ball is good to occupy his lighter moments, but it is never quite the real thing.

I think about the smallest area that it pays to take for a ball field is two acres, but it is important to notice that a place that is big enough for one game is generally big enough for three or more, as the smaller boys can very well play games round the corners, and several games can overlap without serious harm. In the case of foot ball I am convinced by experience that boys can get all the benefits of the game in a very small space. There must be big fields where they can play their matches, but one such field on each playground is enough. The practice can be done in a very small space. I have known a crack team developed in a basement about 50 by 30 feet with six brick pillars using up part of the space; and boys as old as fifteen will play very satisfactory scrub and practice games, as I know from experience, on a ground twenty-five yards long by thirty yards wide. The goals should be made somewhat less than regulation size, and the rules about the kick-off and perhaps also about goals from the field need to be modified. In my opinion a smaller field would make a better game even between colleges. There is too little scoring on fields of the present official size (110 yards by 50). A score by one side or the other ought to be imminent all the time, and that is not the case when both goals may be fifty yards off.

Apparatus for boys of this age includes what I have described under (3) above, with the addition of a horizontal bar, flying rings and something to vault over. Ring-toss now develops into quoits.

There must be a man to teach stunts, settle claims to the diamonds, keep order, and be a leader generally.

5. Ball fields for the big boys and men should be located in the parks if possible, and require only a care-taker and somebody to arrange and enforce a system for the use of the diamonds and gridirons.

6. Besides playgrounds for boys and playgrounds for girls there ought to be playgrounds for the older boys and girls. Tennis and golf are especially good for this purpose. Tennis grounds ought to be in every town and neighborhood a part of the social center.

VIII. Play is like eating: it has got to be done every day, not merely every year. Therefore there must be skating and coasting and gymnasiums—that is to say enclosed playgrounds—in winter, and bathing in summer. Moreover in summer there

comes to every child of Adam a great wandering impulse, the need of a change of scene ; and here is the opportunity for excursions to the beach and outings of every sort.

Whether I have in the above brief summary stated the essentials of a playground for children of different ages or not, it is certain—to return to my original proposition—that children of all ages require a playground of some sort. Take a map of your city or town and draw a circle of the radius I have stated to be the right one, or of any radius which you think yourself is the right one, round existing playgrounds of the various needed kinds, and see whether all the residence districts not supplied with sufficient private playgrounds are covered for children of each age. If not, there are some children in your city or town who have not a chance to play and therefore have not a good chance to grow up.



# Social Settlements and Their Work Among Children

By Graham Romeyn Taylor

Of the Chicago Commons.

**T**HE type of work which is being carried on by the social settlements with the child life of their neighborhoods is bound to play an increasingly important part in all the movements for a higher and better civic life. While the general truth of this assertion may have been recognized from the beginning of the settlement movement, it is only since some of the settlements have rounded out a period of years that its great significance has been seen from the vantage ground of actual achievement, instead of from the more or less hazy and visionary standpoint of enthusiastic prophecy. The settlement movement had the good fortune not to be started with a flourish of trumpets and extravagant predictions concerning what it would accomplish. Among the handful of earnest and unassuming people who simply went to work to *do* the thing and *be* something to the neighborhoods they selected to live in, few imagined what would grow out of their example.

But today, in observing the results accomplished by some of the settlements which have been established for a decade or more, it is possible to form a conception of the larger meaning their work has for the life of the community. We can now observe the result in manhood and womanhood, in the neighborhood life, in the affairs of the community, of their steady influence exerted on a generation, from childhood to maturity.

When boys' clubs were started by a certain Chicago settlement a few years ago, no one realized that from the membership of these clubs would be drawn the nucleus of men who today tip the political scales of a whole ward in favor of decent and even creditable municipal government, for aldermen who stand high among the defenders of the people from the insidious encroachment of corruption and private greed, who are looked up to as leaders among the progressive men directing their attention to solving the problems of administration involved in the movement toward the

extension of municipal functions. Yet such is the case in more than one district of Chicago, and I have no doubt in other cities.

Indeed, the so-called "lower" or "river" wards, where settlements have been at work for a length of years, are now in the habit of playing tutor to the "respectable" or "silk-stockings" districts in the matter of public spirit, intelligent knowledge of public issues, and independent voting. And to quite overwhelm the abodes of culture and aristocracy with humiliation, I need but quote Judge Carter, of Chicago's Board of Election Commissioners, to the effect that the voters of the 17th, one of the river wards of that city, have a better knowledge of the election laws, enforce them more strictly, and show greater intelligence in keeping their ballots clear from errors of marking, than do the voters of almost any other ward in the city, despite the fact that the voters of the 17th are exceptionally free in scratching their ballots. And he attributed this principally to the influence of the 17th Ward Community Club, an organization started twelve years ago by one of Chicago's settlements, and into which former members of the settlement boys' clubs are coming with ever increasing numbers and influence.

In considering the actual work of the settlement among children, I want therefore, to put the emphasis upon the great hope for the future there is involved in it—a hope which, as we have seen from the instance just cited, is already beginning to be realized, as the boys who were once the "men of tomorrow" are now becoming the citizens of today. It is only by looking at the work in the large and with a time perspective that transcends a single hour, or week, or year, that we can begin to appreciate the true extent of its significance.

Yet among large numbers of people who have only a casual knowledge of what the settlements are doing, or only an occasional opportunity to observe their work, there is a prevalent and not unnatural failure to see its broader aspects. And even among settlement workers themselves, intense absorption in some detailed line of work has not infrequently fastened the attention so exclusively within a restricted sphere, as to shut out the larger vision of what the total effort means to the whole round of life all about it. To think of a boys' club merely as an agency for keeping its members off the street one evening a week; of a

settlement playground as merely to afford happy afternoons to a crowd of children; of a manual training or cooking class merely as a place for instruction in the use of tools or the preparation of a few dishes, is to have a meager conception of what the settlement means to do.

Great is the service of the settlements and the other agencies that are carrying on work of a similar type, in ameliorating even to a limited degree the hard and pitiful conditions that shut in and crush down the forlorn child life of our city centers. Of no inconsiderable worth is the intrinsic value of a boys' or girls' club, a manual training class, gymnasium work, a camp and summer outings, musical or other instruction, and all the other activities of the settlement routine.

But far greater and more inspiring is the vital relation which these things may be made to have to the cause of civic improvement, through developing a manhood and womanhood that shall make of its own neighborhood a better place to live in, that shall bear its part—and a vigorous, effective part—in the regeneration of municipal politics, that shall take an aggressive interest in the administrative affairs of its city, in putting the public schools to larger use as neighborhood social centers, that shall, in a word, constitute a citizenship devoted to working out successfully the problems of our democracy.

If good citizenship, using the term in its broadest application to every phase of civic improvement, is the ultimate aim of the activities the settlement carries on among children, scarcely less emphasis should be placed on the relation of the same activities to the great problem of assimilating the overwhelming foreign immigration that floods into the industrial sections of our large cities. For it is in these very localities that most of the settlements are situated. And, more than anything else the settlements do, it is the work among children that really grapples with this tremendous question. For assimilation into our social and political structure is not so much a question of what can be done with the first generation, the immediate arrivals. Their habit of thought and life has to a large extent been fixed by traditional and unchanging custom. The real and effective solution of the problem deals with the second generation, with the children brought over by immigrants or those who are born after arrival.

Of course, much is done for the adult immigrant during the first years of his life in the new country. The work carried on by the societies for helping newly arrived immigrants is sorely needed and should be multiplied many times over, and as has been very well shown by Miss Mary MacDowell of the University of Chicago Settlement, and Mr. Ethelbert Stewart of the United States Bureau of Labor in an investigation made at President Roosevelt's request, after the latter had had his interest aroused through reading Miss MacDowell's articles, the trade union is one of the most potent agencies now at work for the amalgamation of immigrants into our life, even in respect to such matters as encouraging them to learn English. The reason for this is, of course, that the immigrant becomes a factor in the industrial sphere immediately upon his arrival, and therefore sought for union organization. He is naturally attracted by the purposes of the union, since they have to do with his bread and butter exigencies. Once enlisted in the organization, his interest in its management encourages him to study our language and otherwise improve himself, while the very activity in the organization is in itself of great educative value.

Efficacious as is the work of these societies, and the demonstrated influence of trade unions upon the first generation of immigrants, little can be expected of these masses of foreigners in the way of aggressive and positive participation in the duties and privileges of citizenship. To really assimilate the incoming nationalities, and also to absorb their good qualities for America's advantage, the work must be done with children. Nothing could illustrate this point better than the experience of many settlements, whose neighborhoods are filling up with Italians. The clannishness of the adults, who frequently live in this country years without learning to speak English, would be most discouraging, were it not for the fact that they are perfectly willing their children should attend kindergarten, public school, and settlement clubs and classes, in all of which activities the Italian children are quick to learn American ways.

The settlements in their work with children seek to coöperate with all the other forces for social uplift, in helping to solve the problem of making valuable citizens out of our great immigrant population. How do they adapt methods to this end?

First of all, they recognize the fact that the achievement of real progress is a matter of time and growth. A succession of interests appealing to all ages, from the kindergarten through to men's and women's clubs, is provided so that the influence of personal contact and association with the settlement residents shall not be a matter of a few weeks, but of years' duration. The settlement stands preëminently for *continuity* of influence upon the whole round of life of the individual and neighborhood. The public school, by all odds America's most important and formative agency, of which everyone should be proud, is doing wonderful service in the districts where the intensity of economic pressure bears down hardest. Yet such is the fatefulness of our modern industrialism, that the child who reaches even the eighth grade, before being compelled to earn its livelihood, is an exception. The home of three rooms in a dingy tenement, with its meager attractions for the leisure hour or evening, makes but a feeble claim to be much more than a place in which to eat and sleep. And the other conditions which affect life in such a neighborhood have even less extensive influence. The best of them have such brevity or intermittency that they can do little to give inspiration to the whole of life; the worst of them lead even those who are not so inclined, into sordidness and viciousness.

In line with the ultimate aims that have been attributed to the settlement's work with children, are the activities of the kindergarten. In this respect the settlement movement has made a contribution to the cause of social education in this country that has been far too little known or appreciated. For it was a settlement kindergarten that first put the emphasis in this country upon the home and household activities. And it was a settlement kindergarten, fresh from receiving the inspiration of these ideals at the Pestalozzi-Froebel House in Berlin, who thus led the progressive movement in kindergarten work. The settlements generally were the first to perceive the significance of her methods, and today many of the settlement kindergartens are under the lead of directors who have received their training from Mrs. Bertha Hofer-Hegner, or have been influenced by her ideals and methods. The children, by actual participation in the household activities carried on in the kindergarten, become imbued early with the sense of helpfulness. They find pleasure in doing things for them-

selves rather than having things done for them. They learn what things cost in terms of service, and they learn the joy of it. Nothing pleases them more than to wash and iron their luncheon napkins, or to help along in the process of making jelly from the apples for their Thanksgiving party. They find that the only way to be happy is for each to do his or her part. This same idea is extended beyond the household sphere, so that it is made plain how every toiler in the work-a-day world is doing something for each one of us. They play at the different trades, and then excursions are made to the blacksmith, the cobbler, the carpenter, and to the market.

When the children become a little older their capacity for organized effort is still further developed by the boys' and girls' clubs. And here again the interests can be so directed as to bear a relation to usefulness in future citizenship. The boys' or girls' club that enthusiastically cleans up the neighboring street or alley will some day furnish the leading members for an effective ward improvement association.

The "gang" principle is recognized and accepted as the foundation of boys' club work. It may be turned into a power for good just as easily as it frequently becomes a power for evil. The political ring of a boss-ridden ward has often been nothing but the out-cropping of a boys' gang, that has evolved through various stages of organization. This result has been observed time after time by settlement residents. Consider, then, what it means for a neighborhood, a ward and a city, if the gang is given a better direction at the outset, and graduates, as it were, from one stage to another of a settlement's work with boys, eventually become enlisted effectively on the right side of the fight for better municipal politics.

In the same way the community value can be put upon such work as that in domestic science. It means something, in more attractive homes, better food and nourishment—which has not a little to do with the problem of intemperance—and in many another way, if the girls who are now growing up get interested in and learn how best to conduct the general business of the house-keeper.

It is not possible in a limited time to go through the entire list of settlement activities with children and discuss their large social significance.

Especially worthy of comment, however, is the coöperation between the settlement and other agencies which can be brought to bear effectively on the child's life and interests. Of such a nature is the work that many settlements have done in inspiring children to proper reading and in directing them to the greatest utilization of library facilities. Reading and story circles in connection with branches of the public libraries are most effective. That such work meets with enthusiastic response may readily be seen in the experience of nearly every settlement. The Hawthorn Library League of Reading Circles, which center at many of the Boston settlements, have a total membership of more than 2,000 children, all of whom take pleasure in swearing allegiance to the principles, printed on the League book mark, the substance of which is that books are our friends, and should be treated as such. Honor belongs to the Cleveland library and its progressive officials, who originated the library league idea in their work in that city. It is a plan in the furtherance of which there should be much coöperation between settlements and those in charge of public libraries.

Another interesting line of work, to which a few settlement residents have given attention, is that of assisting backward children so that they may keep up with their classes in the public schools. This is of course, done with the advice and helpfulness of the grade teachers, many of whom feel keenly the need of more personal work than they are able to do in special cases of children whose only fault frequently is some physical defect for which they are not responsible.

Settlements are supplementing most effectively the Juvenile Courts in dealing with the problems of delinquent and dependent children. In many instances the probation officers are settlement residents, and they are unanimous in declaring such close relations to be of great value. The settlement, better than any other institution, offers an opportunity for the paroled child to report. When the boy enters the settlement door, he is not "spotted" as a "Court boy," as would be the case were he reporting at a private home. He joins a club, the gymnasium or a manual training class. His "reporting" becomes voluntary instead of obligatory. His environment is changed, and so his life. Few things are better character formers for these delinquent boys, and girls too, than manual training. The inherent value of trueness and good work

will appeal far more strongly to a boy, if it concerns something in which he is directly interested. The sled that Mike is making will either be a durable, well put together, and accurate piece of work, the admiration of his gang, or else it will be a ramshackle affair, soon to break down, and of which he will be ashamed. To throw an early formative influence about the juvenile offender is a thousand times better than waiting to reform him later, or perhaps to perform some day the grewsome task of hanging him.

Another way in which the settlements cooperate with civic institutions is to be seen in the visits that settlement residents make with groups of children from their neighborhoods to the parks, museums and other public places. Few more interesting events took place during the past year than the several expeditions, which children from Chicago settlement neighborhoods made to the recently established Municipal Museum in that city. The exhibits of models showing modern park systems, maps illustrating the source of water supply, implements used in various cities for street cleaning, specimens of street paving material, the models of different city blocks in New York, showing tenement house conditions, the photographs of housing conditions abroad, especially in the village of Essen, Germany, where the Krupp works are located—these and many other things proved almost a fascination to the children and young people, who listened attentively also to the explanations by those who were in charge of the Museum. Such instruction is a permanent asset for the cause of civic improvement. It cannot fail to have effect on the point of view with which the children and young people will look upon future movements for the betterment of their own neighborhood and the entire city.

There is much significance for the great democratic movement of our day in leading the children to an appreciation of their *right* to the use of the parks, the recreation centers, and all the other municipally owned provisions for popular enjoyment and welfare. In the very existence of these institutions, however, there is involved a privilege and a civic duty for every citizen in seeing to it that the public property and service shall be put to the widest and most beneficial use. Especially is this true of new municipal enterprises.

Chicago's South Park Commissioners have recently built for



the use of the people a superb series of neighborhood club houses, scattered throughout the south division of the city, in districts inhabited principally by wage earners and in places that are rather inaccessible to the larger parks. Each one of the ten neighborhood centers opened within the past year, was put up and equipped at no sparing of expense, although every dollar was made to count. No less than \$90,000 was invested, exclusive of land cost, in each plan. Four more are in process of construction. In addition to the club house, a playground and athletic field is in every instance provided, with outdoor gymnasium apparatus, wading pool and sand piles for children, and a large swimming pool with bath house facilities and bathing suits, no charge being asked whatsoever. Each club house contains separate gymnasiums with instructors for men and women, assembly hall for the free use of any meetings that are not of a political or religious nature, reading room, restaurant with simple articles of food at little cost, and small club rooms for the free use of any clubs or societies that may apply. The past summer has justified the fondest hopes of those who planned these recreation and social centers, for they have swarmed with people day in and day out.

What, however, of the use to be made of the club rooms and assembly hall during the winter months? Unquestionably here is the wide open door of opportunity for civic service of the highest type. Here is the chance for the public spirited citizen to put social settlement methods into practice in the same spirit which actuates those who choose for their own and others' sake to take up residence in social settlements. In these real palaces of the whole people, put up with their money and owned by them, let democracy put true culture at the service of those who have not had the privilege of obtaining it for themselves. The settlements have to a degree pointed the way in starting a chain of activities that carry the child of the immigrant straight through to a manhood and womanhood of usefulness to the community. Why should not the same type of work be carried on in these municipally provided centers, perhaps by persons locating their homes near them to do so. Mr. John Morley in his great biography of Gladstone alludes time and again to Mr. Gladstone's "passion for working the institutions of his country." The great movement for extending municipal functions in this country so as to provide

public recreation and neighborhood social centers, affords both the opportunity and the privilege for every citizen, at least in our largest and most progressive cities, to share the enthusiasm of England's great statesman by putting devoted service into working these newer institutions of our own country.

The kind of work that the settlements, in coöperation with other agencies for social uplift, are carrying on among the children of the immigrants who stream into our great cities, should not only continue, but should find wider and wider application, in settlement houses and in the social centers the people are building for themselves. The interests of the future commonwealth demand this work with the children of today to insure the citizenship of tomorrow, and the worth of the composite type of American manhood that is to be. Out of a community of diverse nationalities we must preserve the good qualities of all, *grow* the new citizenship, and evolve the *new* American stock.

"Moral and civic instruction should permeate the entire school life of the child. An effective part of this instruction will spring incidentally from the rich subject content of the course.

"In the daily opening exercises, the words of good citizens, the holding up of great examples and incentives, the patriotic songs and recitations are all a part of the civic instruction.

"In the early study of nature, geography and biography, civic ideas spring from the deep ground.

"In the contact with the best literature suited to the young pupil, the heart-throb of civic emotions and of the best inner life of the people is felt.

"In the study of pictures and historic architecture, ideas of civic beauty and order are in-breathed. In the study of science and invention, of geometry and arithmetic, an exact and civic conscience may be aroused; of electricity leads to the lighting and transit powers of the city, mathematics to the finance and comptrollership.

"The local history is the beginning of instructed citizenship. The country's history is the story of state and national association and government. The historic biography has for its keynote civic virtue. The English history contains all this, in another setting, and enables the pupil by comparison to comprehend development, and give a critical standard. It should do away with prejudice; and may stir the first sense of world-citizenship.

"All this, and how much there is, is involved in the incidental teaching of civics."—*From Report of Committees Appointed by National Municipal League to Consider "Civics in the Schools."*

# Ideas for Civic Education from the Juvenile City League

By William Chauncy Langdon

**T**HE Juvenile City League of New York was an experiment to work out, through actual test of the methods proposed, a practicable scheme for civic education. It was conducted by private money, mostly given by Miss Catherine S. Leverich, Chairman of the Commission of Streets, Woman's Municipal League of New York. The essential point was to train boys toward good citizenship by getting them to *do* things such as will help in the good administration of the city government.

The first summer of the Juvenile City League of New York, that of 1903, was a period of great success,—putting into operation our new idea, discovering vitally suggestive conditions to use in building up our organization and “doing the thing.” We enrolled 1,434 boys in 42 blocks of one of the worst tenement districts in Manhattan, Plunkitt's district, commonly called Hell's Kitchen. The boys did enough toward keeping the streets clean for the District Superintendent of Street Cleaning to notice the difference in their condition. They kept the Health Department so promptly informed of dead cats and dogs in the gutters that of the vast army of the dead, no animal lay there more than 3 or 4 hours instead of from 30 to 48 or more.

The first winter of the League (1903-4) was a time of decided failure. We tried to continue the methods of the summer. We tried to appropriate the out-of-school time of the boys without adequate buildings and without an intense and elaborately organized schedule. We tried to work with the boys by appeal instead of by program. Result—we lost our grip like a flash. True we took our lesson to heart, got up a gymnasium, abandoned our successful summer methods, worked out new ideas on opposite principles, and began to mend and gradually to climb up again. But the great benefit of the winter's work came from out of the bitter experience of failure. Winter work must be centered in the schools.

Summer and winter work are quite different. Winter is the child's school time and all his larger activities and interests should

be centered around his school-life, ordered, intensified, made an occupation. Away from school he is wild and unclaimable. Summer, on the other hand, is his vacation time and all that is done for him and that is expected to be done by him must partake of that free, independent, voluntary, spontaneous spirit. Organization and liberty are the genii that alternately dominate the child life.

The summer of 1904, also successful, when we returned largely to the methods of the previous year, was a period of expansion and diversification. We had three, for a moment four districts, all different in local, racial, social, and industrial character and in our method of work. Our original district, which we had reduced one-half to twenty blocks, nevertheless climbed up in membership to over 1,500 boys. This is in a very crowded river section on the west shore of Manhattan. Another district was in Brooklyn, more sparsely populated, more tumbledown in character; the work here centered in a settlement. A third was in the neighborhood of St. George's Church where Dr. Rainsford is rector, and where the work was conducted as one of the interests of the church very successfully. The fourth, to which I referred, was in the district on which the *Slocum* disaster fell so heavily. The work had to be deferred in favor of more important, terrible needs, until it was too late to begin that summer. An account of this summer work will be found in *Charities* for September 10, 1904, 105 E 22nd St., New York City.

That winter (1904-5) we turned to the working out of a method for incorporating the work into the public school system. We concentrated our attention upon one school of grammar grade in our original district, allied the work closely with Dr. Gulick's P. S. A. L. and succeeded in carrying out our ideas.

Those who would like to know in more detail this part of our work will find the work in full in the April number of *Work for Boys*, in an address given before the Religious Education Association in Boston, in February, 1905.

There are four points in this work of juvenile civic education that I want to emphasize here. One is a financial consideration; three inhere in the nature of boys as boys:

1. The work should be carried on by the city, organized under the school board. Private money, private instructions cannot do the work on sufficiently large and effective a scale materially

to affect the citizenship of a municipality, except at an expense that would render it impossible. The schools on the other hand can carry on the work at a comparatively slight cost. They have the workers, they have the buildings, the gymnasiums and the playgrounds wherewith to reach the boys and the work is best done in unison with the regular school work.

2. This civic work should always be allied with the athletics. Not only do athletics bring the boys within receptive range of the civic influence, but athletics are themselves directly civic in their tendency. Citizenship is the adult, highly developed, public-spirited form of the team spirit that makes football a great game and makes an eight oared race the most exquisitely beautiful contest of the college years of a man's life. There is much true suggestion in that story in *McClure's* about the football player who taught his Filipino recruits a little football and used the V to such good effect on the battle-field when military discipline failed to produce a charge. Our baseball league in the summer of 1904 between different blocks—a series of sixty-four games—began with a taking turns at disputing the decisions of the umpire; the close of the game was the schedule time for a free fight. Before the summer was half through, the umpire had become in fact the mighty undisputed despot he is in theory (even when we broke in a new worker to umpiring) and even at the close of the series when the Cliftons of Forty-ninth Street had won the championship there was no trouble. The only sign of the old custom was that the victors immediately gathered up their things, and betook themselves home, realizing that it was up to them to preserve peace by removing in their own persons the *casus belli*. The direct civic achievement effected by the workers in charge of that baseball league, I believe was tremendous. Respect for law and order was greatly advanced among boys who number many thieves and even some burglars. It was their affair, this good order; they made this peace at the end of the game. It was their product and property, and "it was all right."

3. Give the boys *real* work to do. Let them have a direct share, doing such things as boys can do in the work of the grown-up adult city. They can help to prevent the streets from getting dirty; they can help by reporting dead animals in the street; they can help in the crusade against tuberculosis; they can help

get out the registration—some of mine 150, to give a few instances from real experiences. It is all right for the children to play at being citizens, but we must remember that there is a great deal that the children can *do* in the genuine daily life of the city itself. One thing that goes to the bottom of the heart of every child, as of every grown-up, is to be taken seriously. It must not be a pretense at taking them seriously,—condescension—it must be genuine and honest. It is quite feasible and would prove of great direct benefit to the city at once (as well as by the educative effect in another generation) to take the youngsters into civic fellowship, recognize their value and rights as junior citizens who have their appropriate share and duties and who should have credit when they do their duty. After all one of the best ways to learn to do a thing is to go ahead and do it.

In this regard I think Mr. Gill's School City and our Juvenile City League ideas supplement each other remarkably. Each supplies what the other lacks. In the school city the children play at being mayors, councilmen, etc. The School Cities might also use their organization for overseeing and regulating their civic work outside the school walls. As a teacher it seems to me that the great present advantage of the School City is its solution of the problem of discipline. In a word I think we could compare and typify the value of these two schemes for civic work by saying that the School City trains more directly for *self*-government, that the future citizen may be his own master; the Juvenile City League for *good*-government, that the future citizen may know what ought to be done, and how to do it. The best results could be obtained by uniting the two, as I hear they are doing in Norfolk, Va.

4. The territorial character of boys' gangs. Every gang has a distinct area that it feels belongs to them, and in the boy world this claim is more or less acknowledged. It is universal—in congested or in sparsely populated neighborhoods the size of the area and the distinctness of its boundary constitute the only difference. In our crowded tenement districts in New York City almost invariably the unit area is the block—one street between two others. In the Brooklyn district before referred to one gang gathered unto itself all the boys of five blocks. I remember in a country town of Pennsylvania, when I was in my early teens,

the quite distinct boundaries of what was ours, centering of course in our fathers' yards, but including much else, up this street down the lane to the brook, across the grave-yard, through Cessna's alley, etc. The boy is a territorial feudal being. As the feudal European had his maxim, "No land without a lord; no lord without land,"—so the New York boy at least has the same—"No street without its gang; no gang without its street." The great value of this fact to Civic Education is that responsibility can go with the territory.

Ascertain what in the boy-world the limits of a gang are. Interest the boys in the civic conditions of their territory and they will respond readily with a sense of responsibility therefor. I have discussed this more fully than I shall have time to do here in the July number of *Social Service*, published by the American Institute of Social Service, 287 Fourth Avenue, New York City.

The great underlying cause of municipal corruption is, I believe, not lack of honesty among the American men at large, but a failure hitherto to keep pace in general affairs with the rate set by the tremendous specialization in particular affairs that has marked the growth of our country in the past century. The average citizen does not or cannot focus in his own locality the large questions of the day. The fault is territorial in character. A recognition of this territorial character of boys' gangs in civic education, training them at once to be intelligent in municipal affairs and to feel a responsibility for what they regard in the boy-world as their territory, will do much toward raising up in the new generation a body of citizens intelligent in municipal affairs and feeling a responsibility for their public duties. It would solve many of the difficulties in the way of American civic education and enable it to turn out to the suffrage year by year men who will be intelligent practical citizens.

# Arts and Crafts in Civic Improvement

By Mrs. M. F. Johnston

President Art Association, Richmond, Indiana.

**I**T is the special distinction of the American Civic Association that it stands for ideals as well as practical aims, and seeks not only to improve material surroundings, but to inculcate higher ideals of beauty and civic rightness in the minds of all the people of a community. It has for inspiring phrase "a more beautiful America," and believes that the appreciation and preservation of the natural beauty of the earth, and the promotion of public art, are very good kinds of civic improvement work.

There seems no inconsistency in such a civic organization having a department of arts and crafts and endeavoring to foster the growth of this most democratic of art movements. Indeed it is an easy and natural step from the love of beautiful, honestly-wrought objects in the home to a desire for a similar public environment. The artist-craftsman has been quick to see the value of the effort for better municipal housekeeping and is often the first individual in the town to work for the cause.

The caption Arts and Crafts is not a graphic term in any case and does not clearly define the nature of the movement nor the scope of the work of this department. A better name has not as yet been devised and it is retained, partly because it is dear to the lovers of William Morris who organized the first Arts and Crafts Society. There is today a very general feeling among artists and art lovers that there should no longer be made a "distinction between what has been commonly considered fine art and that which has been termed industrial art." It is all *art*, or should be. At the St. Louis Exposition Mr. Ives displayed arts and crafts along with paintings and sculpture.

We have been hearing during the last few days a good deal about the influence of environment on the lives of individuals and the place beauty has in this. I doubt if there is any influence, touching the child unconsciously, which goes so far in creating in the mind lasting ideals. All mothers and teachers ought to be beautiful, or there should be in them that fine something which as Emerson says, affects one like personal beauty. Children ought



to have music and poetry and pictures to help them to loftier ideals and aspirations.

Beauty in art is a means whereby we learn to see and recognize beauty in nature as the artist sees it. And it is the love of beauty in art in some form that inspires the desire in us for more beauty in our own surroundings. It is the artist that can see the painted vision hanging over the landscape, changing with every change of light and shadow. It is he to whom leaf, bird and flower, and trailing vine suggest beautiful designs for the many forms of art expression, vase, rug or chair. It is his special mission to reveal to our duller eyes the beauty he sees and feels. The capacity for the love of beauty is not as is sometimes supposed, the monopoly of artists, or of the cultivated classes. High or low, learned or unlearned may possess it. It is inborn. Every one has some innate love of beauty, though in this we differ greatly by nature. Taste is not inborn. Taste as Ruskin says, is the conscience which distinguishes between what is right and what is wrong in art. To enlighten this conscience by providing the opportunity of seeing works of art for all that vast multitude of people who can never go abroad, can never even visit art galleries in our large cities, is a problem to be solved in civic improvement work before we will have the beautiful America we dream of.

When people learn to love beauty and feel that it is essential to life like truth and goodness, they will then endeavor to provide it in their surroundings. To begin at the beginning and change old ideals to new and better ones is a long way to reform but it is a sure way. Perhaps it is the only way for us. It is the glory of our democratic country that when the majority of people hold ideals in common they can bring about the practical realization of them.

We have, of course, many people in America who appreciate and enjoy art. Many care so much for it for themselves that they make frequent visits to the galleries of Europe to see and study the great pictures. If they would only understand a little better the long years of growth and the conditions making possible the collective results which they so enjoy and come home more alive to the welfare of art in America, it would be more encouraging. How little need we have in our democratic civiliza-

tion of people who are too cultured or too good to render service for the betterment of the community in which they live. Since we live in a democracy, it is fitting that the art which is to be a joy forever should also be a joy for all. For as William Morris says, "We do not want art for the few any more than we want education for the few or freedom for the few." Perhaps the hope of American art, an art "for the people and by the people," is more apt to be found in the art movements of the small towns than in the more exclusive art clubs of the large cities. The hope seems not without promise of fulfilment in many little known places where the art work done is native, natural and expressive of the life of the people. This is illustrated by the successful efforts for artistic expression among the workers of the arts and crafts movement.

Another hope for the future of art in America lies in the rapid growth of the desire for more beauty in life, brought about doubtless by the World's Fairs and the consequent increase of civic beauty, by the teaching of drawing in the public schools, and by the work of arts and crafts associations—especially the art associations of the small communities, where it seems more possible to reach all the people and awaken a common desire for art. Ideals of beauty held in common, a common knowledge of the principles of artistic expression, a common wonder and joy and appreciation for a new production in art—these are all necessary to that art atmosphere so essential to the development of a national art.

One might talk at length by way of illustration of the interesting and successful attempts to revive old village industries. The Arts and Crafts of Deerfield, the Abnakee rugs made by mountain women of New Hampshire. The Berea College "Kivers." The famous Newcomb pottery made of native clay, decorated with designs from native flora—a truly indigenous product—or any number of equally good illustrations. One might note the rapid growth of the movement from the fair at Buffalo where a display of arts and crafts was made so small and so poorly arranged that few people saw it, to the extensive display at St. Louis, where it was a distinctive feature. Everybody saw those beautiful German rooms. Even the old lady from Kansas was impressed; foot sore and weary, she sighed and said, "Well, I always thought the works of

God were wonderful, but the works of man—Humph! Humph!"

Perhaps I might tell you of an art movement that has really been a factor in civic improvement. That is beginning at the beginning and trying to inculcate in the minds of children ideals of beauty.

This movement was begun, too, in the keen consciousness of the need of more beauty in life. Wherever people are thinking about this subject, and are trying to do something at first hand to bring the pleasure of art to the people of their own community, a knowledge of the accomplishment of the Richmond Art Association, its nine years' experience with successes and failures, will be interesting and helpful. It attempts a democratic art movement, which in a large measure is unique. What can be done in Richmond, Indiana, can be done in any town where are found a few earnest people who care enough for the promotion of art in their midst to work hard and make much personal sacrifice without hope of selfish reward. This association for the past nine years has given annual exhibitions of a high order of merit, with doors open free to all the people of the town. The attendance on these exhibitions has equalled the astonishing number—astonishing for an art exhibit—of half the population, and has been increased by many visitors from the adjoining towns of Indiana and Ohio. The association has endeavored to bring together all the forces in the town which could be helpful, and by their devotion and hard work they have achieved practical and artistic success for art exhibits which were not for "the few."

The expenses of the exhibitions are met by the fifty-cent annual dues of a large membership, and five-dollar subscriptions from interested citizens. The place of holding the exhibitions is—*mirabile dictu*—a school house, just a public school house, however in this case, a new and beautiful one, centrally located and admirably adapted for exhibition purposes. The use of this building with ample lighting for the evenings is given free of charge to the Art Association by a School Board and superintendent of schools who believe in the educational value of art exhibits, and in the school as the educational center of a community. For the past three years the Common Council of the town deemed the art exhibit of sufficient civic importance to justify the appropriation from the town treasury of one hundred dollars

for the annual exhibition expense fund. This is a significant and hopeful fact for those who believe that the people ought to have public beauty at public expense.

The association is greatly assisted in securing the work of the best artists by having the Daniel G. Reid purchase fund, an annual fund of five hundred dollars, given by a former Richmond man to be used for the purchase of a picture exhibited in the annual exhibition; the picture to become the property of the association and to be kept as a part of its permanent collection.

This method of obtaining the expense fund has been so successful that it has always equalled the indebtedness and usually exceeded it by a sum large enough to purchase a picture for the association. This highly satisfactory arrangement of expenses has made possible a free entrance to the exhibitions for every one. They are open morning, afternoon and evening, and afternoons on Sundays for two weeks. All the children of the public schools visit it with their teachers, as do also the children of three large parochial schools of the town and the students of our local college. To make the exhibit still better understood by the children, explanatory talks are given to them in several of the rooms. Much might be said on this experience with the children, of their enjoyment, of the surprising things they say, and their evident growth year after year in intelligent appreciation. It is needless to say that they come again, dragging along wondering and sometimes unwilling parents. In this way all sorts of people get to the exhibition who would have little chance in their lives for the enjoyment of art, if it were not brought thus freely to them.

The daily press of the town is most loyal in its attitude toward the work of the Art Association and enlightens the public by publishing without charge, well written articles on the exhibits.

Artistic catalogues, free from advertisements, are sold for ten cents. Last year fifteen hundred were sold, which is some evidence of the real study given the exhibition. An examination of the last catalogue of the ninth annual exhibition which occurred last June, shows a collection of two hundred paintings obtained directly from the best American artists or loaned by museums or dealers. Many canvasses were from eastern artists, including such names as John Alexander, C. C. Cooper, Irving Couse, Ben Foster, Louis Mora, Leonard Ochtman, etc.

The well known Hoosier Group of landscape painters are always exhibitors at these exhibitions, as are also the best artists of Chicago and Cincinnati.

One of the most interesting and encouraging rooms in the Richmond exhibition is the one hung with the paintings of the local artists who are known in the state as the "Richmond group." It cannot be said that these artists are without honor in their own town. The Art Association always generously provides a special hanging for their work and the community takes a genuine interest in it. This opportunity for exhibiting their own landscapes and for studying the work of other artists has been the inspiration of a wonderful progress in their work in the past nine years. To have furnished the inspiration for this development among her own artists is one of the good things the association has done, and in such development among groups of artists elsewhere throughout our country, in a similar appreciative atmosphere, lies the beginning of hope for a truly American art. This association has been able to work out its ideals with a freedom from traditions and conventions that many art clubs could not know. Before the Western Art Association sent out arts and crafts with its exhibitions of paintings and before Mr. Ives, Chief of the Art Department of the World's Fair at St. Louis, exhibited the two together, this Richmond Association displayed along with the oils, and water colors, exhibits of ceramics, textiles, leather work, book binding, basketry, cabinet work, etc. Excellent work has been shown from the best arts and crafts workers in the country with the result of awakening interest, inspiring workers and elevating public taste. Besides all the foregoing the exhibitions contain an exhibit of artistic photography, of sketches, many the work of Richmond young men and women who are studying in art schools, also the work of the drawing and manual training departments of the public schools and an exhibit of pictures owned by the school, all of which entirely fills the building of twelve large rooms and two wide corridors.

Very satisfactory sales have been made of both the arts and crafts articles and of the pictures. With the Reid purchase fund the association has bought "The Duett," by Henry Mosler, 1903; "Late Afternoon," by Ben Foster, 1904; "Old Pastures," by Leonard Ochtman, 1905. With the surplus expense fund pictures

have been bought at the different exhibitions until the collection now numbers fourteen excellent paintings,—a good beginning, for what it is hoped some day will be, a permanent art collection for the town. The children of two of the public schools have earned picture funds with which was bought "A Shadow on the Wall," \$150, by Adam Enery Albright of Chicago and "A Winter Scene," \$100, by Walter Palmer of Albany. Sales in Arts and Crafts Department last June amounted to five hundred dollars.

These Richmond exhibitions are considered exceedingly creditable by artists and critics from other towns who have come to see them, though naturally they are not so good in quality as would be found in the principal art centers. The association does not claim to have attained an unusually notable artistic success. The unusual thing is, we are told, that we have them at all, and we believe that the number of people in attendance at the exhibitions and the generous public support of them is truly exceptional. We sometimes call the art exhibit our most beautiful public charity. It is gratifying to find how many people want to help a cause that is for the benefit of everybody. Our florists send during this exhibition beautiful bouquets of their choice flowers. Our Starr Piano Co. furnished us two fine musical recitals free for the benefit of the association. The city band plays when invited to do so. It would be impossible to estimate the value of the service given by the *faithful* who help to arrange and take care of the exhibition. This responsibility is no small item when you consider that we had last year on display about one hundred thousand dollars worth of exhibits. It is difficult also to estimate the educational value of these exhibitions. I know we have learned to see beauty in nature and to enjoy art as we did not before.

These Richmond art exhibits have made possible a wide knowledge of American artists and craftsmen and have noticeably elevated the standard of public taste in the community. From the standpoint of the educator who is interested in the school as an educational center this coöperation of school officials and an association of artists and citizens is regarded as a good example of the socialization of the school. So unusual is this that an exhibit illustrative of the work of the association was asked for to be placed in the State's Educational Exhibit at the World's Fair at St. Louis.

To those who believe with Charles Gans "That all human

beings have need of casting aside the material cares of existence, of raising the soul toward the ideal," the success of this Richmond Art Association in reaching the people might seem an encouraging demonstration of the possibility of socializing beauty and art.

To the artists and art lovers who visit the exhibition, the multiplication of her efforts and achievements for art in other towns throughout the land would indeed look hopeful for the future of art in America. And best of all, the beautiful works of art brought by the efforts of the Art Association, furnish to our people a high kind of pleasure. Art holds out to well ordered human beings legitimate and infinite sources of happiness. It is something to have made that possible in one small city.

What it might mean for a future American art and for our hoped-for beautiful America to have the influence of beautiful environment as a part of the education of all children, and to give all parents some share in the pleasure of art, is well worth considering by any body of people who are trying to enlarge and enrich the lives of human beings. The Arts and Crafts movement commends itself to this end because it endeavors to bring beauty into all the objects which we must use and see and think about in the daily life. Its products are more possible to obtain for exhibition purposes in a small way than those of the so-called fine arts.

Further, it would be a contribution to our civilization to bring about a wider understanding of the significance of the Arts and Crafts movement in its emphasis of the moral and spiritual value of handwork and of work done under right conditions. Drawing and manual training are rapidly finding their way into all public schools. If it could be made plain that they belong together we would then teach arts and crafts. The public school is an organized, established educational center in all places. It commands the children at their most impressionable age. Accomplishment is often easier if your efforts are associated with some working institution. School houses are possible art galleries within reach of everybody.

It is the desire of the arts and crafts department of the American Civic Association under its newly organized Board to serve this cause in the smaller towns and cities remote from the art centers, that we may be helpful in "winning back art, the pleasure of life" to all the people.

## Special Civics Numbers of The Chautauquan

### *Number One* (Vol. 38, No. 5)

**SIGNED EDITORIALS:** The Germ of Improvement Societies. A Perspective on Woman's Clubs. The Simple Life in a Commercial Age. Principle in Municipal Government. The Church and Political Action. The Obstacles to Factory Betterment. Self-Surrender in Art Taste. Where Our Ballot and Registration Laws Fail. The Development of Church Architecture in America. Nature Study and Citizenship. Legislation Against Child Labor. Taxation of Special Franchises. Coöperation of Civic Societies.

**SPECIAL ARTICLES:** FOR A MORE BEAUTIFUL ST. LOUIS, Louis E. Van Norman; MAKING CHAUTAUQUA A MODEL; THE PHILOSOPHY OF THE BETTERMENT MOVEMENT, Oscar L. Triggs; THE AMERICAN MUNICIPAL ART MOVEMENT, W. T. Larned; CHICAGO—A CIVIC HYMN, Horace Spencer Fiske; THE LOUISVILLE SUMMER PLAYGROUNDS, M. Eleanor Tarrant; CIVIC SYMPOSIUM—THE MOST IMPORTANT EVENT IN CIVIC IMPROVEMENT; THE GOSPEL OF PICTURES, Caroline A. Leech; THE EDUCATIONAL FORCE OF A PUBLIC LIBRARY, Mary Eileen Ahern; ICONOCLASM, Edmund Vance Cooke; THE REAL BILL-BOARD QUESTION, Peter B. Wight; PROGRESS OF RURAL IMPROVEMENT, A. C. True; THE NEW INDUSTRIALISM, Mary R. Cranston; THE RESULT OF AN IDEA, Jane L. Ferguson; THE STORY OF THE CIVIC CLUB OF CARLISLE, PA., Gertrude Bosler Biddle; THE NEW JERSEY PARK SYSTEM, Alonzo Church; WHAT WOMEN HAVE DONE FOR FORESTRY, Mary E. Mumford; SPRINGS AND FOUNTAINS, Jessie M. Good; WHAT IS JUNIOR CIVICS? E. G. Routzahn; SOCIOLOGICAL ASPECTS OF THE WAR AGAINST THE MOSQUITO, C. B. Davenport; HOW TWO TOWNS WERE IMPROVED; RECENT BETTERMENT LEGISLATION; A PARTIAL BIBLIOGRAPHY OF CIVIC PROGRESS, E. G. Routzahn.

### *Number Two* (Vol. 39, No. 4) (Railroad Civics Number)

**CONTAINING THESE SPECIAL ARTICLES:** EVOLUTION OF THE AMERICAN RAILROAD, George B. Waldron; THE MAN IN THE TOWER, S. E. Kiser; RAILROAD ODDITIES, L. E. Taylor; RAILROAD TRADE JOURNALISM, Frank Chapin Bray; LOCOMOTIVE AND CAR LIFE, Adrian W. McCoy; ORGANIZATIONS OF RAILWAY EMPLOYEES, Starr Cadwallader; RAILROAD TEMPERANCE REGULATIONS, William E. Johnson; THE CHIEF MISSION OF THE RAILROAD, W. H. Truesdale; THE RAILROAD BRANCH OF THE Y. M. C. A., G. A. Warburton; THE WAY STATION AGENT: SUGGESTING AN EPIC, J. J. Shanley; THE TZAR OF THE SLEEPING CAR, Arthur Sullivant Hoffman; SOCIAL CENTERS FOR RAILROAD MEN, The Editor; RAILROAD STATION IMPROVEMENT, Mrs. A. E. McCrea; CIVIC CHRONICLE FOR 1903 AND 1904, Charles Zueblin; CIVIC STUDY PROGRAMS—LIBRARIES, John Thomson; THE PARK PROBLEM AND PARK AND OUTDOOR ART, G. A. Parker; BIBLIOGRAPHY OF CIVIC PROGRESS, E. G. Routzahn.

**BOOKS FOR THE CHILDREN:** THE CHILDREN'S ROOM IN THE PUBLIC LIBRARY, Mary Elongene Hazeltine; HOME LIBRARIES FOR POOR CHILDREN, Frances Jenkins Olcott; GREAT LITERATURE AND LITTLE CHILDREN, Mrs. H. L. Elmendorf.

### *Number Three* (Vol. 41, No. 4) (Tree Number)

**LIST OF SPECIAL ARTICLES:** THE STORY OF A TREE AS TOLD BY ITS LOG, Charles F. Millsbaugh; LEGENDS OF THE TREES, Vincent Van Marter Beede; TREES ON SMALL HOME GROUNDS, Frances Copley Seavey; SOME HISTORICAL TREES, Mrs. Hetman J. Hall; "THE TREES OF THE LORD" AND "THE TREE BUTCHER," John Davey; TREE PLANTING ON TREELESS LAND, Samuel Monds Coulter; TREE PROTECTION IN THE UNITED STATES, Mrs.



Charles F. Millsbaugh; **THE SIGNIFICANCE OF ARBOR DAY**, Carl H. Grabo; **THE TREE PLANTING MOVEMENT**, E. G. Routzahn; **TREES IN CEMETERIES**, O. C. Simonds; **NEW TREES INTRODUCED BY THE GOVERNMENT**, Walter H. Evans; **FIGHTING FOREST FIRES**, H. M. Suter; **AN EXPERIMENT IN ROAD BEAUTIFYING**, S. B. McManus; **LANDSCAPE VALUE OF SOME OF OUR COMMON TREES**, John Craig; **FORESTRY AT THE PORTLAND EXPOSITION**, W. E. Brindley; **SONGS OF THE TREES**—Under the Greenwood Tree, Shakespeare; **Fair Pledges of a Fruitful Tree**, Robert Herrick; **The Brave Old Oak**, H. F. Chorley; **Under the Cedarcroft Chestnut**, Sidney Lanier; **THE CATALPA SPECIOSA**, John P. Brown; **SURVEY OF CIVIC BETTERMENT**—A Significant Forest Congress. From the Field. Topics in the Magazines. Publications of the Bureau of Forestry. Forestry Associations in the United States.

*Number Four* (Vol. 43, No. 4) (American Civic Association Number)

CONTAINING THE FOLLOWING LIST OF SPECIAL ARTICLES: **A YEAR'S WORK IN CIVIC IMPROVEMENT**, Clinton Rogers Woodruff; **WOMEN AS A FACTOR IN CIVIC IMPROVEMENT**, Mrs. Charles F. Millsbaugh; **THE CLEVELAND HOME GARDENING ASSOCIATION**, Starr Cadwallader; **WELFARE WORK FROM THE EMPLOYEE'S STANDPOINT**, C. C. Rayburn; **THE PUBLIC LIBRARY AND CIVIC IMPROVEMENT**, Frederick M. Crunden; **CARNEGIE LIBRARIES**, Theodore Wesley Koch; **A SYSTEM OF PUBLIC PLAYGROUNDS**, Joseph Lee; **SOCIAL SETTLEMENTS AND THEIR WORK AMONG CHILDREN**, Graham Romeyn Taylor; **IDEAS FOR CIVIC EDUCATION FROM THE JUVENILE CITY LEAGUE**, William Chauncy Langdon; **ARTS AND CRAFTS IN CIVIC IMPROVEMENT**, Mrs. M. F. Johnston.

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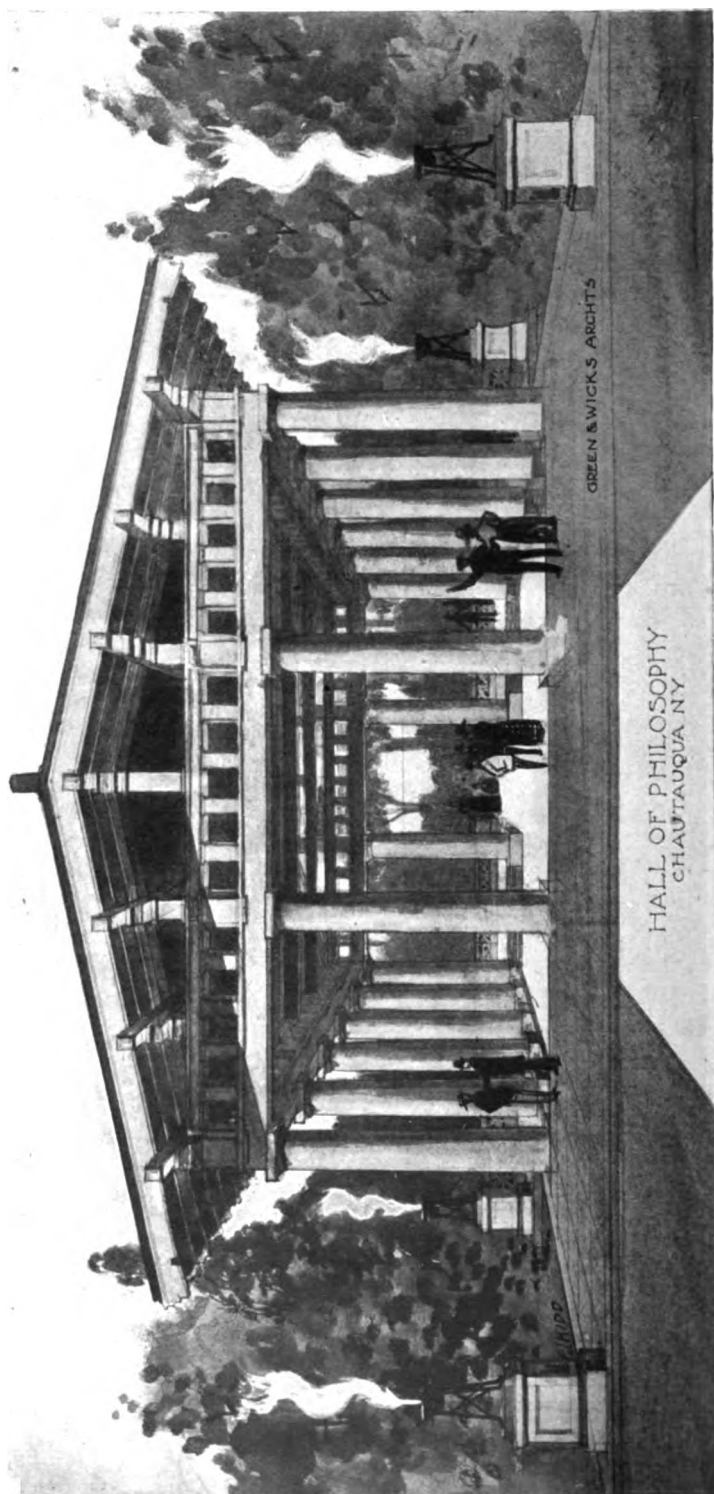
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# THE CHAUTAUQUAN

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**A**N event of truly historic importance was the assembling of the Russian national assembly—the douma—on the tenth of May last. The alarmists and pessimists were agreeably disappointed. The Tzar had kept his pledge, and the douma was convened, although the reactionaries had used all their influence to prevent this definite surrender of the autocratic principle. The step taken can never be retraced; the old order is dead, and the path of constitutionalism has been entered upon not to be forsaken without a counter-revolution.

The elections, in spite of repressive measures and flagrant interference with the right of discussion and assembly, resulted in a remarkable triumph for the most progressive and radical of the "legal" parties—the so-called Constitutional Democrats. This party, with groups in active or tacit alliance therewith, controls the douma. The government has very few supporters in that body, and this fact necessitated the virtual dismissal of the Witte cabinet on the eve of the inauguration of the parliamentary regime. The Witte ministry had completely discredited itself, and could not meet the people's representatives with any hope of harmonious coöperation with them. The new ministry, headed by a typical bureaucrat, Goremykin, a man utterly without force or distinction, is far from being a liberal government. But it is colorless and weak, and inspires neither hatred nor fear. Its days are probably numbered, but whether its successor be

more in sympathy with the douma and the present aspirations and expectations of the people, is still uncertain. The course of events will determine the next choice of the Tzar.

It cannot be said that the opening of the douma was auspicious or calculated to raise high hopes. The speech from the throne was vague, evasive and unsatisfactory. It emphasized the necessity of internal peace and directed attention to the material needs of the nation. The majority of the representatives feel that there can be no pacification in the absence of fuller and more genuine recognition by the monarch and the court clique of the constitutional order of things. The frankest possible expression of this feeling was given by the douma in the formal reply to the speech from the throne. That reply was a restatement of the bold platform of the constitutional Democrats. Here is this platform in brief:

- 1—General amnesty.
- 2—The abolition of the death penalty.
- 3—The suppression of martial law and all exceptional laws
- 4—Full civil liberty.
- 5—The abolition of the Council of the Empire.
- 6—The revision of the fundamental law.
- 7—The establishment of the responsibility of ministers.
- 8—The right of interpellation.
- 9—Forced expropriation of land.
- 10—Guarantees of rights of trades unions.

These demands explain themselves—except the fifth and sixth, which demand a few words of elucidation. The council of the empire referred to is the old

bureaucratic council of advisory functions which was recently organized and transformed into a sort of upper chamber, with legislative power equal to that of the douma. Half of the council's members



PREMIER GOREMYKIN OF RUSSIA

are elected under the new law, but only by special interests and limited groups. The council is repudiated by the advanced liberals, and its "mending or ending" will be insisted on. To an upper chamber like the French Senate, or even the American.

there would be no serious objection in Russia, but the present council is regarded as a hope-

lessly reactionary body too close to the government to be entitled to speak and act for the nation. As for the "fundamental laws" the revision of which is demanded in the sixth "plank," they were suddenly promulgated a few days prior to the assembling of the douma. They were designed to perpetuate the privileges of the Tzar and the bureaucracy and to limit in many ways the jurisdiction and province of the national legislature. They were inconsistent, in some respects at least, with the Tzar's pledge of last October, and were denounced even by moderate liberals as a breach of faith.

There is little doubt that the court party and the higher bureaucracy are even now bitterly hostile to constitutional government. They flatter themselves that the douma can by strategy and obstinate resistance, be reduced to practical impotence. The intelligence and character of the nation may not permit such double dealing, however. Meantime the leaders of the

douma fully appreciate the need of tact and discretion and restraint. The Social Democrats and other revolutionary parties would provoke war with the government, but the constitutionalists know that time is a great advantage and that "peace" has its victories as well as war. The essential thing is to create a constitutional atmosphere in Russia, so that the reactionaries will feel it distinctly hazardous to attempt reversion to the regime of absolutism, repression and contempt for the national will.



### President Roosevelt and the "Rate" Bill

The greatest achievement, up to date, of Mr. Roosevelt's presidential career is represented by the railroad-regulation and rate control bill which the Senate, after a two-months' debate, passed on May 18. The House passed the same bill early in the session, all but thirteen Representatives voting for it. In the Senate it received a practically unanimous vote, and that vote marked the end of an extraordinary "campaign of education" and agitation—a campaign which the President opened with a paragraph in his message to Congress of December, 1904.

That paragraph declared that the interstate commerce commission, whose duty it was to secure just, reasonable and equal rates to shippers, and to prevent discriminations in any form, needed additional power. It advocated legislation vesting in it the authority to prescribe rates for the transportation of goods where the rates fixed by the railroads were, upon proper investigation, found by the commission to be either excessive or discriminatory. It further proposed that rates fixed by the commission should go into effect immediately and remain in effect until and unless set aside by the courts.

These recommendations were welcomed by the shippers and the business com-

munity generally. The commerce commission had for over a decade urged such legislation upon Congress, demonstrating again and again by the facts from its experience that mere power (which it possessed since its creation) to adjudge rates unreasonable or unjust was of no real value to aggrieved shippers. Bills giving it, in addition, the power to fix or substitute rates for those set aside, upon complaint, as unlawful, had repeatedly been introduced in Congress and killed by neglect or secret opposition. The President's advocacy of this legislation came as a great surprise. The question at once assumed paramount importance, and a great struggle was precipitated. The railroad interests fiercely opposed the President's "rate program." They asserted that it was revolutionary in principle and mischievous, dangerous, intolerable in practice. It would spell confiscation of railroad earnings, bureaucratic tyranny, eventual government ownership of railroads, and so on. American rates—the argument went on—were amazingly low and there was absolutely no occasion for governmental interference; if discrimination was still practiced, there was law enough to stop that evil. At any rate, there was no connection between discrimination and the question of rate fixing in general.

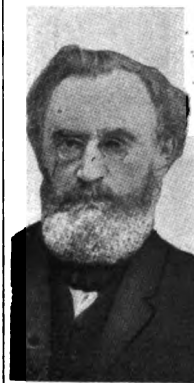
Congress, we know, did not take this view of the case. Last year the House of Representatives passed a crude, tentative railroad-rate bill (called the Esch-Townsend bill), which the Senate refused to consider. This year both houses found public opinion so insistent and determined that they were compelled to enact a more comprehensive and radical "rate" bill.

Here are the main features of the measure:

The commerce commission is empowered to fix maximum freight rates (passenger rates are not covered by the

bill) whenever it finds that railway rates complained of as excessive or discriminatory are in fact so.

The courts have jurisdiction to review commission orders, but they may not suspend the application of rate orders except after a hearing upon due notice, and three judges must hear any application for an injunction. The extent of the court's jurisdiction in the premises—whether, that is, they may go into issues of fact as well as of law—is undetermined. The Supreme Court will decide this question when it comes to interpret



THE LATE CARL  
SCHURZ

the jurisdictional clause. The less power the commission is given the less effective will the act be. The intervention of the President and of the House was to limit the jurisdiction of the courts to questions of law.

The granting of rebates and discriminations is made punishable by heavy fines and imprisonment.

Railroad corporations must make reports, keep records in a manner prescribed by the commission, and submit to examination and inspection by special agents.

The issuance of free passes, except to enumerated classes of persons, is prohibited.

Pipe lines, express companies and sleeping-car companies are made common carriers and brought under the jurisdiction of the commission.

Railroads must not produce or deal in commodities; they must confine themselves to the business of transportation.



ing and dealing in commodities. If railroad officials are so deficient in elementary honesty that they will accept gifts of stock from shippers who want illicit and secret favors, other legislation is plainly needed, legislation making business bribery and business grafting criminal offences.

New York, Massachusetts, Connecticut, Rhode Island and a few other states have within the past two years enacted anti-commission and anti-tipping laws (as they are called). These laws were directed against petty graft—the soliciting and accepting of commissions by purchasing agents, house-keepers, butlers, etc. But their terms are broad enough to cover the more serious forms of business graft—the stock-taking freight superintendent, the railway manager, as well as the cook and purchasing agent. Where they are not broad enough to cover such disgraceful practices, they will certainly be made so.

The employe who takes gifts from those who would influence his conduct in the discharge of his duties is a vulgar grafter, and when he violates the law in bestowing favors on the bribers is a crim-

For decades the American people have persistently fought political graft in all its forms—the spoils system of appointments, direct and indirect bribery, and so on. Civil service reform is now firmly established, and in other ways the decent and honest citizens are striving to deprive corrupt or weak officials of opportunities for stealing or “grafting.”

But we have recently learned that an even greater and more dangerous evil in American life is business graft. The evidence recently obtained by the interstate commerce commission while examining the coal and oil industries was as sensational as it was appalling. Can the tone of our business morals be so low? was the question everywhere asked. Even the insurance scandals were eclipsed by the "coal-oil-railroad" scandals.

Acceptance of gifts by railroad officials, high and low, from coal companies to which it was their duty to furnish cars and other facilities; favoritism in return for such gifts; systematic bribing of employees in order to obtain information in regard to the business of rivals; clear frauds on the public; betrayal of trusts—these are the painful facts disclosed by admissions of reluctant witnesses—some of them respectable “captains of industry.”

Under such conditions it will do little good to prohibit railroads from produc-



HE CAN'T BE BLAMED FOR BEING CHESTY;  
HE HAS TO MAKE ROOM FOR THE  
MEDALS

—From The Chicago Record-Herald.

inal. All over the country the press and public are demanding drastic anti-graft laws as well as the most vigorous prosecution of grafters where the law is already sufficient to visit fit punishment upon them. A war on business bribery (especially on bribery in quasi-public business) is even more urgent than war on political graft, for the former is often the cause of the latter. It is corrupt privilege and monopoly that corrupt law makers and party managers.



## The French Elections and Their Significance

On May 6 and 21 parliamentary elections were held throughout France. Under the constitution, a new chamber of deputies had to be elected, and the people of the great and ever-interesting Republic had an opportunity to pass deliberate judgment on the policies and measures of the past five years, and on the men and political groups that have carried out these policies and measures.

The judgment has been given, and it is highly favorable. The government of Sarrien and Clemenceau, which succeeded that of Combes, has received an emphatic vote of confidence. Its majority in the chamber has been increased to about 200 (a gain of fifty seats), and several of the most aggressive leaders of the opposition parties have been retired by the voters.

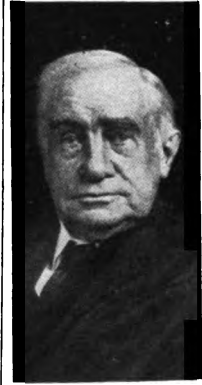
The issues in the elections were not as definite as they are, generally, in this country or in England. They seldom are in France. But the principal objections that were urged against the government were these—that it had disestablished the state religion and abrogated the century-old agreement with the Vatican; that it had recognized and coöperated with the Socialists; that it had not shown sufficient energy in putting down disorderly and lawless strikes; that it had enacted radical legislation and threatened

further "attacks on property" and private industry.

On the other hand the groups which made up the governmental majority in the chamber (that is, the advanced Republicans, the Radicals, the Radical-Socialists and the Socialists proper) accused the opposition of seeking to overthrow the Republic and reestablishing either a monarchy or a military dictatorship. For their own part, they defended the separation of church and state, and asserted the principles of civic supremacy and social reform by means of labor legislation, old-age pensions, income taxation and so on.

That this program appealed to the workingmen of the industrial centers is not surprising. Indeed, the workmen were more radical than the government was; they supported Socialist candidates in greater numbers than ever before. It is the attitude of the peasants that has caused great astonishment. It was feared by many that the peasants would condemn disestablishment, for in some districts the attempts to take inventories of church property in pursuance of the separation act had encountered angry and forcible resistance. The peasants, however, voted for the status quo. They appear to have accepted disestablishment as an accomplished fact and to have resented the interference of the clergy in the elections.

Does this mean that the French peasant has ceased to be conservative? The answer of the best-informed observers is that it is the very conservatism of the peasants that impelled them to vote for



HENRY B. BROWN  
Recently retired  
from U. S. Supreme bench.

Government candidates. For they want, above all, peace, stability and security. They are thrifty and industrious, and suspicious of any party which proclaims hostility to the existing order of things.



The Republic has given them peace and prosperity; the nationalists, monarchists and reactionaries might endanger these blessings. The peasants like the act which reduced military service to two years, and high-sounding appeals to the "honor of the army" fail to move them.

The political situation in France and the affiliations and tendencies of

the voters are indicated by some statistics that have just been published. The total number of votes cast was about 8,900,000, distributed as follows:

Radicals and Radical-Socialist votes	3,100,000
Liberal Republicans .....	1,240,000
Progressive Republicans .....	1,170,000
Republicans .....	850,000
Socialists .....	960,000
Conservatives .....	900,000
Nationalists .....	380,000

The less important groups divided the remainder among them. The thorough-going Socialists gained more than 270,000 votes, largely on account of the recent strikes in the mining districts. The moderate parties lost ground all along the line.

Throughout the world the outcome of the French elections is greeted as a guaranty of gradual and pacific evolution. The Republic is sound and well-intrenched. It stands for peace and internal development. It no longer dreams of war, conquest or revenge. It is proud of its cordial understanding and friend-

ship with England while still desirous of maintaining the formal alliance with Russia. Never was Europe more "certain" of France than at this moment, for the chances of a reaction against the Republic have practically disappeared.



## Henrik Ibsen, the Artist-Moralist

With the death of Henrik Ibsen, the greatest of modern dramatists, the world lost one of its most picturesque and rare personalities, and one of its truly heroic artist-prophets.

Ibsen, like Count Tolstoy, was great as an independent thinker and courageous reformer as well as a man of letters. He was as extreme an individualist as Herbert Spencer, almost a philosophical anarchist. He had a particular aversion for European liberalism, and while he sympathized with the working classes—he once wrote that women and the workingmen would reform society—he was opposed to all socialistic movements, because he distrusted the state and governmental machinery generally. He believed in the individual, in the fullest freedom, in the development and expression of personality.

To the world at large he was known as a great dramatist who preferred the stormy and ugly and depressing phases of life. He was regarded as a perversely morbid realist and pessimist. His most powerful plays are "unpleasant" and frank to the point of brutality. Fundamentally, however, he was an idealist. He had profound faith in the perfectibility of man, and his inspiring condemnation of hypocrisy, intellectual and moral cowardice, and conventional, narrow, unintelligent "respectability" was prompted by a passion for truth and beauty and nobility of character.

In the first stage of his career he wrote poetic plays full of elevated sentiment and religious spirit. "Brand" is his master-

piece, and it portrays a spiritual struggle. "Peer Gynt" is another work of extraordinary range and power. But it is his social dramas, his "modern" plays that gave him world-fame. "The Doll's House" created a sensation; it was a protest against the suppression of woman's individuality in the name of duty to husband and children. "Ghosts" is a terrible play, an artistic sermon against vice and sin. "An Enemy of the People" is a satire on demagogism and majority worship.

Aside from his ideas and message to the age, Ibsen's fame and influence—and he undoubtedly revolutionized the stage as Wagner did operatic music—rested on his wonderful technique, on his matchless art. He was simple, direct, concise; he developed his plots and reached his climax with the irresistible logic of the ancient Greek dramatist. He scorned artifices and theatrical devices; he was too sincere and conscientious an artist to seek popularity. His construction and dialogue, so "inevitable" apparently, represented patient, severe literary labor. He worked slowly; a play every other year was his rate of production at the height of his success. A little more humor, breadth and charity, and Ibsen would have been a poet and dramatist for all time. His genius had serious limitations, and he inspired respect rather than affection. But he was a giant in spite of his defects, and a power for social righteousness as well as an artist of the highest rank. His life was a life of service, of devotion to the cause of truth and justice.



## The Education Bill and Religious Teachings in England

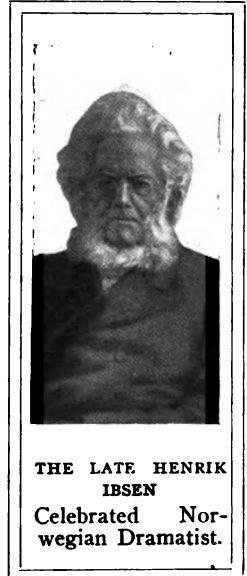
Not even the fiscal issue stirred Great Britain so profoundly as has the controversy which originated in the introduction by the Liberal Government of the education bill promised to the nonconformist electors during the campaign.

The bill is regarded by many as a step, and a very long step, toward the complete secularization of the public schools. At present in about half of the British schools—namely, in those controlled and maintained by the municipal or county authorities—undenominational religious teaching, or "Bible teaching," is part of the legal curriculum, attendance during religious lessons being compulsory, as during the other lessons. In voluntary or church schools, endowed by private persons and largely supported by private contributions denominational religion is taught. The state aids these schools, but exercises no control over them.

It is this condition which the Liberal education bill seeks to change. Its essential principle is, "No public money without public control," and the public control sought is of the effective, real sort.

The bill abolishes the distinction between public and "voluntary" schools. Any school dependent to any degree on public money must place itself under the jurisdiction of the proper authorities. The curriculum is to be determined by these authorities, and there are to be no religious tests for the teachers.

The religious teaching in the voluntary or church schools thus taken over is to be undenominational (not undogmatic, but dogmatic only in so far as the fundamentals of Christian teaching are dogmatic), and attendance at the religious lessons is to be voluntary. Where, however, the parents desire it, special facilities for denominational teaching, at their own



expense and by outside teachers, may be authorized by the authorities.

The opponents of the bill—and most of the adherents of the Established Church, the Roman Catholics, and others—oppose it fiercely—assert that Bible teaching is merely a new form of “denominational” teaching, and that, consequently, the bill is grossly unfair to the other denominations. Not a few say that Bible teaching is not religious teaching at all, and that complete secularization of the schools would be preferable, since in the latter case parents would provide for proper religious training outside the public schools.

The Liberals insist, however, that their bill is a just, honest compromise and that it would be a calamity to secularize the schools, a calamity which the extreme churchmen are inviting by denouncing Bible teaching and demanding public support of denominational schools. It may be added that the Labor group in Parliament favors secular schools pure and simple, as does Joseph Chamberlain. The Unionist party as a whole is fighting the bill inch by inch, but it has passed the second reading and is now in committee. It is certain to pass the House of Commons by a large majority.



## One Result of Japan's Victory Over Russia

The *Indian Review*, a magazine reflecting the trend of thought among the educated natives in India, contains of late a number of interesting indications of the effect which the victory of Japan over Russia has had upon the minds of the patriotic Indian. There seems, briefly, to be undisguised pride in the triumph of an Eastern civilization over an European civilization. The European civilization has always been acclaimed as of a higher type than that of the Orient and the newly awakened belief, in both India and China, that this is not the case is fraught with

great possibilities. The immediate practical result in India is expressed in a desire to copy Japanese educational methods. Of like significance is the movement to send students to Japan rather than to England for advanced university work. An article in a recent issue of the *Review* quotes the following notes, which are of value both because they show the definite pro-Oriental appeal now made by the Japanese to Indian students, and also because they throw considerable light on the present status of advanced education in Japan :

### COLLEGE AND SCHOOL EDUCATION

There are two imperial Universities at Tokyo and Kyoto and four Higher Technological Schools at Tokyo, Kyoto, Osaka and Nagoya. Besides these, there are many Industrial Schools of lower grade.

In the University of Tokyo there are among others, Colleges of Medicine, Engineering, Science and Agriculture. In the College of Medicine there are two courses of:—

1. Medicine (4 years).
2. Pharmacy (3 years).

In the College of Engineering there are nine courses each of which extends for three years, (a) Civil Engineering, (b) Mechanical Engineering, (c) Naval Architecture, (d) Technology of Arms, (e) Technology of Explosives, (f) Electrical Engineering, (g) Architecture, (h) Applied Chemistry, and (i) Mining and Metallurgy.

In the College of Science there are the following eight courses each of which extends for three years.

- (1) Mathematics, (2) Astronomy, (3) Theoretical Physics, (4) Experimental Physics, (5) Chemistry, (6) Zoology, (7) Botany and (8) Geology.

In the College of Agriculture there are the following four courses each of three years' duration.

- (1) Agriculture, (2) Agricultural Chemistry, (3) Forestry and (4) Veterinary Medicine.

In this college there is a department for Agriculture which can be joined for one year.

In the University of Kyoto all the above subjects are taught:—

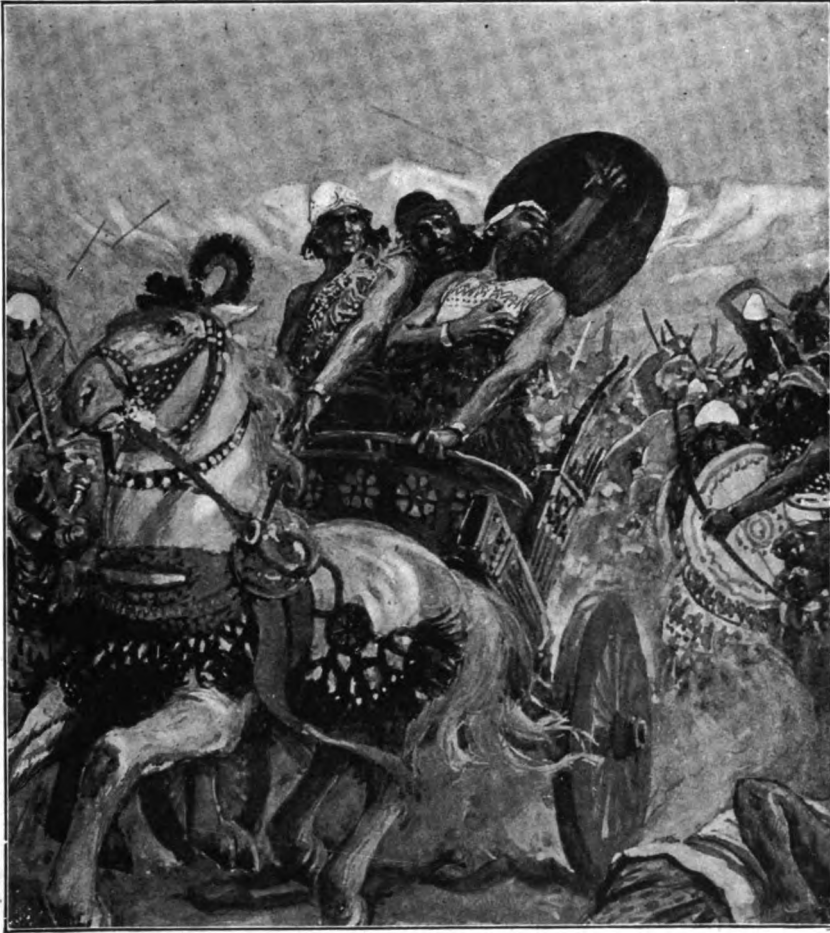
The Higher Technological School of Tokyo has provisions to teach the following subjects each of which extends for three years.

- (1) Dyeing and weaving, (2) Ceramics (Porcelain, glass cement, brick, tiles, etc.), Applied Chemistry (Cosmetics, drugs, brewing, sugar refining, oils, etc.), (4) Mechanical Engineering, (5) Electrical Engineering, (6) Electro Chemistry, (7) Industrial design and (8) Architecture.

The above subjects are taught also in the other three Technological Schools.

In Tokyo there is an Imperial School of Art.

For females there are many schools of arts where Indian ladies can study with advantage.



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AHAB PIERCED BY AN ARROW ·

## The Tissot Pictures

During the months of July and August the famous Tissot collection of Old Testament Bible pictures will be on exhibition at the Chautauqua Institution grounds, Chautauqua, New York. Chautauqua Institution is highly fortunate in securing this collection which is notable alike for its historical and its artistic interest. Particularly is it valuable to all students of the Bible for it is a vivid and accurate presentation of all the most important scenes in Old Testament history. Some account of the artist, Tissot, and the great work which

he performed will be appreciated by those who have had the privilege of seeing the pictures in the past or who look forward to having that pleasure at Chautauqua during the present season.

J. James Tissot was an artist of note in Paris and London twenty or more years ago, an artist of the school of Ingres, who painted beautiful women, charming children, scheming men—all the rushing life of Paris being material for his brush. But he was “converted” through a vision seen in a church in Paris to which he had gone to study the subject of the choir

singer for one of his pictures. He determined to paint a picture of Jesus, and in doing so was brought face to face with his own limitations. What did he know of the times, of the country, of the surroundings of Jesus? He was not satisfied to paint a mere fancy picture out of his inner consciousness. He would try to paint the real Christ. So he closed his studio and departed for Palestine, there to study the types and places so that at last the world might see Jesus as he really was. He visited all of the scenes sanctified by the traditions of Christendom in order to catch the atmosphere of that wonderful life, and his project grew. No one picture could body forth all that he wished to paint, and he decided to paint, too, pictures of the life of Jesus. But even these did not satisfy the conscientious artist, and within ten years, visiting Palestine over and over again, Tissot completed four hundred pictures covering the life of Jesus from beginning to end.

Even then the artist-soul was unsatisfied. To him Jesus was the completion and crowning point of Revelation, but behind him lay all of the Old Testament. In vain was it suggested to the gifted artist that he paint the life of Napoleon or the life of Joan of Arc. He could not descend from sacred themes to secular. There was only one thing left for him to do. He must paint the Old Testament from the chronicles of the beginning to the beginning of the Chronicles. He set to work with feverish haste, for it was no small task and he was no longer a young man. He had to cover a period of more than three thousand years in the light of his studies of men and remains found on sacred soil. He was fortunate in having Palestine before the steamboat and the railroad. It was to all intents and purposes that same unchanging East that was known to Moses and to Joshua, to David and to the Prophets. Beginning then with his sketches of men and scenes as he had

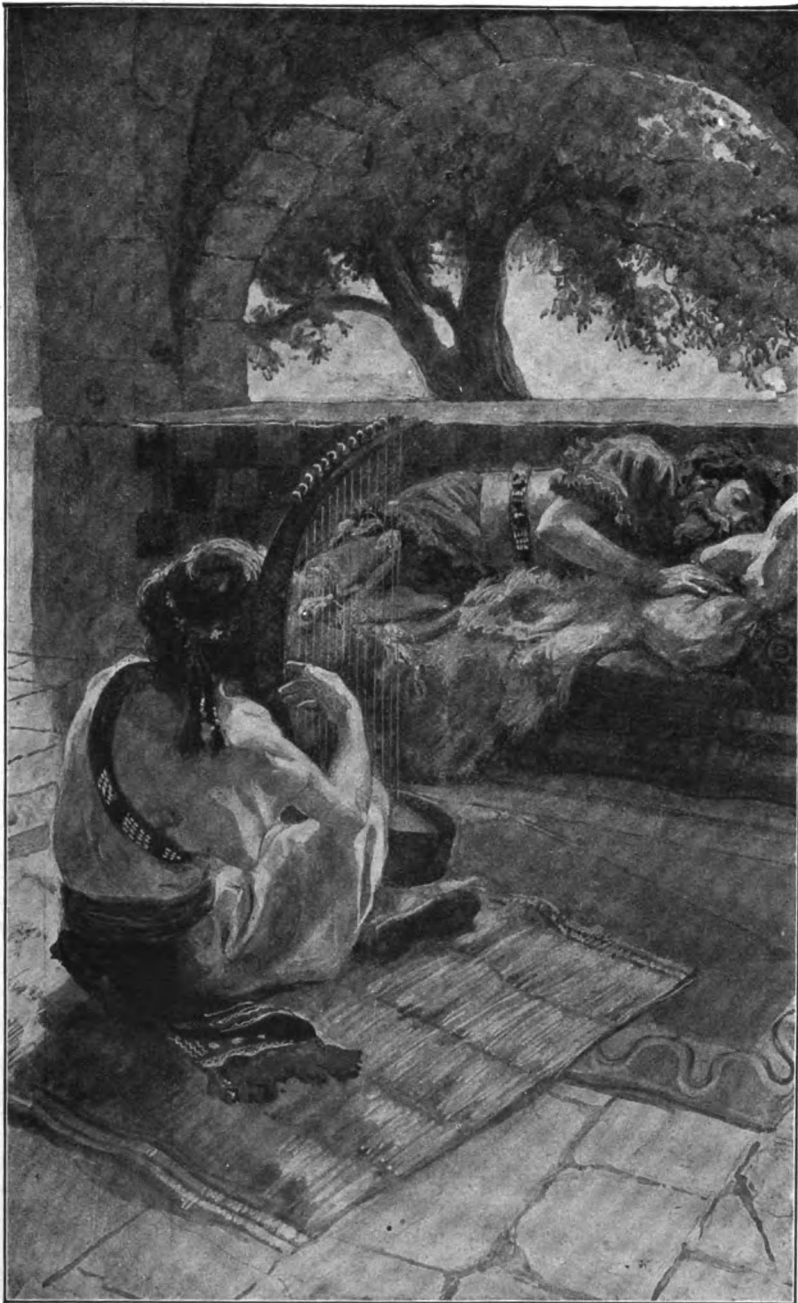
found them, Tissot went to work at the reconstruction of every important scene in the Old Testament and he has succeeded in putting new life into the characters so dear to Bible-readers, for there is movement and life in every one of his pictures.

Whether it be that Turner-esque composition of the Creation, or the scenes of the Temptation and the Fall, or the Curse of Cain—after the first murder—there is life pulsating through every picture, nature and human nature with its constant struggle for the mastery. The life of Noah is pictured in the most sympathetic way, and all of the story of the building of the Ark, the Deluge, and the landing on Ararat is told in the paintings.

When Tissot begins to depict the historic emigration of Abram, the reality of his pictures is most appealing. It is a real Oriental caravan wending its way through the passes of the Promised Land, and the figure of Abram as he advises Sarai, worships with Melchizedek, and at last receives the three angels, is a majestic one. When he offers his sacrifices of animals his devotion is expressed in quite a different way than when he binds Isaac upon the altar and stretches out the knife to slay the lad, only to be stopped by the angel hand.

The picture of the quarrel between Sarai and Hagar is one of those strikingly typical compositions which demonstrates the truth of Tissot's method. Not only is the tent a veritable Arab tent, but even Sarai's gesture of dismissal is of the far East. The artist presents another typically Eastern scene in the meeting of Eleazar and Rebecca at the Well, where the camels stand about and the graceful maiden offers drink to man and beast.

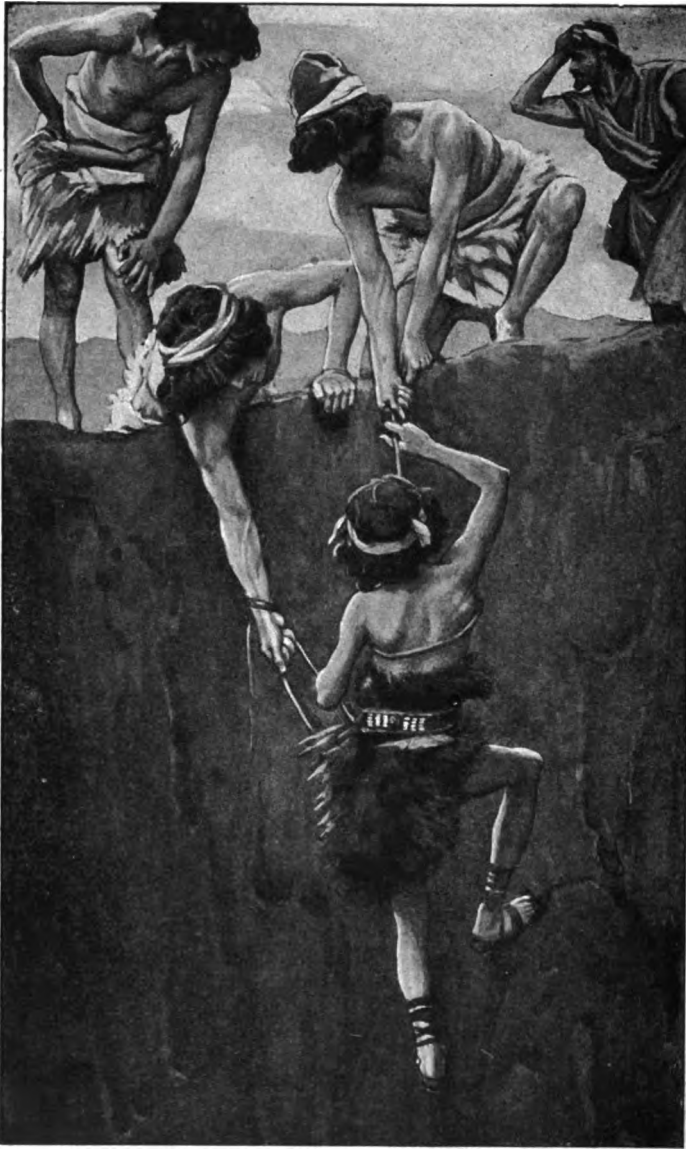
The artist appreciates the fact that Jacob was a strong personality, and he is painted as the powerful sheik who relies not upon physical force alone, but depends far more on the might of mind.



*Copyright, 1904, by de Brunoff.*

DAVID PLAYS THE HARP BEFORE SAUL





*Copyright, 1904, by de Brunoff.*

#### JOSEPH CAST INTO THE PIT

He is seen trading a mess of pottage for the birthright of his careless brother, receiving the blessing of the blind Isaac by deceit, and then fleeing from the wrath of his elder brother, only to dream of angels at his first resting place. There, too, is a beautiful idyl of Jacob tending the flock, and Rachel looking down upon him as he works. It is one of those old love-stories that brings the distant past

into immediate touch with the twentieth century man and woman.

It is on the return homeward that Jacob wrestles with the angel, and this gives the artist an opportunity to paint a striking picture in which the two struggling figures form the central point of a wild and desolate scene. Then come those pictures of the expected attack of the wronged Esau and the affectionate meet-



*Copyright, 1904, by de Brunoff.*

#### HAGAR AND THE ANGEL IN THE DESERT

ing, when, in true Oriental fashion, the brothers fall upon each other's neck.

The fine intuition of the artist helped Tissot to recognize the most popular and important characters and incidents, so it is not remarkable that the story of Joseph is illustrated fully and sympathetically. There is the dreamer telling his dream to his brothers, who are to first cast him into the pit and then sell him to Egypt.

The lad is sold to Potiphar, and the thought of the boy and his defencelessness are emphasized in the pretty painting of this scene. The fortunes of the Hebrew lad are followed step by step, from the interpretation of the dreams in prison to the explanation of the visions of Pharaoh and the consequent elevation of the slave-lad to the place next to the monarch himself. Then there are pic-



*Pictures copyright, 1904, by de Brunolf.*

**MOSES AND THE TEN  
COMMANDMENTS**



**JEPHTHAH'S DAUGHTER**



**JACOB**

tures of the visit of Joseph's brothers to Egypt to buy corn, the trick of the hidden cup and unrest of Benjamin, and all the rest of that most popular story in the Old Testament, filled as it is with the play of human nature that has not changed in all these centuries, for there are still partial parents and jealous brethren, dreamers and those who persecute them. All this feeling has the artist put into this series of pictures, which in themselves are enough for days of study.

If the story of Joseph is pleasing and affecting, the story of Moses is imposing, for now the artist knows he is depicting the life of a nation under the greatest of leaders. There is Moses in the bulrushes; he is taken to the daughter of Pharaoh; he grows to manhood and slays the Egyptian who had struck a Hebrew; he flees to Midian, and by his defence of the daughters of Jethro from the shepherds, gains his wife. There is Moses awed by the revelation of God in the burning bush, and he returns to Egypt to lead the Israelites out. All the struggle for freedom is portrayed, and the final triumphant march through the sea while

the Egyptians are destroyed. Tissot does not omit a single incident of all the forty years' wandering in the wilderness, painting the revelation of the Ten Commandments with power, and the death of Moses with telling impressiveness.

The Conquest of Palestine, the troublous times of the Judges, and the struggle of Samson are depicted with a minuteness that brings the whole story home to the most careless reader or observer.

David is a character that appealed with especial force to Tissot, for he realized how great a part his personality played, first in the Jewish, and afterwards in the Christian consciousness. That is a fine group of lads that Jesse presents to Samuel, and when David comes at last to Saul and meets Goliath, the best of the artist's genius is devoted to his portrayal. No less than thirty-three pictures are needed to tell all the tale of David as youth, exile and king. but in no composition has Tissot been so successful as in that beautiful painting of David composing the Psalms while a scribe sets them down upon a tablet for future generations. That is a powerful picture in which the prophet Nathan after telling the par-

able of the little ewe lamb points his finger at the monarch with the words, "Thou art the man!" Solomon appears in all his glory in one scene, dedicating the Temple, and in another with the Queen of Sheba by his side.

The artist had a keen appreciation for the sturdy old prophet Elijah, and he paints him looking at the little cloud in the distance, running before Ahab's chariot, and in his contest with the prophets of Baal. Job is not forgotten, and the book of Esther is beautifully and fully illustrated. In picturing some twenty of the Psalms, the artist has selected some of the most popular, such as "By the Waters of Babylon" and "As Pants the Hart." The book of Daniel was fully appreciated, and Daniel is seen with his youthful companions, in the fiery furnaces, in the lion's den, and in the presence of the king when he reads the writing on the wall. In this last picture Tissot has done a bold thing, painting the effect of the writing and the fear it inspired, leaving the inscription to the imagination. There are also sixteen portraits of the prophets, each characteristic and distinct, a graphic commentary on their writings. Whether it be that reverend figure of Isaiah with hand uplifted in benediction, or Jeremiah ready to hurl his execrations at the people; or Ezekiel peering into the misty future, or Amos with his searchings, or Malachi with his high hopes, or even Jonah in his disappointment, the spirit of their writings speaks from every painting.

That Tissot has done something different from any other artist is freely admitted, and that it is truer to the life of ancient days must likewise be conceded to him. But that the pictures are also artistic compositions is no less true, for he might have tried to paint truly and lacked imaginative power and technical skill; but such was not the case, for

throughout the work the artist's skill stands forth, even though coupled with the knowledge of the archæologist and the devotion of the ardent believer. The unique combination of artistic power with faith and scholarship cannot be duplicated in the future, any more than it has been anticipated in the past, for Tissot himself lamented the change which he saw beginning to creep over the Holy Land. Nothing is so sacred that the rage for improvement in a material way does not touch it, and now the effect of modern inventions is telling even upon Palestine, and the artist who goes there now and hears the shriek of the locomotive in the hills of Judah or sees the smoke of the steamboat on the Dead Sea cannot make it possible to realize the land as it was of old. Had Tissot waited, it would have been impossible for him to have realized his object, but fortunately he was just in the nick of time, and he was also blessed in being spared long enough to complete his colossal task.

These paintings, some four hundred in number, are now being exhibited throughout the United States, but in accordance with the wish of Tissot, the pictures have been produced in book form, more than a hundred of them in colors of the originals, together with the Biblical text.

This newest edition of the Bible is made intensely interesting because the reader realizes that he is following the fortunes of real flesh and blood men and women, who are actuated by many of the same ambitions, moved by the same passions, subject to the same temptations as he. The only way to understand the Bible is to appreciate it in all its proportions, and what can better help than true pictures, touched with the reality which genius alone can give in the light of intelligent study of the land, the times, and the people?

Tissot makes the Bible alive.

# The Jamestown Tercentenary

By Edward Hagaman Hall

Secretary of the American Scenic and Historic Preservation Society.

**A**NGLO-SAXON civilization was first permanently planted in the New World at Jamestown, Va., May 13, 1607. The event will be celebrated next year by the holding of an exposition at Norfolk, Va., 35 miles from Jamestown, an international naval display in Hampton Roads, and other events of various degrees of interest.

The purpose of this article is not to describe the plans for the exposition, but to describe the site of the event which is to be commemorated, to recall its historical significance, to point out the danger which threatens its physical obliteration, and to call attention to a Congressional oversight which it is not yet too late to repair.

## MODERN JAMESTOWN

Jamestown is situated on the James River, about 63 miles from where its waters join the ocean at Cape Henry. It is not as one is apt to imagine from its historic associations, one of those charming old southern towns, with picturesque streets lined with colonial houses. It is not a city, nor a village, nor a hamlet. It is an island of about 1,600 acres, formerly connected by a neck of land with the north or left bank of the river. Upon it are about twenty buildings for residential and farm use, belonging to Mrs. Edward Everett Barney, owner of the island, who has built a fine 500-foot steamboat landing and a 250-foot bridge connecting the island with the mainland.

## SUPERFICIAL EVIDENCES OF ANCIENT OCCUPATION

There are also a few superficial evidences of ancient occupation. At the western end of the island in an enclosure of 22 acres given by Mrs. Barney and her late husband to the Association for the Preservation of Virginia Antiquities, there is the ruin of an old brick tower, 36 feet high, 18 feet square, with walls three feet thick, crumbled at the top. At the height of the shoulder in what was the second story—the flooring between the two stories having disappeared—there are, on each of the four sides, two loopholes for guns for the purpose of fighting the Indians. The foundations

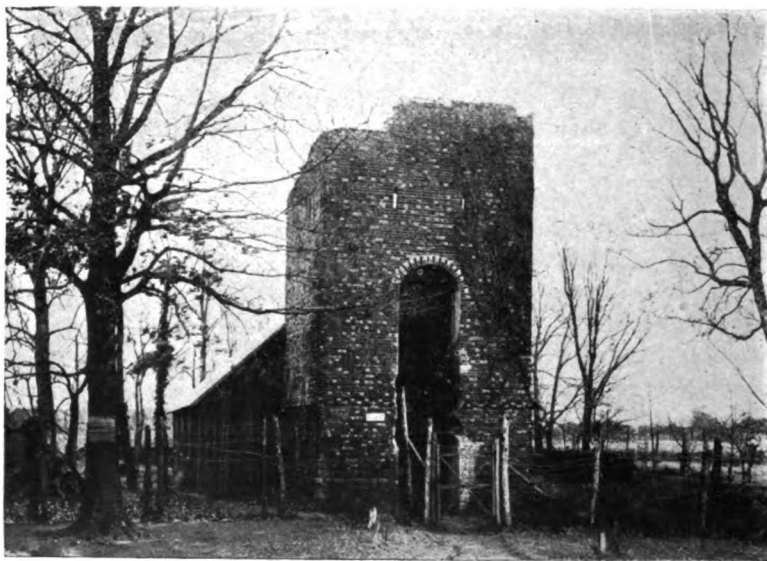
of the ancient church have been uncovered and housed by the A. P. V. A., which has also cared for the remains of the adjacent grave-yard.

#### ANCIENT JAMESTOWN A BURIED CITY

That is all that is left above ground of ancient Jamestown ; but beneath the surface there are indications in various parts of the island—for it is all historic ground—of an extensive settlement much beyond anything recorded in the written page. Jamestown is a veritable buried city, an unexplored Pompeii, awaiting the spade of the scientific and thorough excavator to give up its hidden story. The value of such exploration may be inferred, for instance, from the fact that there is not known to exist any authentic ground plan of Jamestown, and the writer is convinced, by research upon the ground, that scientific excavation would not only disclose the street plan of Jamestown and show it to have been a much larger settlement than is generally supposed, but would also clear up many other obscurities in Jamestown's history.

#### STORY-TELLING RELICS DISINTERRED

Foundations of the houses of the pioneers are struck in the most unexpected places on the island, in digging for post-holes or other purposes, and already the outlines of the old main street are suggested. The writer has explored some of these ruins personally and more extensive revelations have been made by others since his visit. The island also yields other reminders of the first settlers. A piece of coat-armor and a halberd which armed some doughty warrior of the days of Capt. John Smith bring back with startling vividness the costuming of the characters upon the historic stage three centuries ago. Intermingled war implements of red and white men tell the story of the struggle of this tenacious little band for life. Domestic utensils, articles of personal adornment, even a dainty cologne bottle iridescent from long burial in the ground, call up pictures of the home-life. Curious little red and white clay-pipes, with bowls at an angle of about 135 degrees with the stems, bear the smoke marks of some of the earliest tobacco smoked by white men and tell of at least one solace which they had among their terrible sufferings. Upon the beach, one may find fragments of water-worn brick from the washed-out foundations of the pioneer houses, and among the sands one may find the pretty glass beads with which settlers trafficked with the Indians. Here



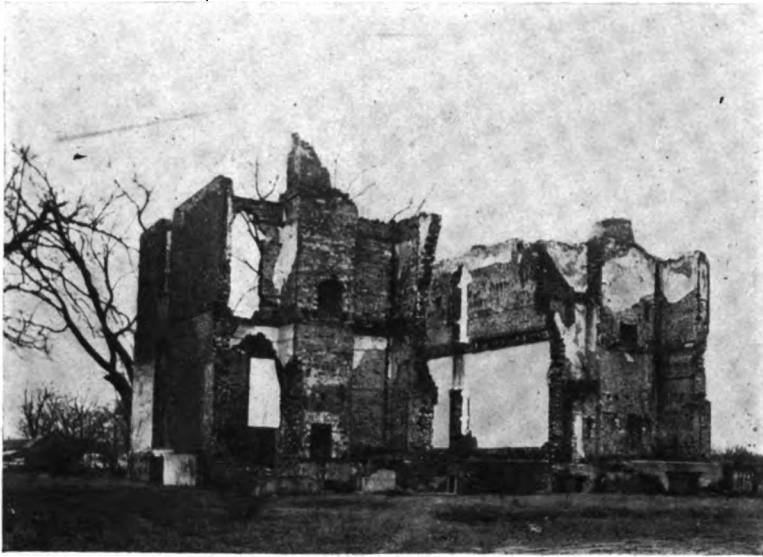
THE ANCIENT CHURCH TOWER AT JAMESTOWN, SHOWING LOOP-HOLES FOR DEFENSE AGAINST THE INDIANS

and there, one digs into layers of charcoal, several feet below the surface, the sombre reminders of the fiery destruction visited more than once on that unhappy plantation; and, most impressive of all perhaps, the very bones of the pioneers themselves.

About a quarter of a mile southeast of the A. P. V. A. enclosure stands the ruins of the Ambler or Jacquelin Mansion, on foundations originally built in 1640 for the House of Burgesses. The structure on this site has been burned several times. It was destroyed by the British in 1776; rebuilt; burned a second time in 1862; once more rebuilt; and again destroyed in 1895. Nearby are the foundations of what is believed to have been the Clerk's Office. Other foundations not definitely identified have been struck in other places. There are also extensive earth works and old burying places in various parts of the island.

#### REVOLUTIONARY AND CIVIL WAR MEMORIES

Besides the Colonial interest attached to Jamestown Island, it has many other historic associations. In 1781, Cornwallis' last



RUINS OF THE AMBLER MANSION, ON THE SITE OF THE ANCIENT  
HOUSE OF BURGESSES, JAMESTOWN ISLAND

fight before he took his final and fatal stand at Yorktown was at Jamestown ford, in which action Lafayette and "Mad" Anthony Wayne were conspicuous figures.

In the Civil War, the island was promptly seized upon as a point of great strategic importance, was strongly fortified, and was successively occupied by Confederate and Federal troops. By the latter, the old church tower was used as a telegraph and signal station.

#### THE LAW OF HISTORICAL CAUSATION

Before going on to speak of the danger which is threatening the very existence of Jamestown Island, and what the writer believes to be the government's duty in the matter, a few words may be said concerning the historical significance of the Jamestown settlement.

The scientific historian will be careful about giving pre-eminence to any single event in human history. History is an endless chain of cause and effect in which each event is an essential and indispensable link. You cannot get an effect until the causes





OLD CYPRESS IN WATER 300 FEET FROM THE WEST END OF JAMESTOWN ISLAND

Fifty years ago the land extended to the tree, a fact which indicates erosion of about six feet a year.

have been correlated to produce the effect. The first thing that a man must get into his head if he wants to understand history is that in history, as in the natural world, no happening initiates itself—nothing occurs accidentally. The Continuity of History is as fundamental a principle as the principle of the Indestructibility of Matter or the Conservation of Energy.

History really has no beginning and no end. We are accustomed, for instance, to say that the American Revolution began at Lexington. It began just as much at the battle of Golden Hill in New York City in 1770. It began just as much with the first resistance to taxation without representation at Jamestown in 1624. It began just as much when Jamestown was planted in 1607, or when the defeat of the Spanish Armada in 1588 opened up the way for English access to America, or at fifty other times that might be mentioned back to Runnemede and beyond.

One of the most impressive things in the study of history is the



THE PROCESS OF EROSION AT JAMESTOWN IN ALL ITS PHASES  
Note the trees on the bank, others toppling, others dislocated in the water,  
and still others, fallen and dead.

majestic orderliness, the superb logic, with which civilization has swept on through the ages. No revelation of the physical world, no subtlety of the growth of life, no testimony of the unfailing reaction of chemicals, no evidence of the immutability of the law of gravity that holds the spheres in their orbits, gives more convincing proof of Supreme Guidance than the sequence of what we call history.

#### JAMESTOWN'S RANK IN HISTORY

Jamestown took her chronological position in the calendar of the world's great events when the world had been made ready by preceding events, and not before. The sixteenth century was a century of preparation. It was a century of unfettering and making-ready for the Germanic stock as represented in the Anglo-Saxons and their kinsmen on the continent. It was an unfettering of spiritual shackles on land and of physical shackles on sea. And as the century drew near its close it approached a stupendous culmination in human affairs.

Of the struggles of the English to get a foothold on the American shore, between the Spanish on the south and the French on the north; of the crushing of Spain's "Invincible Armada" and the breaking of Spanish supremacy on the seas; and of the first unsuccessful attempts to colonize at Roanoke and elsewhere, it is unnecessary to speak.

Then came Jamestown. And how shall we rank it? Speaking in the scientific spirit, perhaps we should say it was no more important than any other link in the chain. But speaking "after the manner of men," and in view of its momentous consequences, I am tempted to rank it next to the discovery of America. Jamestown is more than the birthplace of the United States. It is the place where the Anglo-Saxon civilization which overspreads and dominates the continent first took root in the New World. It is the cradle of all English-speaking America—Canada as well as the United States. Its significance is not local or sectional. It may not be circumscribed by the word "national." Its meaning is at least inter-national, and, to the extent that the nation sprung from Jamestown's seed exerts a world-wide influence, it is universal. Jamestown is not in a class with any other site in America. It has no duplicate. It is unique. There can be only one first of a kind.

#### GRADUAL OBLITERATION OF JAMESTOWN ISLAND

If the human instinct to preserve and cherish a physical object for the sake of precious associations, whether it be a ring, or photograph, or a sacred acre, has any foundation in reason, does it not seem to be the duty of the government of a great people to preserve this treasure-land of their most glorious traditions?

Preserve it from what, does the reader ask? From obliteration from the map of the United States, for one thing. When Jamestown was settled, it was upon a peninsula connected by a narrow neck with the mainland. The impact of the powerful current of the James River, which at this point is from  $1\frac{1}{8}$  to  $3\frac{1}{4}$  miles wide, has cut through the neck and converted the peninsula into an island; and the river has kept on gnawing at the island, until many of the buried foundations of the pioneer houses have been washed away. From personal observations and calculations, I estimate that the erosion has been going on since 1607 at the

rate of about six feet a year. The Federal government has built a partial breakwater at the western end, but it does not meet the situation. The erosion continues, and if not checked, the island is destined, in the course of time, to be washed away.

#### IS JAMESTOWN ISLAND NO MORE SACRED THAN CONEY ISLAND?

While the island remains, it is subject to another danger, little less deplorable than total loss. For some time a trolley syndicate has had an option to buy the island, for the purpose of making it a proprietary excursion resort. Not only should the island be made free to the people of the land who wish to visit this shrine, but it should not be converted into another Coney Island, with merry-go-rounds, Ferris wheels, catch-penny games, "midway" exhibitions, and other meretricious accompaniments of such a resort.

Since 1902, the American Scenic and Historic Preservation Society, whose headquarters are in the Tribune Building, New York City, has been urging Congress to take this island for a Federal reservation. Year after year has passed and nothing has been done. Last year, Congress voted \$250,000 to promote the exposition and naval parade at Norfolk and Hampton Roads, of which amount, \$50,000 is to be spent on a monument at Jamestown "provided a site be donated to the United States." Is it not humiliating, in view of all that Jamestown means to this great, powerful and rich American people, to have Congress vote a pitiful \$50,000 for a monument, conditioned on the donation of a site. An extraordinary picture of your Uncle Sam, holding forth the princely gift of \$50,000 in one hand, and craving alms with the other!

#### HAMLET, WITH HAMLET LEFT OUT

Suppose the site is not donated. Then, so far as the Government is concerned, even this pitiful little recognition of Jamestown will be left out; there will be an exposition at Norfolk, 35 miles away; there will be a naval parade in Hampton Roads and part way up the river; Hamlet will be played, and Hamlet omitted.

Meanwhile, the patriotic widow who owns Jamestown Island, and who is trying to hold out against the trolley line syndicate so that the island may become a national possession, may be compelled to yield to circumstances, and let it go, to become a cheap side show to the Norfolk exposition.

It is not too late for Congress to mend. Will not our statesmen rise to the occasion and appreciate their opportunity?

JAMESTOWN MORE THAN MARATHON OR IONA

A distinguished writer, referring to the power of historical sites to stir the emotions, once said: "That man is little to be envied whose patriotism would not gain force upon the plain of Marathon or whose piety would not grow warmer among the ruins of Iona."

If Marathon secured the intellectual treasures of Athens, the growth of free institutions and the ascendancy for many ages of European civilization in the Old World, Jamestown gave to a New World the intellectual heritage of England's golden age, opened a new soil for the growth of human liberty and was the beginning of Anglo-Saxon ascendancy in another hemisphere.

If Iona Island was the fountain of piety to the Scots and the northern Saxons, Jamestown was the font of English-speaking Protestant worship in the New World.

Jamestown is to us Marathon and Iona and more. Let us hope that it will be preserved as a spot sacred to every American heart.

## An Immigrant's Story

Dannebrog, Nebraska.

Miss Jane Addams,  
Hull House, Chicago.

Dear Miss Addams:

In THE CHAUTAUQUAN for November I saw an article by you in which you plead for more personal contact with the foreign population of this country.\* If the American people only realized what an ennobling influence it would have on them and what an uplifting and helpful influence it would have on us foreigners, especially during the period in which we "take root" in this new soil a great many more would join in your noble work. And the result would be a benefit to the foreigner, a benefit to the country, and last, but not least, a benefit to the Americans themselves. For it is more strengthening to lift than to be lifted, and more blessed to give than to receive.

With your kind permission, Miss Addams, I should like to tell you how, during the most critical period of my life, I was saved by coming in contact with a noble American family of the good old-fashioned New England type. But in order that you may

\*This article was Miss Addams' Recognition Day Address, delivered at Chautauqua, New York, last summer, which was published in THE CHAUTAUQUAN for November, 1905, under the title, "Work and Play as Factors in Education." The writer of the letter is a traveling man, who read the article in the magazine at the Public Library in Omaha. In response to our request for the privilege of publishing this personal letter so full of interest to Chautauquans, the writer said:

"If, as you think, the publication of my letter may do some little good in bringing about a better understanding between native and foreign born Americans it will give the writer the greatest of pleasure. I have always admired the work Miss Addams is doing and I wrote intending to thank her, and if possible encourage her in her noble efforts. One can readily understand that she gets little encouragement from the people she tries to help, for the simple reason that most foreign-born Americans find it difficult to express their finer feelings in the English language. It seems to me that Miss Addams understands the needs and difficulties of the foreign people of this country better than any other American writer or philanthropist. And that article revealed to me the secret: closer personal contact; more interest; and a better understanding of each other. That would solve so many perplexing questions, and would result in great benefit to our country and to all parties concerned. I intended to tell that to Miss Addams in a general way; but words are such clumsy things and I felt that she would understand much better what I meant if I related my own experience."—EDITOR.

understand me better it will be necessary for me to tell you a little about my childhood.

I was born in that province which was so ruthlessly wrested from Denmark in 1864 by Germany. A boy more handicapped than I could hardly be found, for I had neither father, mother, nor country—three things usually considered essential to a start in life. My father fell while defending the forts at Döppel a few months before I was born and my mother, being in poor health, was unable to support me and had to leave me in the care of her oldest sister, my Aunt Cecilia.

As far back as I can remember I was a frail child, exceedingly nervous, and had at times terrible fits of temper. When the German artillery was practicing at the forts and I heard the cannon boom it seemed to me that every shot went through me; at such times my temper would be uncontrollable.

"What will become of that unfortunate boy?" I heard the neighbors say. "He is bright enough, but he is so peculiar, and he will never be able to do hard work?"

Thus I grew up with the idea that I was unfortunate, that I was peculiar and that I never should amount to much. Everybody said so except my aunt and uncle. Perhaps they did not for the reason that they loved me—a fact which I never had occasion to doubt.

So much for my inheritance. In spite of it my childhood was quite happy. Uncle and Aunt were poor folks but we never lacked the necessities of life. Our little house was always neat and clean, and in the summer time when our garden was at its best, and when the white trailing rose that rambled in profusion over the thatched roof was in full bloom, our home was the envy of many of the villagers.

One day in June—I shall never forget it—Aunt Cecilia had gathered a basket of red and white roses and she and I set out to decorate the soldiers' graves, for we lived close to where one of the principal battles of the war had been fought. On the way I asked her if my father's grave was there. She said it was, but that he was buried in the same grave with 600 Danish soldiers.

"Now couldn't those Germans have given my father a grave to himself so that I could have found him. They are the ones who killed him," said I. "Now I will never pray for Emperor

William in school again. No, not if I were to be shot for it." (And I held to my word for whenever we came to the Emperor's name in our prayers I always mumbled the name of the King of Denmark.)

While aunt was decorating the grave where 600 Danish soldiers were sleeping the gendarme came through the gate and told her that she must not decorate with red and white. Those were the colors of Denmark and forbidden. Before I knew what I was doing I had picked up a rock and hit the man of the law on the shin. And that gilt edged representative of the German law grasped me by the shoulders, shook me violently, and told me that boys of my make-up generally ended in the penitentiary.

Aunt Cecilia said nothing, but she gave him a look such as I had never seen her give before. When he had gone I saw that she had tears in her eyes and she grasped my hand firmly as she led me on to another grave. So we decorated all the graves. The German with the red roses, the Danish with the white. "For it is not right to hate the dead. They were all God's children," said my aunt. But that night while they thought I was sleeping soundly, I heard Uncle and Aunt talking about me. "The best thing for the boy will be to go to America as soon as he is old enough," I heard Uncle say. "For he seems to be born with the hatred against the Germans in him, and with that impulsive nature of his I fear he will get in trouble sooner or later."

So from that day I made up my mind to go to America. I would go over there and get rich. For all the people I knew of who had gone to America had gotten rich. Probably some day I might become great over there and then I would gather up an army of the very fiercest Indians, march them against Berlin, and tell them to throw stones at the shins of the German Emperor as much as they liked.

With such a personality, a fair education, a small wooden chest, about twenty dollars in cash, and a rusty revolver, I landed in America at the age of seventeen.

Had I landed in Chicago at that time I should have been hopeful young material for an anarchist, for it was during the Haymarket period. But I happened to "light" in the midst of an Illinois cornfield. I had expected Uncle Sam to hand me a sabre



or a gun and here he handed me a hoe. What a disillusion!

The man I worked for hired "green foreigners," as he called them, to hoe his cornfield. He could get them for less money than Americans and they did good work with a hoe before they got too smart. I didn't understand the man I worked for nor he me; but that was immaterial for I had sufficient intelligence to recognize a cocklebur and a wild morning-glory after they had been pointed out to me.

So, that long hot summer the sun shone, the rain fell, the weeds grew, and I hoed. I tried to do my best; I tried to hoe up a reputation for being of some account in this new country. But what a trying task it was! I was sick with the malaria part of the time and homesick all the time. Oh, how I wished I would die! And oh how often I wished that I wouldn't! For if I died here they would bury me so far away from the sea and so far away from where my uncle and aunt were buried.

Yet through all of this misery I learned a little by asking questions of the small boys in the family. The larger boys made fun of me; but the little fellows were proud of knowing more than I did, and took pleasure in teaching me how to say things. Indeed I learned faster than the people I worked for realized, for one day I heard the lady of the house say to her husband, "John doesn't seem so bright to learn as the rest of the green Danes we have had." It began to look to me as if things in this country were going to begin where they left off in the old country; that I had added stupidity to my other virtues, and that the full list would now read: unfortunate, peculiar, criminal inclinations, stupid, and not much good.

But a better day came. An angel walked across the road to me one day while I was hoeing in the cornfield, an angel with a freckled face, wearing a dilapidated straw hat, and bare footed, with one pant leg rolled up higher than the other. That was the neighbor's boy. He began to talk to me about my country and about our old king and his family and we managed to understand each other quite well. He was different from the big boys down at our house. When I tried to say anything and couldn't find the proper words to express it he could nearly always guess what I was trying to say; then he would help me out, and without laughing at me. So after that day I often looked across the road

for the neighbor's boy ; and, when one day he asked me if I would like to work for his father the next summer, I almost felt like embracing him, for that was the first ray of light to me in the new world.

At that time, you see, we Scandinavians were looked upon as foreigners. That word "foreign" used to sound terrible to me. I had come here in the hope of becoming an American and here I was a foreigner ; I had never thought of that before leaving home. So one day I asked the oldest of the boys where I worked how long people were called foreigners after they came to this country. And he gave me the cheerful information that I would always be a foreigner. It was very disagreeable information to me, for it was the time of the Haymarket trouble and the papers were full of sensational outbursts against the foreigners ; and since the family never read the papers, but got their information from "hear-say" they judged all foreigners alike, and always arrived at the conclusion that all of these ignorant foreigners ought to be sent back where they belonged. That seemed very discouraging to me—to be a foreigner 'always ; but I made up my mind that these people should not always call me ignorant. I would save my money and get an education. For my friend, the neighbor's boy, had told me that many poor boys worked their way through school in this country.

When cornhusking was done I was paid off, and the good lady of the house told me to take care of my money and not drink it up like most foreign people. It was certainly good advice, for I was going to Springfield, Illinois, to get an education. Springfield, being the capital of the State, must have the best schools, I thought, for in the old country the capitals always had the best of everything. And now having over sixty dollars in my pocket to get an education with, I felt quite well provided, and thought I might just as well have the best.

In Springfield I started out to see if I could find some of my countrymen, thinking that they might be able to help me find work ; but I failed to find any of them. So I started to go from house to house and ask the people for a place to work for my board with opportunity of going to school. Most of them listened kindly enough to my pigeon English, but I doubt if they really understood what I wanted. The last place I rang the door-bell

the lady came rushing to the door with a pug dog under one arm, and told me, before I had time to explain myself, that a young fellow like me ought to be ashamed to go begging; that she didn't believe in giving anything at the door; if I was hungry I could go to one of the missions down town; that was what they were for. She then closed the door with a bang, fearing perhaps the pug dog would catch cold, for the wind blew and it was beginning to snow.

Now began the most dreary winter in my existence: walking the streets day after day; standing on the corners watching people pass, until I was shivering with cold and heart sick. All of these people seemed to have something to do and most of them, probably, had a home.

But one day, while standing thus, I saw a young fellow about my own age on the opposite corner. He looked as woe-begone as I felt and I went over and spoke to him. He was a Swedish boy, and being from the southern part of the country, we understood each other quite well. He had been in town about four months and had managed to make a living by doing odd jobs, but now his money was gone and he had been ejected from his room. So here was some one in worse circumstances than I, for I had most of my summer's wages sewed securely up in the lining of my vest, and some silver money in my pocket.

I having the most money and he having the most experience we thought it best to consolidate; so he found a cheap room and I paid the rent; he took me to the different places of amusement and I paid for both. He knew the saloons that gave the most substantial lunch and I furnished the nickels for the beer. At first I was afraid of the saloons but I soon found that money went farther there than anywhere else, for besides our beer and lunch, there was often free music and always light and heat and our own room was wretchedly cold. My friend felt quite contented, for in addition to paying the running expenses I lent him a dollar, now and then, which, of course, he was to pay back when he found work. It was different with me; I never could be happy in those squalid surroundings.

At night when I repeated the Lord's Prayer before I went to sleep I often fancied I could see our little thatched cottage at home with the white roses on the roof. And then I would wonder

if Uncle John and Aunt Cecilia up in heaven could see me, for I was still a child in mind, although nearly eighteen years old.

Thus we two foreign boys lived that miserable long winter, lived largely on free lunches in order to make the firm's money go as far as possible; spending our days on the streets, in the saloons, and at cheap places of amusement; and at night we would go to sleep thinking of our homes across the sea.

But one night I had a horrid dream. I dreamed I saw the cottage at home; but the windows were dark, and the roses on the roof withered. It made me feel sad. And when I had counted my money the next morning and figured out that in about two weeks the firm would be insolvent, I made up my mind to go back to the country. So I tried to persuade my partner to go with me. He wasn't quite ready then, but promised me to come out as soon as I had found work. However, he never came and I fear he had learned to be satisfied where he was. Poor boy, he had probably not been brought up in a cottage with white roses on the roof.

Everything was yet covered with snow when the train carried me back to the country; but the farther we got away from the city, the cleaner the snow, and I felt lighter at heart, although I was minus my sixty dollars. It was too early to begin farm work and I feared they might not want a hand just then; but the thought of the boy gave me courage. I would go in and talk it over with him, and then he might be able to help me make arrangements with his father.

My friend had seen me coming up the road, and was at the door to meet me; and I was now introduced to a good, old-fashioned New England family. There was the father, a large, jolly, good natured man; there was the mother, a small, pleasant faced woman; there was the oldest daughter, a noble, refined, educated girl; there was the baby of the family, a golden haired girl, about four years old; and then my friend the boy. Things were easily arranged. I could help them do chores for my board until work began, and then work for wages.

How different this home was from the one I had had the summer before. There was nothing but bare walls and ugly wooden furniture, although the family was well-to-do; but here were carpets on the floors, pictures on the walls, and even a piano. The only reading-matter they had had at the other place was a

monthly farm paper with a group of prosperous looking hogs on the cover ; but that paper never interested me, for hogs of all sizes wallowed right under the windows in the front yard. But here in my new home we had weekly papers, magazines, and good books.

A pile of old magazines afforded me my first English reading. For here were pictures of people and places I had read about before, and these pictures helped me little by little to understand parts of the reading, so that soon I learned to read English fairly well.

The master of the house, an old soldier, was interested in politics and often explained to me things pertaining to the American government. The good mother of the family had many flowers just as Aunt Cecilia had had and she would tell me their names in English. The daughter was interested in music and at night when the work was done she would play and sing to us the beautiful ballads and songs of the English speaking peoples.

In these fortunate surroundings I stayed three years and during the winters while choring for my board, I attended the district school, learning new things every day, and developing both physically and mentally in wholesome surroundings ; I was happy because I had found a home and a country, and was no longer called an ignorant foreigner. Of course I often thought (and do yet) of Uncle John, Aunt Cecilia, and our little cottage with the white trailing roses on the thatched roof ; but all the bitter memories of childhood faded more and more and I got so that I could even pray for the German Emperor if it was necessary.

So in this way my life was given direction and made broad and bright just because that barefooted American boy stepped across the road and talked to me of my king and my own country.

When I began I intended to write you a letter and thank you for the noble work you are doing for the foreign people in America. But I see now that I have pretty nearly written a book and am almost ashamed to send you such a pile of reading matter. But I feel so for these foreign boys and girls who stand bewildered in a foreign land, not knowing where to turn for help. You may have a chance to tell them part of my story and urge them to go to the country where the air is purer and where there is room for all.

That God may bless you in your noble work, Miss Addams, is the prayer of

AN IMMIGRANT BOY.

# Recent Makers of Chautauqua Literature

**R**EADERS of Chautauqua literature possess more than mere curiosity concerning those who write for them. The peculiar kind of service required is of a high order; something very like the affection of pupil for the personality of an inspiring teacher grows out of the relationship. Consequently writers of Chautauqua books and CHAUTAUQUAN articles are subject to camera and sketch in the interest of the hosts of the Chautauqua "School-for-out-of-School" people.

Every four years' cycle of Chautauqua topics, comprising a complete course of home reading, discloses the fact that there are those so markedly qualified to render service that they are drafted repeatedly. A large number of familiar faces in the present group of authors will be noted by readers of this magazine four years ago. We shall not repeat the detailed biographical sketches which appeared in THE CHAUTAUQUAN for July, 1902. It will be sufficient to add to that record of achievement in some cases. Nor can we profess to give more than speaking acquaintance with those who appear for the first time on the Chautauqua list of authors during the last quadrennium. The sketches and portraits which are presented herewith simply represent a mutual personal interest naturally arising from co-operation in a work distinctly more permanent than that of publications of the ephemeral sort.

The present-day need for a definite plan to get results from reading has determined the editorial-educational policy behind Chautauqua literature and contributors have been enlisted from that point of view. The fact that so many of our readers volunteer the statement that they do get a comprehension of the subjects presented which stays by them as a part of their permanent equipment for judgment and action, constitutes a compliment which authors must appreciate.

## SAXON AND SLAV

Four years ago the development of the English nation and the development of the Russian nation were reviewed, compared, contrasted, in a series of most illuminative articles entitled "Saxon and Slav." They were written by Frederic Austin Ogg, and gave an historical vantage ground of observation from which Chautauquans were able to intelligently follow if not actually to forecast the world startling revelations of the Russo-Japanese war. Mr. Ogg had previously contributed single articles to THE CHAUTAUQUAN. Two years later he contributed the leading CHAUTAUQUAN series on "Social Progress in Europe," tracing the social and industrial movements of the Old World since the French Revolution so that their significance might be apparent to us of the New World. Mr. Ogg is now in the history department of Harvard University and contributes to a wide range of standard publications. His book on The Opening of the Mississippi—A Struggle for Supremacy in the American Interior was published in 1904.

## RUSSIA

The C. L. S. C. book, A Survey of Russian Literature, gave to the American public for the first time in English an idea of the Russian spirit, institutions and life as revealed in the literature of its chief writers. This book, noteworthy for its timeliness and intrinsic merit, was written by Isabel F. Hapgood of New York. Miss Hapgood previously contributed to THE CHAUTAUQUAN and later wrote of "The Cradle of the Russian Empire" and "Up the Volga," in the Reading Journey series. A seventy-two page Chautauqua special course pamphlet on Russian literature prepared by Miss Hapgood has proved an invaluable guide to the study of the subject by individuals and clubs. To her long list of translations from the Russian Miss Hapgood added



ARTHUR J. BROWN



FREDERIC AUSTIN OGG



ISABEL F. HAPGOOD



E. A. STEINER

a sixteen volume edition of *The Novels and Stories of Ivan Turgenieff* in 1904.

Along with Mr. Ogg's historical study of the genius of Russian development THE CHAUTAUQUAN took its constituency on "A Reading Journey Through Russia," under the guidance of persons who knew from experience what it was worth while to see. The Polish Threshold of Russia" was described by Louis E. Van Norman. In the course of a journalistic tour Mr. Van Norman was especially favored in Poland by professors and officials, notably by choice to lay a wreath on the tomb of Kosciuszko as a token of American remembrance at the five hundredth anniversary of the University at Cracow. Special study of the land of Sienkiewicz and interviews with him resulted in the publication of "The Country of Sienkiewicz" in 1903. He also prepared a volume on Poland, the Knight Among Nations. Born in Quebec, Canada, Mr. Van Norman was graduated from the College of the City of New York in 1891. He has been on the staff of the *Voice*, *Literary Digest* and CHAUTAUQUAN. He is now an assistant editor of the *Review of Reviews*. Mr. Van Norman translated *The States-General* by Erckmann-Chatrian for the Chautauqua Course in 1903.

"From Kieff to Odessa" and "Up the Volga" were prepared by Miss Hapgood.

"A Visit to Tolstoy's Home," accompanied by a very remarkable collection of photographs, came from Dr. Edward A. Steiner, whom many Chautauquans have heard in lectures on Russian subjects at Chautauqua. Born in Vienna, he went to primary schools in Hungary, to the gymnasium of Vienna and Pilsen, Bohemia, and to the universities of Heidelberg, Göttingen and Berlin. He has written largely on social problems for the *Outlook*, also a book on Tolstoy the Man, and has two books in preparation. Following Congregational pastorates in St. Cloud, Minn., St. Paul, Springfield and Sandusky, Ohio, he accepted the chair of Applied Christianity at Grinnell College, Iowa.

Moscow "Russia's Holy City," and St. Petersburg "The Capital of all the Russias," were covered by Edmund Noble, author and journalist of Boston, American correspondent of *Free Russia*. Mr. Noble was born at Glasgow, Scotland, of English parents, returning with them to St. Helen's, Lancashire, where boyhood was spent. Going to work at the age of eight he finally entered journalism as editor of the St. Helen's *Standard*; subsequently he joined the *Liverpool Courier*, passed from Liverpool to London, became a writer on the *London Globe*, and finally spent nearly two years in Russia as representative of the *London Daily News*, the *London Globe*,



EDMUND NOBLE



GUY M. WALKER



G. FREDERICK WRIGHT



L. E. VAN NORMAN

Manchester *Guardian*, Glasgow *Herald*, and other papers. His interest in Russia began as a boy through reading about the troubles of Poland; he acquired Russian through a German-Russian grammar, there being then no English-Russian grammar in existence. The opportunity of visiting Russia came in 1882, and he traveled to St. Petersburg, Moscow, and along the Volga to Astrakhan on the Caspian. While in Astrakhan he met the famous exile Chernishevsky, on his return to Europe after his pardon by the Emperor. Mr. Noble's interview with him was published in the London *Daily News*. On seeing his letter giving the first word of Chernishevsky after his long disappearance—by many he was believed to be dead—some 300 Russian exiles living in France and Switzerland signed amissive of thanks to the *Daily News* for the interest it had shown through its correspondent in Chernishevsky. Mr. Noble's first book on Russia,—The Russian Revolt, written at Boston, was published in 1885; a later and recent book, Russia and the Russians, appeared in 1900. He had also collaborated with Mrs. Noble, who is a native of Russia, in the story, Before the Dawn, which gives an account of the revolutionary ferment in Russia during the seventies.

Fresh from a tour of preparation for the publication of two volumes on Asiatic

Russia, George Frederick Wright contributed three articles to the "Reading Journey Through Russia": "The Crimea and the Caucasus," "Western Siberia and Turkestan," "Eastern Siberia and Manchuria." Professor Wright is a native of New York State, a graduate of Oberlin (1859) and Oberlin Theological Seminary. Following pastorates in New England he has been on the faculty of the Oberlin Seminary since 1881. He has been assistant geologist to the Pennsylvania survey, and was a member of the United States survey for eight years. Among his numerous books are Studies in Science and Religion, Man and the Glacial Period, Ice Age in North America, Scientific Aspects of Christian Evidences. He has been editor of *Bibliotheca Sacra* since 1884.

#### THE ORIENT—INDIA, CHINA, JAPAN, KOREA

The Russo-Japanese War turned the eyes of all the world to the Orient. Previous Chautauqua courses had prepared our readers with surveys of Russian history and literature.

"A Reading Journey Through Japan" complete in a special number of THE CHAUTAUQUAN, was published to meet the needs of individual and club students. This delightful journey was prepared by Anna C. Hartshorne of Tokyo, Japan,



author of the two volumes entitled *Japan and Her People*. Another special number of THE CHAUTAUQUAN was wholly devoted to "Korea," the prize of the war in the Far East. This comprehensive study was prepared by Arthur Judson Brown, secretary of the Presbyterian Foreign Missions Board. Dr. Brown is a native of Massachusetts, a graduate of Wabash College and Lane Theological Seminary. Following pastorates in Wisconsin, Illinois, and Oregon he became secretary of the Presbyterian Board in 1895. In 1901-2 he made a tour of the world, traveling extensively in Asia. Two of his books have run into several editions: *The New Era in the Philippines*, and *New Forces in Old China*.

For the "Reading Journey in China" during the past year, the services of Guy M. Walker were obtained in securing the series as well as contributing articles himself. These were the titles: "China, the Sphinx of the Twentieth Century," "Across Chili from the Sea to Peking," "In China's Ancient Holy Land," "Up the Yangtse to Tibet," "Southern Ports," "The Coast Provinces," "American Interests in China." Mr. Walker wrote the first and the last two articles. He was born in Indiana and graduated from DePauw. For ten years he resided in China where his father is still a missionary. He edited all the Chinese matter in *Leslie's Weekly* following the Boxer outbreak and was called to consult President McKinley in that diplomatic crisis. A lawyer by profession, he is an expert on railway reorganization and the author of standard brochures on *Railroads and Wages*, *What Shall we Buy*, *Interurban Railways*.

Mary Porter Gamewell, author of the second and fourth articles, was one of the very first women sent out as a missionary by the Woman's Foreign Missionary Society of the Methodist Church. She went from Davenport, Iowa, to China in 1871. With her colleague (now Mrs. George R. Davis of Peking) she wintered

at Foo Chow and vicinity going thence by the coast trip to Tientsin and Peking. From Peking, before and after her marriage to Dr. Frank Gamewell who went to China in 1881, she travelled thousands of miles in many places where a foreign woman had never been seen before. She met with no disrespect and often extraordinary courtesy. In 1884 Mr. and Mrs. Gamewell went to Chung King in Szechuan to establish the first mission in Cheng-Tu in the far interior, and it was while accompanying him to this mission and back that Mrs. Gamewell became acquainted with that part of the country described in "Up the Yangtse to Tibet." They were driven out of this interior province by Chinese mobs and the missions destroyed. Mr. Gamewell then returned to Peking. Following a few years' work here, he and his wife again returned to Cheng-Tu, only to be again driven out. They were at one time shut up for two weeks by a magistrate for protection and secretly sent away on a freighter under gunboat guard. Returning to Peking to stay, Dr. Gamewell accepted the chair of Science in the Peking University of the Methodist Church. They were here during the siege of Peking, and it was Dr. Gamewell's splendid work in the fortification of the Methodist Mission that led to his selection as engineer in chief of the fortifications when foreigners were gathered in the British Legation; this work has given him a world-wide reputation. In addition to articles for American publications Mrs. Gamewell has compiled and made translations into Chinese.

The tour "In China's Ancient Holy Land" was written by Harlan P. Beach, F. R. G. S. He was born in South Orange, N. J., educated at Phillips Andover Academy, Yale 1878, taught at Phillips Andover, graduated Andover Theological Seminary 1883. For six years thereafter he was a missionary in North China, being connected with what is now the North China College of the Ameri-



EDWIN WILDMAN



MARY P. GAMEWELL



REV. GEORGE WM. KNOX



HARLAN P. BEACH

can Board, located at Tung Chou, twelve miles from Peking. Owing to the ill health of his wife, he was obliged to abandon missionary work abroad. After a short pastorate in Minneapolis, he became teacher of Missions, and afterward Superintendent of the School of Christian Workers, at Springfield, Mass. Since 1895 he has been the Educational Secretary of the Student Volunteer Movement for Foreign Missions. In that capacity he has conducted correspondence classes in 668 institutions of higher learning in the United States and Canada. Last year these groups numbered 1,048, with an enrollment of 12,629 different students. In connection with this mission study work, thirty-five text books have been used, one-half of which have been especially prepared and published by the Volunteer Movement. Of the number, Mr. Beach has himself written the following volumes: *The Cross in the Land of the Trident*, (India); *New Testament Studies in Missions*, *Knights of the Labarum*, (a collection of biographies); *Dawn on the Hills of T'ang*, or *Missions in China*; *India and Christian Opportunity*; *Princely Men of the Heavenly Kingdom*, (biographies of China's missionaries); and *A Geography and Atlas of Protestant Missions*. Mr. Beach has for many years been a corporate member of the American Board of Foreign Mis-

sions, and is one of the Executive Committee of the Yale Foreign Missionary Society, which is carrying on an independent educational work in the heart of China. A tour of the mission fields was taken in connection with his trip to China to establish that mission. Mr. Beach is leaving his secretaryship in order to take up the duties of the new professorship recently established at Yale University. In connection with his chair of the Theory and Practice of Missions, he proposes to spend every third year visiting the work in foreign lands.

"The Southern Ports"—Canton, Hong Kong, Macao—was written up by Edwin Wildman, editor of *M. A. P. in America*. He left Harvard to take charge of the *Rome, Georgia, Tribune* in 1881. For sixteen years he has been engaged in newspaper work in various parts of the world. He resigned as United States Vice and Deputy Consul-General at Hong Kong to re-enter journalism and follow the war in the Philippines. For two years he was on the staff of *Leslie's Weekly*, representing the publication abroad, and subsequently doing editorial work. For several years he was chief of staff and special commissioner to the Philippines and China for the Hearst papers, acting as correspondent through the war in the Philippines, and during the Boxer rebellion in China. He was sent to China twice

by the Hearst papers and around the world. He secured many important interviews with famous men of the time, notably the one in which Admiral Dewey, from Manila, refused the proffer of the Presidency, and the one in which Marquis Ito, during the Boxer rebellion, declared for a concerted action of the powers with regard to China. Afterwards he traveled throughout the United States, investigating the trust question when the acute agitation against corporations began.

For historical perspective, insight into the genius underlying the Orient, and interpretation of it to the Western mind, we are confident that nothing better has been published in this country than THE CHAUTAUQUAN'S series of nine articles on "The Spirit of the Orient" by George William Knox. The timeliness, breadth and clearness of these articles have been widely commended. Dr. Knox was in Japan for fifteen years during its period of transition, and traveled extensively in China and India. He engaged in missionary work, taught in the Theological Seminary at Tokio and the Imperial University for a time; was Vice-President of the Asiatic Society of Japan and contributed to its publications. He became lecturer at Union Theological Seminary, New York, in 1897, and professor of Philosophy and the History of Religion in 1899. He has also been lecturer at Yale and elsewhere. He was born at Rome, N. Y., graduated from Hamilton and Auburn Theological Seminary. He is the author of five books in Japanese; co-author of The Christian Point of View; author of The Direct and Fundamental Proof of the Christian Religion, and Japanese Life in Town and Country, in English.

#### READING JOURNEY IN BELGIUM AND GERMANY

In the Social Progress or Modern European Year, the book on The French Revolution by Shailer Mathews was used for a second time in Chautauqua Courses,

together with a translation by Mr. Van Norman, of a peasant's story of that revolution, The States General by Erckmann-Chatrian. Accompanying Mr. Ogg's series in the magazine, "Social Progress in Europe" since the French Revolution, appeared "A Reading Journey in Belgium and Germany."

Two articles were written by Clare de Graffenried, "The Belgium of Charles the Bold and Philip II," and "Twentieth Century Belgium." Miss de Graffenried is from Georgia, a graduate of the Female College at Macon. After teaching in Washington she entered the Bureau of Labor in 1886, collecting industrial and sociological data in Belgium and France as well as the United States. She has made numerous magazine contributions.

Two articles were also written by Clara M. Stearns, "Hanover, Hildesheim, Brunswick," and "Town and Country Byways." Miss Stearns was born in Ohio and resides in Cleveland. She was graduated from Lake Erie Seminary (now College) at Painesville, and the University of Chicago. She taught German at Lake Erie College, translated and studied much in Germany. She took a special trip to Germany on commission to write these articles.

The article on "Munich, The City on the Isar" and a supplementary article on "The Ancient City of Trèves" were furnished by Mrs. N. Hudson Moore.

"Hamburg, Kiel and Lübeck" were covered by Wolf von Schierbrand. He was born in Dresden, educated there and at Heidelberg and Leipzig. After Sedan he was decorated with the Iron Cross. He came to the United States in 1872, taught, served as chief correspondent Associated Press in Berlin, is a general writer, translator and playwright. His books include, Germany and the Welding of a World Power, Russia, Her Strength and Weakness, America, Asia and the Pacific.

The historic town of "Weimar" was penpicted by Prof. Robert W. Deering



OTTO HELLER



N. HUDSON MOORE



SHAILER MATHEWS



AGNES C. LAUT

of Western Reserve University, who furnished the valuable series of "Critical Studies in German Literature" for THE CHAUTAUQUAN in the previous European year.

Two articles on "Berlin" by Prof. Otto Heller of Washington University, St. Louis, concluded the series. Mr. Heller was born in Saxony; came to the United States in 1886. At first he taught in private schools of Philadelphia and in LaSalle College of the same city. From the beginning he associated himself with the reform movement in modern language teaching. He became a member of the faculty of Dr. Sauveur's Summer Schools and principal of the Philadelphia Sauveur School of Languages. In 1891 he was appointed instructor in German and French in the Massachusetts Institute of Technology. At the end of that year he was called to the chair of German Language and Literature in Washington University, St. Louis; this he still occupies. His connection with the Chautauqua Summer Schools as Director of the Department of German lasted from 1900 till 1905. Dr. Heller is the author and editor of a number of text books extensively used in the schools and colleges of this country. Recently he published a set of essays on Hauptmann, Sudermann, and Women Writers of the Nineteenth Century, which

is to be followed by other collections of similar studies in Modern Literature. Dr. Heller has also been a frequent contributor to periodicals, including the following: *Mississippi Blatter*, *Pedagogical Monthly*, *Journal of English and Germanic Philology*, *Modern Language Notes*, *Poet-Lore*, *Westliche Post*, *The World's Work*. His translations from foreign languages include Wildenbruch's play, "Harold." Dr. Heller's translation of this master work has been versified by Professor Clarke of the University of Pennsylvania.

#### BORDERLANDS OF THE UNITED STATES

For the American Year "A Reading Journey in the Borderlands of the United States" was projected. The circuit began with Newfoundland, westward to the newly acquired Philippines, extending via Panama to our neighbor Cuba.

"Quebec and the Maritime Provinces of Canada" were described by T. G. Marquis, an experienced Canadian journalist and editor, author of *Stories of New France*, *Canada's Sons* on Kopje and Veldt.

"Ontario and the Canadian Great Northwest" proved a thrilling story from the pen of Agnes C. Laut, who is an authority on the legend and history of the region. Miss Laut was born in Ontario,



SARA Y. STEVENSON



GILBERT H. GROSVENOR



AMOS KIDDER FISKE



GRAHAM TAYLOR

and studied at Manitoba University before becoming an editorial writer. We quote from a letter :

"After the publication of the novels *Lords of the North* and *Heralds of Empire*, I began following up the history of the Great Northwest where I spent my entire life till five or six years ago. This research of original documents has resulted in *Pathfinders of the West* and *Vikings of the Pacific*, and the present series running in *Harper's Magazine*, which will cover all those Hudson's Bay Company fur traders, who overran every state west of the Mississippi down to San Francisco. Ogden's Brigade, Roe's, McLaughlin's are a few of the names. This material was got not from old prints—no printed data exists—but from the Archives of Hudson's Bay House, London, where are stored two immense roomfuls of daily journals kept by the fur traders, who were sent out in brigades—canoe to the north, horse to the south—from 1670 to 1840.

"It may be interesting to know that this mass of data so vital to our early history has never before been given to the world, the conservative old Hudson's Bay Company refusing hitherto to give access. Indeed, it was thanks solely to Lord Strathcona, Governor of the Company, who was, himself, one of the greatest of western fur traders, that I was allowed to spend six months in Hudson's Bay House making transcripts. In such an enormous mass of material, it is plain some system of selection must be followed. It is here that many of the critics are at loggerheads with me. You know of course that our present system of research is a blind following of the German system of research—to miss nothing, all facts of equal value, dry as dust, a blind, meaningless, amorphous, heterogeneous mass. In contradiction to this is Lord Acton's famous dictum, which our own Captain Mahan has adopted—in a word, what Napoleon said was the secret of success in battle—'Exclusion of purpose.' It seems to me the former isn't history at all, but only archives. The latter—I need hardly add—is my ideal; or to quote the words of a most

hostile critic, her method is 'to expurgate' what does not bear on the main episode, the main character, in the movement of certain great epochs. To this charge, I plead guilty. The only thing to do with history is to make it a live thing. If this is done at the expense of truth, it is no longer history."

Dr. Sheldon Jackson described "Alaska and the Klondike." No name is closer associated with the development of Alaska than that of Dr. Jackson who has been United States General Agent of Education in Alaska for over twenty years. His career has been picturesque and remarkable for pioneering missionary work and government service. He was born in New York State, was graduated from Union College (1855) and Princeton Theological Seminary. Between 1856 and 1869 he served as colporteur, agent Systematic Benevolence Society, missionary to Choctaw Indians, agent United States Army Commission, and pastor in Minnesota. Then as Superintendent of Presbyterian Missions he organized throughout the farther west in what became the states of Kansas, Nebraska, the Dakotas, Montana, Wyoming, Colorado, Utah, Nevada, Oregon and Washington. Since 1877 he has been Superintendent of Presbyterian Missions in Alaska. As special agent of the government Dr. Jackson gathered and brought to Indian Schools at Carlisle and Hampton children of tribes in New Mexico and Arizona. He was appointed member of a government



CLINTON R. WOODRUFF



CAPT. MATTHEW HANNA



SHELDON JACKSON



J. R. COMMONS

commission to investigate conditions of natives of Southeast Alaska in 1879. He has organized the Alaska Society of Natural History and Ethnology, established first canoe mail service, secured district organization, introduced public school system, brought in domesticated reindeer from Siberia, procured colony of Laplanders, reported on agricultural possibilities of the Yukon valley, secured establishment of reindeer post-office routes, represented Alaska at the International Exposition in Mexico. In prosecuting his work from 1869 to 1903, Dr. Jackson traveled from 17,000 to 30,000 miles a year, stage trips of 1,500 and 2,000 miles, and reindeer of 3,000 miles in Arctic winter, being recorded. He has delivered more than 3,000 public addresses. Repeatedly elected commissioner to the Presbyterian General Assembly, he served as moderator of that body in 1897. Scientific, religious and philanthropic societies have honored him; diplomas and medals were awarded by the Columbian and Pan American Expositions. For ten years Dr. Jackson was editor and proprietor of the *Rocky Mountain Presbyterian*, and of the *North Star*, Sitka, from 1887 to 1894. He helped to found Westminster College at Salt Lake City. His Book on Alaska and Missions on the North Pacific Coast appeared in 1880; he is preparing a book on the History of Christian Missions in

Alaska, a Hand-book of Alaska Missions having passed through several editions. Government publications contain an address on "Neglect of Education in Alaska," 20 annual reports on education, and 15 annual reports on the "Introduction of Domesticated Reindeer in Alaska."

The article on "Hawaii and the Philippines" was contributed by John Marvin Dean, formerly army secretary of the International Y. M. C. A. in the Philippines, and author of *The Cross of Christ in Bololand*.

"Mexico and the Aztecs" came from Sara Yorke Stevenson (Mrs. Cornelius Stevenson). Mrs. Stevenson was born and educated in Paris; after five years spent in Mexico (1862-1867) she came to Philadelphia, the home of her father's family. Always a student of ancient history she early turned her attention to archæology and especially to that of the Nile Valley. In 1889, the thought of the authorities of the University of Pennsylvania having been directed to the importance of securing for American institutions of learning scientific facilities for the study of archæology, Mrs. Stevenson became one of a very small group of pioneer workers who eventually established in Philadelphia, the Free Museum of Science and Art. In 1890 she began to lecture in courses offered by the University Lecture Association. In 1894,

she was the first woman whose name appeared on a Harvard Calendar, lecturer at the Peabody Museum. From 1890 to 1905, she lectured, wrote, and applied her knowledge to the practical working out of museum administration and to the advancement of museum methods. She became Secretary, and later President of the Department of Archæology of the University of Pennsylvania, also Curator of the Egyptian and Mediterranean Section of the Museum. She was President of the Pennsylvania Society of the Archæological Institute of America 1898-1903; Secretary of the American Exploration Society, and was sent on several scientific missions in the interests of the latter Society. In 1894, the University of Pennsylvania conferred upon her the Honorary Degree of Doctor of Science in recognition of her services to the University and to the cause of Archæology, this being the first time that such an honor had been conferred upon a woman by that institution. She was Vice-President of the Jury for Ethnology at the Columbian Exposition, the first time that women were admitted to sit on juries of international expositions. Mrs. Stevenson is one of the very few women members of the venerable American Philosophic Society—the oldest scientific society in this country—and is the only woman member of the Oriental Club of Philadelphia. She also belongs to numerous other learned societies.

In 1897 she wrote for the *Century Magazine* a series of articles on the French Intervention in Mexico (1862-1867), which embodied her personal reminiscences of that interesting period in the history of this continent, published later in a volume entitled *Maximilian in Mexico*.

The unfamiliar countries of "Central America" were covered by Lieutenant J. W. G. Walker, U. S. N., son of Rear-Admiral Walker. Born in Massachusetts, educated in schools abroad and Massa-

chusetts Institute of Technology he engaged in general engineering work from 1890 to 1897. In 1898 he had charge of surveys made by the Nicaragua Canal Commission between Lake Nicaragua and the Pacific Ocean and was commissioned civil engineer, U. S. N. He is the author of *Ocean to Ocean*, an Account, Personal and Historical of Nicaragua and its People.

"Panama and Its Neighbors," the Panama Canal region, was described by Gilbert H. Grosvenor, editor of the *National Geographic Magazine*. He was born in Constantinople, his father Edwin A. Grosvenor (now of Amherst) being then professor in Robert College. Graduated from Amherst in 1897, Mr. Grosvenor taught in New Jersey, then became assistant editor of the *National Geographic Magazine* and editor-in-chief in 1903, promoting the interests of the National Geographic Society, this society having grown from one to fifteen thousand members. The Bureau of Education first reprinted his article on "Reindeer in Alaska," the Smithsonian Institute published "The Geographic Conquests of the 19th Century" (which secured his M. A. degree), a New York *Herald* article on James Smithson was reprinted in the interest of bringing the remains of Smithson to this country. CHAUTAUQUAN readers will recall his article on "Progress in Geography" in the issue of April, 1905. A series in the *Century* includes "Inoculating the Ground," "A New Method of Purifying Public Reservoirs," "Our Heralds of Storm and Flood."

Amos Kidder Fiske wrote of "The Bahamas and the Caribbees." A native of northern New Hampshire, Mr. Fiske made his way through Harvard (1866), entered the law office of George Ticknor Curtis in New York, assisted him in preparing his *Life of Daniel Webster*. Mr. Fiske began journalistic work on the *New York Times*, contributed to cyclopedias,



M. N. BAKER



KENYON L. BUTTERFIELD



J. HORACE MCFARLAND



CALVIN DILL WILSON

became assistant editor *Boston Globe*, 1874, then joined the *New York Times'* editorial staff 1878-1897. He is now associate editor of the *Journal of Commerce and Commercial Bulletin*, New York. Among his books are *Midnight Talks at the Club*, *Beyond the Bourn*, *The Jewish Scriptures*, *The Myths of Israel*, *The Story of the Philippines*, *The West Indies (Story of the Nations)*, *The Modern Bank*.

Captain Matthew Elting Hanna, U. S. A., wrote the article on "Cuba." Captain Hanna drafted the school law of Cuba which has not been changed in any respect by the Cuban legislature and he served as commissioner of Public Schools of the island during the American occupation. He wrote "Public Education in Cuba" and "The First Year of Cuban Independence," for the *Atlantic*, "Efficiency of the Cuban Army" for *The Journal of the Military Service Institution*.

#### AMERICAN PROBLEMS

A broad and comprehensive study of immigration led the features of THE CHAUTAUQUAN for the American Year beginning with Volume 38. Under the title "Racial Composition of the American People," John R. Commons, statistician of the National Civic Federation, presented the relation of races to our democracy in the light of history and their contribu-

tions to our institutions and our industrial problems. The series was remarkably interesting and of unusual value. Mr. Commons is Ohio born, a graduate of Oberlin (1888), studied at Johns Hopkins under Dr. Ely, taught sociology at Oberlin, Indiana University, Syracuse, and became professor of sociology at the University of Wisconsin in 1904. As Expert Agent of the National Industrial Commission Mr. Commons made personal observations of labor conditions in all parts of the country. He is the author of volumes on *The Distribution of Wealth*, *Social Reform and the Church*, *Proportional Representation*, *Trade Unions and Labor Problems*, etc.

Dr. Richard T. Ely's book on *The Evolution of Industrial Society* was planned with special reference to the American Year of the C. L. S. C., the fact being that America could furnish the examples of all stages of that evolution. Dr. Ely's contributions to Chautauqua literature run back to the earlier years and as an interpreter of economics for the people he is wonderfully helpful. He has been professor of political economy at the University of Wisconsin since 1892.

Another book, *Geographic Influences in American History*, written by Professor A. P. Brigham of Colgate University, opened new points of view re





MARY R. CRANSTON



CHARLES ZUEBLIN



RAPHAEL ZON



H. M. SUTER

garding the industrial, commercial, and even political development of the United States. Physiography thus presented came to many out-of-school people as a revelation of the new scientific methods of the schools. Mr. Brigham was born in New York State, was graduated from Colgate (1879), studied at Harvard, is professor of geology at Colgate. He has taught in the Summer Schools at Harvard and Cornell, is a fellow of the Geological Society of America, member of various scientific associations, co-author of a textbook of Geology, and author of Introduction to Physical Geography and Students Laboratory Manual of Physical Geography.

#### CIVICS

Comporting with the development of interest in phases of civic betterment THE CHAUTAUQUAN has devoted a great deal of space during the last four years to civic topics. In addition to important series giving comprehensive treatment, four special civics numbers have been issued, many special articles have been used and a monthly department has presented "A Survey of Civic Betterment," containing programs for work and study, reading lists, lists of organizations, etc., as well as significant news items. A four page list of civics articles appearing in the magazine for this period was printed in last month's issue.

The initial series appeared under the heading "Civic Progress," and it began with "The Traveling Library as a Civilizing Force." The writer was Miss Jessie M. Good of the Springfield, Ohio, Public Library, a woman to whom the credit is due for pioneering the movement which led to the organization of the scattered civic improvement efforts and societies in the United States.

"A Decade of Civic Improvement" was surveyed by Professor Charles Zueblin.

"The Municipal Problem" was discussed by Clinton Rogers Woodruff of Philadelphia. Mr. Woodruff is a graduate of the University of Pennsylvania, 1889, and the law school of that University. He has been active in reform movements for years as secretary of the National Municipal League and is also secretary of the American Civic Association. He has been chairman of the joint commission on electoral reforms in Pennsylvania; was a member of the State Legislature two years; was appointed one of two special Indian Commissioners to investigate charges of fraud; served as secretary Public Education Association, and counsel for the Philadelphia Municipal League. He drafted the "personal registration" amendment to the Pennsylvania constitution, speaks and writes frequently on reform topics. Among his other contributions to THE CHAUTAU-



HOWARD WOODHEAD



JOHN DAVEY



MARY E. AHERN



I. M. RUBINOW

QUAN are "A New Career" in civics, and "A Year's Work for Civic Improvement."

"The Civic Function of the Country Church" was discussed by Graham Taylor, founder and resident warden of Chicago Commons social settlement. Mr. Taylor was graduated from Rutgers College and Reformed Theological Seminary. Following pastorates he taught in Hartford Theological Seminary, then became professor of sociology, Chicago Theological Seminary. He is also Professorial Lecturer in Sociology, University of Chicago; Director of Chicago Institute of Social Science, a training school for philanthropic, social and civic work; and associate editor of *Charities and the Commons*. Mr. Taylor also wrote for THE CHAUTAUQUAN a companion article on "The Function of the City Church."

An article on "Federation of Rural Social Forces" was contributed by Kenyon L. Butterfield, who had before written several CHAUTAUQUAN articles on his specialty. Mr. Butterfield left an instructorship at the University of Michigan to become president and professor of political economy and rural sociology in the Rhode Island College of Agriculture and Mechanical Arts since 1903. He has also been collaborator in charge of the agricultural division, Department of Economics and Sociology, Carnegie Institution, beginning 1904.

The story of "How the Chicago City Council was Regenerated" was told by George C. Sikes, assistant secretary of the Chicago Municipal Voters' League.

"The Harrisburg Achievement" in park and city improvement was described by J. Horace McFarland. This striking movement was further described in a subsequent series by Mr. Zueblin and supplemented by a second article from Mr. McFarland showing the "Harrisburg Movement Up to Date." Mr. McFarland is a Pennsylvanian, master printer by trade, amateur but expert photographer, and author. As printer of and contributor to *American Gardening*, *Country Life in America*, then *Country Calendar* and *Suburban Life*, he established notable artistic standards. He is editor of the "Beautiful America" department of the *Ladies' Home Journal*, and an effective writer on improvement and reform topics in various journals. As secretary of the Municipal League of Harrisburg he engineered a striking and successful publicity campaign. From the presidency of the American League of Civic Improvement he succeeded to the office of president of the American Civic Association (merger with American Park and Outdoor Art Association) which he still holds. Among his published books are: *Photographing Flowers and Trees*, *Beginning to Know the Trees*.

"Making St. Louis a Better Place to Live In" was the title under which the work of the St. Louis Civic League was described by Mrs. Louise Marion McCall, one of its vice-presidents and its promoter.

An article on "Municipal Art" was written by Lucy Fitch Perkins, a Chicago artist and wife of Dwight Heald Perkins, architect for the Chicago Board of Education.

"A Democratic Art Movement," that resulting in the unique Arts and Crafts Exhibition in connection with the public schools at Richmond, Ind., was detailed by Mrs. M. F. Johnston of that town. Last month this work was further noted in her contribution on "The Arts and Crafts in Civic Improvement."

Calvin Dill Wilson of Baltimore, added to his writings for this magazine a suggestive article on "A Neglected Social Force."

"Social Settlements" as an institution was the subject of a review by Max West. Dr. West has resided at Hull-House, the University of Chicago Settlement (where he was the first resident), Chicago Commons, and Neighborhood House, Washington. He has also been closely identified with settlements in New York City. He studied economics and sociology at Columbia University, and the University of Chicago, afterward teaching in both those institutions; he has served as Chief of the Bureau of Internal Revenue in the Treasury Department of Porto Rico, and is now a Special Examiner in the Bureau of Corporations and Secretary of the Civic Center of Washington, D. C. He is author of *The Inheritance Tax* and the chapter on New York's Franchises in Bemis's *Municipal Monopolies*. He has also contributed numerous articles on taxation, municipal problems, and practical sociology to the political, economic and other journals.

"Municipal and Household Sanitation" was the subject of a paper by M. N. Baker

assisted by Ella Babbitt Baker. Mr. Baker is a Vermonter, graduate of the University of Vermont 1886. He has been on the editorial staff of the *Engineering News* since 1887, member of Montclair, N. J., Board of Health for ten years, president since 1904. He has been editor of the *Manual of American Water Works and Municipal Year Book*, and author of several books on Sewage Disposal, joint author *Municipal Monopolies*, author of books on *Municipal Engineering and Sanitation*, and *British Disposal Works*.

Edward Hagaman Hall, secretary of the American Scenic and Historic Preservation Society, wrote on "Historic and Scenic Preservation in America." Mr. Hall was born and educated at Auburn, N. Y., and is associated with numerous historical societies. He has written largely on subjects relating to American history, archæology and scenery, is lecturer on American History for New York Board of Education and other educational institutions. His book list includes *New York, the Second City of the World*, *Register Empire State Society Sons of the American Revolution*, *Financial Red Book of America*, *Biography of Andrew Haswell Green*.

Under the title "The Civic Renaissance" Charles Zueblin sketched most important examples of the spirit of civic betterment in this country. The nine articles were: "The New Civic Spirit," "The Training of the Citizen," "The Making of the City," "The White City and After," "Metropolitan Boston," "Greater New York," "The Harrisburg Plan," "Washington Old and New," "The Return to Nature." Mr. Zueblin was born in Indiana, attended the University of Pennsylvania, graduated from Northwestern 1887, Yale 1889, studied at Leipzig. He is professor of Sociology at the University of Chicago, having taught there since 1892. He founded Northwestern University Settlement, was the first secretary of the Chicago Society for University Ex-



STARR CADWALLADER



W. E. JOHNSON



A. S. HOFFMAN



ANNA BARROWS

tension and then secretary class study division of the extension department of the University of Chicago. He was lecturer at Edinburgh Summer School in 1898, has lectured at Chautauqua, and has given extension courses in every section of the United States. He was president of the American League for Civic Improvement 1901-2. His book list includes *American Municipal Progress*, *A Decade of Civic Improvement*.

A third series classified under "Civic Lessons from Europe" brought out a large amount of experience abroad for the information of Americans:

"Street Decoration" was handled by Milo Roy Maltbie, Secretary Art Commission of New York City since 1902. Born in Illinois, graduated Upper Iowa University 1892, studied at Northwestern and Columbia, five years secretary New York Reform Club Committee on City Affairs, traveled for the Club in Europe investigating municipal problems and civic art, editor *Municipal Affairs* for six years. He is now in Europe investigating municipal ownership for the National Civic Federation. His books are: *English Local Government*, *Municipal Functions*, *Street Railways of Chicago*.

Mary Rankin Cranston wrote of the Belgian *La Maison du Peuple*, and other European Coöperative Industries. Mrs. Cranston is a native of Georgia, living in

Atlanta until eight years ago when she went to New York for a library course. From a position in the library of the University of Pennsylvania she took the librarianship of the American Institute of Social Service, New York. She has contributed to many publications. In 1903 she went abroad to study social conditions, especially coöperative distribution and production. Last year she organized the library of the British Institute for Social Service in London, lecturing there and in Stockholm. She has also given a number of lectures in New York and the South.

"Forestry in Germany" was described by Raphael Zon of the United States Bureau of Forestry. Mr. Zon is a graduate of Cornell, 1901; B. A. and B. S. Imperial University of Kazan, Russia; F. E. Cornell. He is associate editor of the *Forestry Quarterly*, contributor to various periodicals, two of his bulletins, *Chestnut in Southern Maryland* and *Loblolly Pine in Eastern Texas* having been published by the Forestry Service, United States Department of Agriculture.

An account of "The Play Movement in Germany" was contributed by Henry S. Curtis, who has specialized on this topic and written about it for educational and popular publications. He wrote the report for the Commission of Education on Vacation Schools, Playgrounds and Set-



ANNETTA E. MC CREA



A. W. MC COY



OSCAR KUHN'S .



WM. C. LAWTON

tlements, 1904. He is supervisor, public playgrounds committee of the Associated Charities, Washington, D. C.

"German Municipal Social Service" was described by Howard Woodhead of Chicago after special study in Germany in connection with work under the department of Sociology, University of Chicago. His articles on The First German Municipal Exposition appeared in four numbers of the *Journal of Sociology*, and Street Cleaning in German Cities in the *Municipal Journal and Engineer*.

The subject of "Compulsory Insurance" was presented by I. M. Rubinow, of the Bureau of Statistics, United States Department of Agriculture. Mr. Rubinow was born in Grodno, Russia; moved from Russian Poland to Moscow (secondary education private German gymnasium); nine years later was forced with his family by anti-Jewish persecutions to look for a new fatherland. Coming to New York in 1893, he was graduated from Columbia in 1895, graduated in medicine, University of the City of New York, and practiced until 1903. He had a bent, however, for political and social science as well as journalism, took special courses at Columbia and did journalistic work. Since 1904 he has been in the Bureau of Statistics conducting investigations in agricultural conditions of Russia. For ten years he has

been correspondent for Russian papers, and is regular correspondent of daily and weekly publications of the Russian Ministry of Finance and of the Annals of the Municipal Council of Moscow. Among some sixty articles for Russian magazines the *Russ Kaya Shkola* (Russian School) published in November and December, 1903, his account of Chautauqua based upon observations in a personal visit. Of numerous publications in English may be mentioned Compulsory State Insurance of Workingmen, *Annals of the American Academy*; Poverty's Death Rate, *American Statistical Association*; Economic Condition of the Russian Jew in New York, in Bernheimer's *The Russian Jew in the United States*; The New Russian Workingmen's Compensation Act and Economic Condition of the Jews in Russia, *Bulletin of the Bureau of Labor*.

Another unique series of articles grouped a number of "Recent Scientific Contributions to Social Welfare." These set forth in untechnical terms some of the social results of modern scientific research and experiment.

Two articles on "Bacteriology" were furnished by H. W. Conn, professor of biology at Wesleyan University, Middletown, Connecticut. Mr. Conn is a New Englander, a graduate of Boston University, Ph. D. Johns Hopkins. He is a specialist on the bacteriology of dairy



ARCHER B. HULBERT



RUFUS B. RICHARDSON



HAROLD N. FOWLER



V. VAN M. BEEDE

products, has been director Cold Spring Harbor laboratory, is bacteriologist of the Storrs School Experiment Station, and president of the American Society of Bacteriologists. Nine of his scientific books and over 100 scientific memoirs have been published.

The article on "Contemporary Psychology" was written by James Rowland Angell, professor of Psychology, University of Chicago.

"Progress in Geography" was described by Gilbert H. Grosvenor, editor *National Geographic Magazine*.

"Modern Aspects of Physiology" were presented by Ida H. Hyde, professor of physiology in the University of Kansas and member of the staff of the Marine Biological Laboratory at Woods' Hole. Her published investigations were pursued, at Cornell University while a student; at Bryn Mawr College while Fellow and Assistant in Biology; in the University of Strassburg where she was the first woman admitted and while holding the European Fellowship offered by the Association of Collegiate Alumnae; in the University of Heidelberg during the time she held the Hearst Fellowship, and where she was successful in having her petition to the Grand Duke of Baden granted. The petition asked that women be allowed the same privileges as men in preparing and taking their doctorate in

the University of Heidelberg. She was the first American woman who took her Ph. D. from Heidelberg. She carried on research at the Naples Biological Laboratory and later was instrumental in establishing the American Women's Table at the Naples Station at a cost of \$500 (contributed by many universities) a year. This offers women fitted for advanced scientific work rare opportunities, and also offers a prize each year of one thousand dollars for the most valuable scientific investigation completed by a woman. She also carried on research at the Harvard Medical School, Radcliffe, University of Liverpool and Woods' Hole. At present she is the only woman who is a member of the American Physiological Society.

"Sociological Aspects of the War Against the Mosquito" were set forth by Charles B. Davenport, director Station for Experimental Evolution, Carnegie Institution, Cold Spring Harbor, Long Island. He is a graduate of Brooklyn Polytechnic and Harvard, taught Zoölogy at Harvard and University of Chicago before becoming director of biological laboratory at Cold Spring in 1898. He is the author of several scientific books and co-editor *American Naturalist* and *Journal of Experimental Zoölogy*.

Four special "Civics Numbers" of THE CHAUTAUQUAN have been issued, containing groups of from ten to twenty

articles by specialists and leaders in branches of betterment work. A complete list of the contents of these numbers appeared in the magazine last month.

Mention is here made of six Library articles: "The Educational Force of a Public Library," by Mary Eileen Ahern, for ten years editor of *Public Libraries*, "The Children's Room in the Public Library," by Mary Emogene Hazeltine, librarian Prendergast Free Library, Jamestown, N. Y., now secretary Wisconsin State Library Commission; "Home Libraries for Poor Children," by Frances Jenkins Olcott, formerly Brooklyn Public Library, now chief of children's department and director of the Carnegie Library Training School for Children's Librarians, Pittsburg; "Great Literature and Little Children," by Mrs. H. L. Elmendorf of Buffalo Library, president New York Library Association; "Carnegie Libraries," by T. W. Koch, University of Michigan Library; "The Public Library and Civic Improvement, by F. M. Crunden, librarian St. Louis public library.

Among articles in the "Tree Number" that on "Fighting Forest Fires" was written by H. M. Suter. In 1903 Mr. Suter made an investigation of the extensive forest fires in the Adirondacks for the United States Bureau of Forestry which published his reports. He is a Pennsylvanian, was educated at Washington and Jefferson and Princeton class of 1899; instructor in Athletics, University of the South. He then became editor of *The Forester*, combined it with *National Irrigation* under the name of *Forestry and Irrigation* and edits that magazine in Washington, D. C. In 1903 he started the illustrated weekly called *Washington Life* recently changed in name to the *American Spectator*, and he is president of the H. M. Suter and the Forestry and Irrigation publishing companies.

An indictment of "The Tree Butcher," as unconventional as it was strong, came

from John Davey of Kent, Ohio, widely known as the "tree doctor." A first hand student and lover of trees all his life, his skill in saving trees has been utilized in many parts of the country. In order to get people to understand the tree, he first published *The Tree Doctor*, using 167 photographs. This has been exhausted but he has issued the *Primer on Trees and Birds* for appealing to and interesting the children, having received acknowledgment of the work from King Edward and other notables. His stereopticon lectures are in constant demand.

Nature Study departments were conducted by Alice G. McCloskey, John W. Spencer and Anna Botsford Comstock of Cornell University for three years. The standard book called *The World's Great Farm*, by Salina Gaye, was used in the C. L. S. C. course.

In the group of thirteen railroad articles results of research regarding the "Organization of Railway Employees" in this country were contributed by Starr Cadwallader, formerly of Goodrich House Settlement Cleveland, O., now secretary Detroit, Mich., Board of Trade.

"Railroad Temperance Regulations" were described by W. E. Johnson, journalist freelance, formerly of *The Voice*, joint editor (with John G. Woolley) *Encyclopedia of the Alcohol Problem*, and other books.

"The Tzar of the Sleeping Car" was sketched by A. S. Hoffman, magazine writer and assistant editor *Watson's Magazine*, formerly of *THE CHAUTAUQUAN*, then *Smart Set*.

"Locomotive and Car Life" was covered by A. W. McCoy of the Meadville, Pa., *Morning Star*, one of the founders and editors of *Salesmanship* magazine.

Facts about "Railroad Station Improvement" were detailed by Mrs. A. E. McCrea, of Chicago, landscape architect for the Chicago and Northwestern; Chicago, Milwaukee and St. Paul; Rock Island; Chicago and Alton; Illinois Central, etc.



JAMES A. HARRISON



HENRY MC BRIDE



KATHARINE E. DOPP



EDWINA SPENCER

During the past year the magazine has enlarged its service in the direction of collating information on special topics, taking up in succession the subjects represented by committee organization in the National Federation of Women's Clubs: Civics, Education, Household Economics and Pure Food, Civil Service, Legislation, Industrial and Child Labor, Forestry and Tree Planting, Art, Library Extension. Definitions, summaries, programs for investigation, topics and references for papers, outlines for study, bibliographies of the increasing literature of these subjects, lists of organizations and publications, and the like, constituted a valuable service. This work has been done in the "Survey of Civic Betterment" by Mr. E. G. Routzahn of the Municipal Museum and Bureau of Civic Coöperation, Chicago.

#### HOUSEHOLD ECONOMICS

"Home Problems from a New Standpoint" were discussed in a series of nine articles by Caroline L. Hunt. These gave a popular interpretation of the point of view of the modern science of Home Economics under the suggestive titles: "Homes for the Greatest Number," "More Life for Woman," "More Life for Man," "More Life for the Household Employee," "More Physical Vigor for

All," "More Beauty for All," "More Joy in Mere Living," "More Pleasure for the Producer of Household Stuff," "More Conscience for the Consumer." Miss Hunt has been made professor of Home Economics at the University of Wisconsin.

Anna Barrows contributed an article on "Domestic Science as a Profession." Miss Barrows after teaching in public schools and finishing a Normal Course in the Boston Cooking School, supervised the domestic organization of a cottage at Wellesley, taught cooking in North Bennett Street Industrial School, Boston; Boston Y. W. C. A. School of Domestic Science; Lasell Seminary, Auburndale, Mass.; and Robinson Seminary, Exeter, N. H. For several years she had charge of a Summer School of Cooking at the Fryeburg, Me., Chautauqua Assembly in her native town, then became instructor at the Chautauqua, New York, Assembly. She has given a great many lectures for agricultural organizations and technical institutions. For ten years she was one of the editors and proprietors of the *American Kitchen Magazine*. In 1900 she was independently elected a member of the Boston School Committee receiving the largest majority of any candidate. In 1904, Miss Barrows was put on the Household Economics Committee of the General Federation of Women's Clubs





ISABEL MC DOUGALL



C. WILLIAM BEEBE



MRS. HERMAN J. HALL



FELICIA BUTTZ CLARK

and is chairman of the State Committee for Household Economics for Massachusetts. She has published a small book on Eggs and with Mrs. Mary J. Lincoln, the Home Science Book; also a text book for the American School of Household Economics.

#### LITERATURE

In the American year Richard Burton wrote *Literary Leaders of America*, and Horace Spencer Fiske wrote *Provincial Types in American Fiction* for the Chautauqua Course. The former treated of chief literary figures and their work: The Earlier Period, Irving, Cooper, Poe, Hawthorne, Emerson, Bryant, Longfellow, Holmes, Whittier, Lowell, Whitman, Lanier, The Present Day. The latter presented studies in the special field of the American novel: *Provincial Types in New England*, the South, the Mississippi Valley, and the Far West.

Mr. Burton is Connecticut born, graduate of Trinity, Ph. D. Johns Hopkins, edited the *Churchman*, traveled in Europe, joined the staff of the *Hartford Courant*, was associate editor of Warner's Library of the World's Best Literature, was professor of English Literature at the University of Minnesota, editor Lothrop Publishing Company, and has been professorial lecturer University of Chicago since 1902. He has taught and lectured at Chautau-

qua. Several books of verse, a *Life of Whittier* and *Forces in Fiction* are among his published books.

Mr. Fiske was born in Michigan and graduated from Beloit, A. M. University of Michigan. After teaching at Beloit and Wisconsin State Normal School, he was elected fellow in English at University of Wisconsin. He studied abroad; since 1894 he has been lecturer on English Literature, extension division University of Chicago. He was joint editor of State Readers of Indiana, literary editor *The World Review*, becoming assistant recorder and editor University of Chicago *Record* since 1903. Published works include: *The Ballad of Manila Bay and Other Verses*, *Chicago in Picture and Story*, *The Athlete's Garland*.

"Studies in German Literature" comprised a book written for the Chautauqua Course by Richard Hochdoerfer, Professor of Modern Languages, Wittenberg College. Mr. Hochdoerfer was born in Germany and graduated from Leipzig, receiving his doctor's degree at Harvard in 1888. He has been on the summer staff of lecturers at the University of Chicago. A striking paper on Hauptmann's drama "The Weavers" was presented and published in the Proceedings of the Modern Language Association of Ohio. Studies in German Literature contained Introduction, extended studies of Lessing,



EMMA P. TELFORD



GABRIELLE M. JACOBS



WILLIAM M. RAINE



CAROLINE DOMETT

Goethe, Schiller, Heine, Scheffel, Conclusion covering modern writers.

"Studies in the Poetry of Italy" by Professor F. J. Miller, University of Chicago, and Professor Oscar Kuhns, Wesleyan University, was used for a second time in the C. L. S. C. Course. It is in two parts, Roman poetry and Italian poetry. Since 1902, Mr. Kuhns has added The Great Italian Poets, and Dante and the English Poets to his list of published books.

"Ideals in Greek Literature" was the title of a book planned for C. L. S. C. readers to present translations of Greek masterpieces grouped so as to set forth the ideals of the Greeks. This suggestive work was written by William Cranston Lawton, Professor of Greek Language and Literature at Adelphi College, Brooklyn, N. Y. Mr. Lawton has long been a valued contributor of Chautauqua material in addition to other book, magazine and lecture work. His histories of Greek and Latin Literature appeared in 1903.

#### BIOGRAPHY

Ten Englishmen of the Nineteenth Century, a book of character sketches of Wellington, Canning, Stephenson, Russell, Cobden, Peel, Shaftesbury, Palmerston, Gladstone, Disraeli, was written by James R. Joy, author of a number of books written for previous courses. Mr. Joy is now assistant editor of the New York *Christian Advocate*.

Ten Frenchmen of the Nineteenth Century, a book of character sketches of Pasteur, Guizot, Fourier, Thiers, Gambetta, Hugo, Balzac, Zola, Renan and de Lesseps, was written by F. M. Warren, professor of modern languages at Yale. Professor Warren has also been a frequent contributor of Chautauqua material.

Sketches and portraits of many prominent men and women appeared in the pages of the magazine as Modern American, European, or Oriental Idealists.

#### CLASSICAL INFLUENCES IN MODERN LIFE

A remarkable illustrated group of articles on "Classical Influences in Modern Life" was especially prepared for THE CHAUTAUQUAN. So far as we know nothing like it in scope, variety and character of contributors has ever before appeared in print. Titles and authors were:

"Schools of Classical Studies in Athens and Rome," by Rufus B. Richardson of the American School at Athens.

"The Message of Greek Politics," by Cecil Fairfield Lavell, professor of history and economics, Bates College.

"Greek Preparations for Christian Thought," by Charles W. Barnes, Delaware, Ohio.

"The Message of Greek Architecture," by A. D. F. Hamlin, professor of architecture, Columbia University.

"Influence of Classics on American Literature," by Paul Shorey, professor of Greek, University of Chicago.

"The Modern Greek," by W. A. Elliott, professor of Greek, Allegheny College.

"The Roman Road Builders' Message to America," by Archer Butler Hulbert, Marietta College.

"Old Greek Games," and "Influences of Classics on Well-known Moderns," by Vincent Van Marter Beede, Cambridge, Mass.

"Recent Discoveries in Crete," by Charles Henry Hawes, distinguished anthropologist, Cambridge, England.

"Greek Coins," by Oliver S. Tonks, Ph. D., Princeton.

"Pompeian Room Treasures in the United States," by Francis W. Kelsey, professor of Latin, University of Michigan.

"Myths and Myth Makers of the Mediterranean," by Professor James A. Harrison, University of Virginia.

"The Ancient Bronze Chariot in the Metropolitan Museum," by Harold N. Fowler, Professor of Greek, College for Women, Western Reserve University, editor-in-chief *American Journal of Archaeology*.

#### ART

A series of nine illustrated articles on "The United States as an Art Center" brought together information regarding the art treasures from all the world now domiciled in public and private collections in this country. We believe this service is the first publication of its kind. The classes traced and reproduced were English Painting, The Barbizon School, The Old Flemish and Dutch School, and Spanish Art. F. A. King of New York described the collection of English Painting; Mrs. N. Hudson Moore of Rochester, N. Y., furnished the rest of the series. Mrs. Moore is the author of the Old China Book, Old Furniture Book, The Lace Book, Flower Fables and Fancies.

"American Sculptors and Their Art" was another first contribution of its kind in the magazine field. The series was particularly rich in hitherto inaccessible accounts of the beginnings of the art. Mrs. Moore wrote the article on "Daniel Chester French." Succeeding articles on "The Beginning of an American Art," "The Development of a National Spirit," "America in Contemporary Sculpture," "Sculptors at Work Prior to the Centennial," "Contemporary New York Sculptors," "Sculptors of Note in Our Large Cities," "Sculpture of the Louisiana Exposition," were written by Edwina Spencer. Miss Spencer drew upon her remarkable collection of data concerning American art and artists for these articles. Her home is in Buffalo, although much of her time has been spent in New York, where she studied as an artist. For three years she taught history and history of art in her alma mater, the Buffalo Seminary. Thereafter she has been constantly lecturing, preparing classes for travel, and writing, particularly for art journals, but also for the press and various periodicals. Articles on Chilean Art have been reproduced in South American publications. CHAUTAUQUAN first presented a series upon She has a History of Art in preparation.

Among popular magazines THE CHAUTAUQUAN "The Arts and Crafts Movement" which is of such growing importance. "Pre-Raphaelites: The Beginnings of the Arts and Crafts Movement," "Survey of the Arts and Crafts Movement in England," "The Art Teachings of the Economics of Continental Tendencies in the Arts and Crafts," "Production of Industrial Art in America," "Education of the Producer and Consumer," "The Patronage of the Arts and Crafts," were the titles of articles by Rho Fisk Zueblin. Mrs. Zueblin was born in Massachusetts, the daughter of H. F. Flisk, professor of pedagogy in Northwestern University, from which she was graduated in 1890. After teaching two years she was married to Pro-



AUSTIN BIERBOWER



KATHARINE LEE BATES



EDITH EATON



EDMUND VANCE COOKE

fessor Charles Zueblin now of the University of Chicago. She traveled and lived in Germany and England for several years where her interest was aroused in the work of Ruskin, Morris and their followers, which led to an investigation of the Arts and Crafts movement in Europe and America. She is identified with the Association of Collegiate Alumnae and Settlement Work in Chicago; secretary of Arts and Crafts Department of the American Civic Association; lectured in 1905 and 1906 at the University of Wisconsin; and has written for the magazines.

Another series on "Arts and Crafts in American Education," projected by Mrs. Zueblin, enlisted a number of specialists. "The Relation of Art to Work" was contributed by John Quincy Adams formerly lecturer for the Society for the Extension of University Teaching, Philadelphia. Mr. Adams has lectured at Chautauqua.

Mrs. Zueblin wrote on "Public School Art Societies" and "Art Training for Citizenship."

"The Beautifying of School Grounds" was written by Mrs. Herman J. Hall.

"The Place of Handicraft in Education" was discussed by Katharine Elizabeth Dopp. Miss Dopp's book *The Place of Industries in Elementary Education* has attracted much attention among educators in England and Scotland as well as the United States. It has been fol-

lowed by an Industrial and Social History Series of books on a radically new plan for the education of children, *The Cave-Dwellers*, *The Early Cave-Men*, *The Later Cave-Men*, etc. Besides her book and magazine writing, Miss Dopp is giving extension and correspondence courses at the University of Chicago. She formerly engaged in supervision, teaching in normal schools and the Normal Department of the University of Utah.

Matilda G. Campbell, of the Toledo Manual Training School, wrote of "Crafts in Elementary Schools."

Abby L. Marlatt, of the Manual Training High School, Providence, R. I., wrote of "Crafts in Secondary Schools."

"The Arts and Crafts in Technical Schools" came from Henry McBride, director of the School of Industrial Arts, Trenton, N. J., formerly head of the Educational Alliance, New York City.

Miss Jane Addams of Hull House concluded the series with an article on "The Humanizing Tendency of Industrial Education."

Reference is made elsewhere to art topics classified under Civics in the magazine. Besides these should be mentioned the articles on "Symbolism in Art," written by Mrs. Herman J. Hall of Chicago. She also contributed "Beautifying the School Grounds" and "Some Historical Trees." Mrs. Hall's first book was

"Two Women Abroad." She has written for numerous periodicals, specialized on Parks and Gardens while Vice-president of the American Park and Out-Door Art Association, and has published several short stories.

An article entitled "Where Western Artists are Made," describing the successful work of the Chicago Art Institute, was written by Isabel McDougall, for seven years art critic of the Chicago *Evening Post*, correspondent for the *Art Amateur*, etc., now an assistant editor of *The House Beautiful*. Aside from magazine contributions, she has published a collection of historical sketches for children, *Little Royalties*.

The C. L. S. C. book on Italian Cities, deals so largely with the work of Italian masters of art that it should be included here. This unique work was written by Cecil F. Lavell, for six years lecturer for the University Society, now of Bates College, next year Trinity College. Professor Lavell lectured at Chautauqua last year, is on the program this year, contributed "The Message of Greek Politics" to our Classical Series of articles. He is a graduate of Queens University, Kingston, Ont.

"A History of Greek Art," a book originally written for and used several times in Chautauqua Courses, is the standard book on the subject. The author is F. B. Tarbell professor Classical Archæology, University of Chicago since 1894.

#### MUSIC

Thomas Whitney Surette of New York furnished an unusually important series of studies of "German Master Musicians," Handel, Haydn, Mozart, Beethoven, Schubert, Schumann, Wagner. A study of Bach was written by William Armstrong. Mr. Surette as lecturer on music has developed a special field. He has been staff lecturer University Extension Society, Brooklyn Institute, and Teachers' College; lectured at the University of Oxford and Mills Abbey, London. He

composed the operetta, "Priscilla," and other instrumental and vocal productions including "Let God Arise," Thanksgiving Anthem for the close of the Spanish-American War.

An article on "The Music of Nature" was furnished by C. William Beebe, curator of Ornithology, New York Zoölogical Park. Mr. Beebe is a member of numerous scientific societies and a well-known contributor to magazines and scientific publications. His exceptional book on Two Bird Lovers in Mexico is the first of a series of exhaustive studies on Mexican, Central and South American nature life by Mr. and Mrs. Beebe. Another book entitled *The Bird* is among spring publications this year.

#### AMERICAN EDUCATION

Walter L. Hervey, examiner of the New York City Board of Education, contributed a series of nine articles on "How the American Boy is Educated," collecting and presenting the significant developments in American methods of education from the home, through the schools, college, university and continuation schools. The series was equally valuable to teachers and parents. Mr. Hervey has been professor, dean and acting president, New York College for Training of Teachers; was president of Teachers' College for five years, and dean of Chautauqua School of Pedagogy for the same length of time. He is a Princeton graduate, 1886, and chairman educational committee West Side Y. M. C. A., New York.

A series of "Practical Studies in English" which were so practical that they went into book form shortly after magazine publication, was contributed by Benjamin A. Heydrick. The list comprised "Descriptive Writing," "Narration," "Exposition," "Spoken Discourse," "Reporting and Correspondence," "Words, Sentences and Paragraphs," "Qualities of Style," "Writing in Verse," "Letter Writing." Mr. Heydrick is a graduate



EDWIN CARLILE LITSEY



ALICE E. HANSCOM



CLINTON SCOLLARD



MAY TOMLINSON

of Allegheny College, 1890; taught in the Millersville, Pa., State Normal School; and is teaching in the New York City schools. He is the author of *How to Study Literature*.

#### MISCELLANEOUS

A series of "Stories of American Promotion and Daring," bringing out a wealth of interesting material, was contributed by Archer Butler Hulbert of Marietta, O., who has frequently written for *THE CHAUTAUQUAN*. His story, "The Queen of Quelparte," was issued in book form, and during the last four years he has completed the voluminous *Historic Highways of America*, and published *The Crown Collection of American Maps*, *Washington* and *the Awakening of the West*, *The Ohio River*, *The Future of Road Making in America*. He is also giving lectures for the office of Public Roads, United States Department of Agriculture.

The author of "The Queen of England at Home" (Denmark and the royal family connections) and "Where the Ghost Walked" (The Ghost of Elsinore) was Felicia Buttz Clark, wife of Rev. Dr. N. Walling Clark of Rome, Italy. Mrs. Clark has been a resident of Europe for seventeen years during which period she has traveled all over the Continent and in the Orient. Formerly correspondent of the *Washington Evening Star*, she has

contributed to many American magazines and periodicals. Her books are: *David Golding*, *Katharine's Experiment*, *The Cripple of Nuremberg*, *Schwester Anna*, *Beppino*, *The Sword of Garibaldi*.

The sketch of "The French Juras" was written by Caroline Domett who has made a specialty of travel articles, taking several bicycle trips abroad for the purpose of covering comparatively unbeaten paths. His sketches and storiottes have appeared in various magazines.

Emma Paddock Telford of Brooklyn, N. Y., wrote "Why Brigands Thrive in Turkey." Formerly on the staff of the *New York Tribune*, she established and conducts a syndicate for the *Kansas City Star*, *Washington, D. C., Star*, *Philadelphia Inquirer*, *Boston Courier*, etc. During the Graeco-Turkish war she traveled extensively in Asia Minor and the Balkans, as correspondent for the *New York Sun*, *Times and Press* and *Brooklyn Standard-Union*. At this time she personally visited the scenes of the Armenian massacres and made investigation of the relief work being instituted for the widows and orphans. For ten years she has been on the Public Lecture Course of the City of New York, one of her special subjects being the Balkan Peninsula, its history and the various phases of life presented by its polyglot and polydox peoples. Other topics are "Arizona," "Camp



JAMES L. STOCKTON



EDWIN L. SABIN



MARY H. KROUT



S. E. KISER

Life on the American Desert," and the "Indians of the Southwest," all of these subjects being the crystallization of her own personal experiences.

"The Magi and Their Quest" was written by Miss Gabrielle Marie Jacobs of Washington, D. C. Miss Jacobs has passed half her life in the capital having achieved reputation as a newspaper writer of prose and verse before locating there. She has contributed to the Washington press, many magazines, periodicals and syndicates, her work being chiefly of an educational character. She is identified with the most scholarly and dignified elements in Washington.

"The Case of Lyulph Harcourt Beresford" was the title of a story by William McLeod Raine of Denver, Colorado. He says that he is "a Scotchman by descent, an Englishman by birth and an American by adoption." After graduation from Oberlin College in 1894 he went West to Seattle, drifting via newspaper work and study of law into magazine writing. He went to Mexico for *Outing*. He has been all over the West commissioned by *Leslie's Monthly* (now the *American Magazine*) to cover important subjects like "The Fight for Copper," "The Colorado Labor Situation," etc. His novel, *A Daughter of Raasay*, first appeared serially in *Leslie's*.

"Aluteh," a Chinese story was written

by Edith Eaton, (Sui Sin Far) of Seattle, Washington. Miss Eaton's father was an English artist, her mother a Chinese lady educated in England. She began to write early, her first story appearing in the *Canadian Dominion Illustrated*. Her first Chinese story was published in *The Land of Sunshine* (now *Out West*). She has contributed to various magazines under the name of Sui Sin Far.

An illustrated paper on "The Women of Hawaii," by Mary H. Krout, correspondent and special writer who has contributed other CHAUTAUQUAN articles, brought to light some unusually interesting personalities.

"Barbara," a Chautauqua story appearing in THE CHAUTAUQUAN last July and continued in subsequent instalments as "Barbara At Home," was written by Mary E. Merington, a valued contributor in past years and head of the Outlook Club for Girls at Chautauqua for many seasons.

Several epigrammatic prose contributions have been made by Austin Bierbower, LL. D. He was graduated at Dickinson College, studied at the University of Berlin; was European correspondent of the *Chicago Tribune* and *Cincinnati Times*; Professor of Greek and Latin, Iowa Wesleyan University; editorial writer *Chicago News*; contributor to various periodicals; is at present lawyer in Chicago and author

of the following books: Principles of a System of Philosophy, The Morals of Christ, The Socialism of Christ, The Virtues and Their Reasons, From Monkey to Man, How to Succeed, On the Training of Lovers, and Thoughts for the Rich.

## VERSE

Among THE CHAUTAUQUAN'S verse writers during the quadrennium appear a number of names of former contributors to the magazine, Edwin L. Sabin, Edmund Vance Cooke, Clinton Scollard, and others. In addition some of the recent contributors are:

Katharine Lee Bates ("Our Lady's Tumbler"), teacher of English literature, Wellesley College since 1885, professor in charge since 1891. Miss Bates is a graduate of Wellesley 1880; author College Beautiful and Other Poems, Verses for Children, prize and other stories, American Literature, Spanish Highways and Byways, etc. She has also edited many volumes of standard literature.

Edwin Carlile Litsey of Lebanon, Kentucky, ("Greatness," "Autumn") is a banker by profession, nature lover and contributor to many publications. A story written in 1904 won first prize in the

*Black Cat Magazine* contest. His books are The Love Story of Abner Stone, The Race for the Swift.

Alice E. Hanscom of Willoughby, Ohio, ("Thanksgiving") has written "Urban and Suburban" sketches in Cleveland papers, and edited *The Index* (a book review), "Quiet Corner" in *Modern Culture*, and "Reading Circle" in *Union Gospel News*. Perennia is the title of a book of her verse.

May Tomlinson of Plainfield, N. J., ("My Fern") studied under Professor Hiram Corson at Cornell, has aided in various kinds of work for children and young people, conducted literary studies and given readings from English literature, contributed to periodicals. Her Sound and Motion In Wordsworth's Poetry was published in the "Brochure" series of Poet Lore books.

James Leroy Stockton of Eaton, Colorado, ("More") following years of teaching and school administration will finish his work for degrees at Columbia and Teacher's College, New York, this summer. The Boston *Transcript* has printed the greater part of his verse. Contributions have also appeared in the Chicago *Record-Herald*, and the magazines.

## Barbara at Home

By Mary E. Merington

THE winter was over and gone; light-footed Spring had scattered beauty and passed by, and now sweet Summer was smiling on the land.

It was the eve of St. John and the low sun blazed like a great Beltein fire in the west; it burned in the clouds and lit up field and farm, roadway and passenger, lowly barn and lofty tree-top with its ruddy glow. As the bright rays caught the windows of Grandfather Cortwright's old farm they broke into a sudden flame that startled Barbara who

sat on the steps once again gazing into the future. She turned quickly and glanced up at the house, but was immediately reassured and was settling down to muse again when she became aware of a small and silent procession that was making for her domain.

She looked, rose to her feet, and with a cry of pleasure ran down to throw open the gate just as the leader touched the latch. "Oh, you dears!" she exclaimed, as headed by the doughty Judge, a score of her oldest friends trooped in, no longer



silent but noisy as a flock of happy children. "I do believe you are all here! What is this, a surprise party?"

"This," spoke up little Banks, "would be a shivaree, only some of the ladies insisted tin-pans wasn't your kind of music, so we better leave them out."

"The idea," said Barbara. "You go into the kitchen and help yourselves to all the pots and pans you can find."

"Pan-pipes, with rebecks and soft recorders were fitter in this lovely old-fashioned garden," objected Dr. Ferrol. "How do you, Miss Barbara? And how have you made the place so beautiful?"

Barbara's reply was cut off by a call from the Judge. "Come up quickly, all of you, on to this western verandah. Here, 'Liph! What ho, Eliphalet! Make haste! Never mind the horse!"

From round the corner strode young Borden; he gave a little nod to Barbara whom he had seen earlier in the day, "What's to do, Judge?"

"Hurry, hurry. Here Barbie, you take the lead. There that's right. Now all of you follow her. Go on, 'Liph! Jim help Mrs. Fletcher into line. Now! Come along, Barbie; take 'em all through the fire that's streaming from your windows. Come ahead all of you or it will be gone. That's right Shep, old fellow, you get into line also."

"Mercy o' me," objected a voice, "what's got into the Judge? Marching this way 'fore we've had time to speak to the lady of the house."

"He means well, but he is an old heathen," answered the Parson, himself in the ranks.

His wife remonstrated, "You men are talking in riddles. I thought we were to have nothing didactic hurled at us this evening, but that we were to be our natural selves."

"Just so," retorted the Dominie, "and that is the very reason for the Judge's behavior; it is the primitive man in him asserting itself. He is doing what his

ancestors probably did three or four thousand years ago."

"What, walk up and down a verandah?" ejaculated Aleck Johnson.

"Bless your heart! No, boy, but walk through fire on Midsummer eve."

"Was this part of the surprise?" questioned Barbara as soon as she was dismissed from the captaincy, and had greeted and seated her guests. The Judge declared that it was the result of a sudden inspiration. Why did he do it, his wife wanted to know. "For good luck, my dear. The sun was no bad substitute, but a bonfire is the thing we ought to have made and jumped through, Sheppie and all."

"The Doctor shan't call you a heathen if it is for good luck, but I want to know what we were doing," persisted Barbara.

Being an able lawyer the Judge evaded an answer by giving a question. "Do you girls want to see fairies?" "Don't we!" they exclaimed. "And to marry handsome husbands?"

Addie promptly spoke to that, "Barbara's all settled, and the rest of us are in no hurry."

"Miss Fletcher, your denial convicts you. I will give you the receipt for a charm that would melt even the stony heart of James Henderson. Take two stalks of orpine——"

"Orpine! What is orpine?"

"No interruption, or the charm will fail. Take two stalks of orpine, and stick them into two bases of clay; before sleeping set them in a safe place on Midsummer's Eve. In the morning if one droops lovingly toward the other, a sweetheart will be yours within the year; if one droops away, he will none of you."

"She won't look at him," corrected Addie, with a swift glance at Jim.

"Or," continued the Mage, "let her pick the St. John's-wort tonight, and wear it until Christmas Day; if it keep bright, someone will then steal it and her heart with it. If it be faded, woe's me."

Mrs. Lathrop clasped her hands, "This is idyllic, so unlegal; go on Judge."

"If you want to see the fairies, steal out in the dead of night and climb to the meadows on yonder hill. There hide thyself in a bosky copse and peeping from among the shawes, watch in uttermost silence. At the full of the moon elves and sprites will come pertly tripping and will foot it featously in a magic ring. Speak not, make no sound, nor even sigh, then when their dance is over return to thy couch and sleep, and through all the year to come thou shalt be lucky beyond belief. But if thou breathest but an unbidden *Oh!* then will they untimely vanish; thou shalt creep home to thy cold bed, and ere the year be out thou wilt die."

"U-ugh!" groaned the boys in a hollow chorus. "How horrid," twittered Mrs. Banks. "What is a borksie corpse?" asked Isabel. Barbara put in a word for the boys: were not they to do or to have anything?

"Surely: this is the one night of the year on which they can gather fern-seed, and with fern-seed they can make themselves invisible at pleasure."

Mrs. Hanson protested, "If you suggest any more wild schemes no one will get any sleep tonight."

"Quite orthodox, my dear. If you do sleep to-night your soul will leave your body and will wander to that place by land or sea where death will some day meet it; follow rather the custom of the wise and keep vigil until dawn. Does not the sleepless Teuton complain that he has passed St. John the Baptist's Night when care seizes his soul and sleep forsakes his eyes?"

"These quillets be very fine, learned Judge, but what has all this to do with our marching?"

"Pin him down, Dr. Ferrol; that is what we all want to know."

"To sum up," began the lawyer, "it is necessary to state that this twenty-third

day of June is St. John's Eve, according to the modern calendar, the eve of the summer solstice, reckoning by ancient Phoebus. On this night our forefathers to the 150th remove, used to celebrate the wheeling of the sun by burning fires in honor of the great luminary, their Bel, the Tutanés of the Druids. Up to comparatively recent times our more intimate ancestors have led, or made leap, through fire all people and animals whom they would insure against misfortune. That is why I took this honorable company and the redoubtable Shep through the flashing sunlight."

"'The Dove in the Eagle's Nest,' don't you remember Addie? It comes back to me. The hero's horse balked at the flames and—let me see—did the fiery wheel roll into the river?"

"I forget, Barbie; something unlucky happened to the hero though."

"Aren't you glad you fell in line with us, Mrs. Varney?"

"Alexander, do you take me for a latter-day Manasseh, or suppose that I should have countenanced the performance had I known it was a heathen custom revived?"

"In Deuteronomy the practice was distinctly forbidden, but the Church sanctioned and devout Christians celebrated these Midsummer Fire festivals," affirmed the dominie.

Mrs. Lathrop rose, "Barbie dear, they have given us enough pragmatic information. Take us into the parlor and let us have the old songs that everybody can sing. Go and help her to light up, Eliphalet." Nothing loath the two young people went into the house. As soon as they were fairly inside Aleck and Davy trotted out a big basket from around some corner. It was full of labeled packages which were taken in hand by each of those who had contributed them; the lamplighters were slow and gave them ample time.

John Fletcher wagged his head,

"Seems to me it's no labor savin' scheme to employ two hands at that job. Takes 'em longer than it would one alone."

"Strikin' a match ain't done in a minute," remarked Mrs. Jenkins and amid the laughter occasioned by this sally the company moved into Barbara's pretty parlor where their hostess stood ready to receive them.

And what a pretty Barbara she was. Her brown eyes shining and happy, her brown hair wavy and glossy, cheeks rosy, dimples coming and going as she smiled up at her tall true-love. Her dress, her adornments, her room, all betokened the refinement of a cultivated mind. Eliphalet stood beside her, no longer the rough and ready fellow of five years ago, but a well set-up, well-mannered man; a man of accomplished resolutions whose grip on the world was as firm as his hand-shake.

In came the friends and as they entered, from their hands flew a volley of small parcels, aimed heedfully and harmlessly at the two. "Many happy returns of the day"—"Juno's blessings"—"Here's one for you, 'Liph" and snatches from "Auld Lang Syne" showered into their ears. Such a hubbub! And when the wrappings came off, out came such lunch-cloths, and table-napkins, and doilies and other acceptable napery. Barbara, half laughing, half crying, tried to thank the givers, and she ended with a queer little sob as she rushed into Mrs. Lathrop's embrace. "You are all so good to me; I don't deserve such kindness."

The long twilight deepened into a gentle darkness, the visitors gave their good-byes and blessings and departed, Eliphalet with them. The caretakers of the farm and house were upstairs asleep, lights were out and doors shut when Barbara went up to her little old room. Then again as she had done five years before she sat on the floor and watched the moon climbing the heavens. What anxieties,

what doubts, what fears had beset her then; what peace now possessed her happy heart. "—and God has given the increase."

On the morrow, in the mid-tide of the year, a little procession might have been seen wending its way down the aisle and out of the old gray church on the pike. A bride in maiden white with veil and orange-blossoms, and a groom, painfully conscious but exceedingly happy. Before them two children scattering garden-blossoms, behind them bride's-maids and groom's-men, two, four, six. Filing out of the pews all our old friends, neighbors, with people from Barham and thereabouts, and at the altar Dr. Lathrop in his Geneva gown.

The Deacon had given Barbara away, Mrs. Lathrop did the honors of the house. There was breakfast, a little speech-making, a hat to replace the veil, much leave-taking, a rumble of wheels, and the happy pair were off for their honeymoon.

As Alida Serena Tarbell was on her homeward way she was heard to observe, "Tell yer, that girl's lucky. 'Liph's got a fine position in the works this side Barham an' her Uncle Jarge has turned up out west in easy circumstances an' has deeded her the farm. She's fixed it up so that it's the show place for miles round an' she's jest coinin' money with her dairy an' her chickuns an' her bees an' her vegetables. Luck follows some, but it ain't me."

In the other direction the Lathrops and the Varneys and the Hansons were saying, "She is a good girl and deserves the best of everything. She and 'Liph are an example to the young people of the place, overcoming circumstances and making so much of their lives as they have done. Bless their dear hearts."

"Oh, Addie!" gurgled Isabel, "wasn't it lovely? If I were writing a novel about them I should end it up 'And So They Lived Happily for Ever Afterward'."

# Relating to Chautauqua Topics

For several years excavations in the Roman Forum have been carried on under the direction of Signor Giacomo Boni. Interesting relics have been found of all the epochs in the city's history. Recent explorations have resulted in the discovery of funeral vases, urns, etc., dating from the twelfth century B. C., 400 years before the fabled founding of Rome by Romulus and Remus.



The action of Harvard, Yale, and Wellesley, recently, in granting scholarships to Chinese students is an important step toward the conciliation of a righteously enraged people. Harvard offers ten scholarships, Yale twelve, and Wellesley three, valid for four years of instruction. Some of the applicants will pay their own expenses; the expenses of others will be paid by the Chinese government.



A press despatch from Verona reports that the house of the Capulets, where Juliet lived, has been offered for sale under a decree of the courts, to satisfy creditors. Its condition is ruinous. Its value is estimated at \$2,000, and the municipality intends to buy it and convert it into a museum.



Missionaries in China are planning a Centennial of Protestant Missions in China. It is planned to hold this in connection with the General Missionary Conference which is held at Shanghai in the spring of 1907. Delegates will be sent from the different societies working in China and a carefully planned and useful program will be given. Dr. Arthur A. Smith is expected to edit a memorial volume of the event.



*The Atlantis*, a Greek newspaper which has been published weekly in New York City for twelve years, is now issued daily.

At the recent Olympian Games in Athens, the small deputation of American athletes secured the greater part of the prizes. Eight hundred athletes competed and of these but thirty were Americans. Nevertheless, the United States won nearly twice as many points as its nearest competitor—Great Britain and Colonies.

The following is a brief summary of the points won by the various competing nations and a list of American athletes who were winners of first prizes. In addition to these victories, the United States won a considerable number of second and third places in the various events. This result is particularly notable by reason of the fact that in many contests, such as wrestling and gymnastics, the United States had no representatives whatsoever. The greater part of the American victories were in those contests which are familiar to the American colleges:

Summary of points won in Olympic Games by various nations,

	Points
United States .....	75
Great Britain and Colonies .....	39
Greece .....	28
Sweden .....	28
Hungary .....	18
Austria .....	12
Germany .....	10 2-3
Finland .....	6
France .....	5 1-3
Italy .....	3
Belgium .....	1

Individual American Point Winners,

Archie Hahn, 100-meter dash—time,	0:11 1-5.
Paul H. Pilgrim, Jr., 400-meter run—time,	0:53 1-5.
Paul H. Pilgrim, Jr., 800-meter run—time,	2:01 1-5.
James D. Lightbody, 1,500-meter run—time	4:12.
George V. Bonhag, 1,500-meter walk—time,	7:03.
Robert G. Leavitt, 100-meter hurdles—time,	0:16 1-5.
*C. M. Daniels, 100-meter swim—time, 1:13.	
Martin J. Sheridan, shot put; 13 meters 32 1-2 centimeters.	
Martin J. Sheridan, discus throw, free style;	135 feet 11 inches.
Myer Prinstein, running broad jump; 7 meters	20 centimeters.
Ray C. Ewry, standing broad jump; 10 feet 8 inches.	
Ray C. Ewry, standing high jump; 5 feet 2 inches.	

\*Not counted in total of points.



STATUE OF LA PAISANNA IN THE CEMETERY AT GENOA

# A Queer Monument

By Lena Lindsay Pepper

THE desire to perpetuate one's memory, to do something that will serve to make our names and virtues known to future generations, often manifests itself in strange fancies. In one instance this is exemplified in a peculiar manner by an original monument in the Staglieno at Genoa. The monument has been the object of many criticisms, mainly as to the subject, as the idea is carried out so faithfully and the figure is so true to life that no fault can be found with its place in the Genoa cemetery.

The woman for whom the statue was erected was a certain Caterina Campodonico who was born in the very center of old Genoa and who became exceedingly popular among all classes of Genoese society, not under her own name of Campodonico but of la Paisanna (the peasant). She herself always preferred to be called by this name. Born in the lowliest conditions of life she earned her living by selling strings of nuts and cakes, and in time even managed by shrewdness and frugality to save some hundreds of thousands of lire. At a certain age finding herself without relatives the idea occurred to her to have a statue erected to herself in the cemetery.

When she presented herself to the sculptor to give him the order for the statue he saw at once that there would be no opportunity for idealizing the subject, no possibility for serious allegory, at least not under the form of cakes and

strings of nuts. Nevertheless he accepted the commission.

It was the idea of Caterina Campodonico that she should be represented with the strings and cakes in her hand engaged in her humble but lucrative profession. And thus she has been carved in marble, dressed in her most gorgeous clothes: a brocatel petticoat of large flowered design, a silk sack ornamented with embroidery and passanterie, a neckerchief trimmed with fringe, a new silk apron, flagree pendants in her ears and rings upon her fingers—a jumble of finery without taste or judgment that at once characterizes the personality of la Paisanna. Her face has the serious expression affected by the peasant who poses for a portrait.

Before this figure there is always a crowd of people who pass the most humorous and curious comments upon the work. So lifelike is the figure that all who approach it instantly recognize it and exclaim, "Oh, there is la Paisanna!"

The epitaph was composed by a native of Genoa and is in the Genoese dialect to make the portrait more complete.

I give a very free translation of it:

I am a seller of nuts and cakes  
To Aeguasantan, Garbon, and San Ceprian.  
And with laughter and song and fun in the  
servant's hall.  
To obtain bread for my old age  
I hoard the few pennies that will save me in  
those far-off times  
Whilst I live, I, the old pilot,  
Catherine Campodonico (the Peasant).

# Chautauqua Institution Assembly Program.

## Thirty-Third Annual Assembly

### POPULAR LECTURES AND ENTERTAINMENTS

#### LECTURERS

Bishop John H. Vincent, Chancellor  
of Chautauqua Institution. Aug. 12,  
13, 14, 16.

Sir Chentung Liang Cheng, Chinese  
Ambassador to the United States,  
Aug. 18.

Mr. Booker T. Washington, Principal  
of Tuskegee Institute, July 22.

Dr. E. H. Arnold, New Haven. July  
14.

Mr. Henry T. Bailey, North Scituate,  
Mass. July 21.

Miss Anna Barrows, Boston, July 9.

Dr. Charles Bernstein, Albany, New  
York, July 10.

Mrs. Emily M. Bishop, Rochester,  
New York, July 6, Aug. 3.

Mr. Jacob Bolin, New York City,  
July 7.

Mrs. Carrie Jacobs-Bond, Chicago,  
Aug. 16, 17.

Mr. John Graham Brooks, Cambridge,  
Mass., July 30-Aug. 3.

Pres. E. B. Bryan, Franklin College,  
Indiana, July 16-20.

Dr. J. M. Buckley, New York City,  
Aug. 13, 14, 16, 17.

Miss Georgia L. Chamberlain,  
Chicago, July 15, 22, 29, Aug. 5.

Dr. J. Wilbur Chapman, New York  
City, Aug. 5-10.

Dr. George A. Cole, Chicago, Aug.  
15, 17.

Rev. Wm. A. Colledge, Evanston, Ill.,  
July 16-20.

Mr. N. J. Corey, Detroit, Michigan,  
July 23-26.

Dr. W. J. Dawson, London, July 29-  
Aug. 3.

Dr. Henry E. Dosker, Louisville, Aug.,  
19-24.

Mr. William Edgar Geil, Boston,  
July 21.

Prof. F. H. Green, Westchester, Pa.,  
Aug. 9, 10.

Mr. Edward Howard Griggs, Mont-  
clair, New Jersey, Aug. 6-11, 15.

Dr. F. W. Gunsaulus, Chicago, Aug.  
6-10.



**SAMSON AND THE FOXES.**

Copyright by Maurice de Brunof

Rev. E. A. Hanley, Cleveland, Ohio,  
July 1-6.

Bishop J. C. Hartzell, Methodist  
Bishop for Africa, July 19, 20.

Dr. W. H. Hickman, Chautauqua  
Aug. 11.

Mr. R. W. Hill, Albany, New York,  
July 13.

Dr. Newell Dwight Fillis, New York  
City, July 22-27.

Dr. Richard M. Hodge, New York  
City, July 22.

Prof. George D. Kellogg, Princeton  
University, July 14.

Mr. J. N. Larned, Buffalo, July 2-5.

Prof. C. F. Lavell, Bates College,  
Maine, Aug. 13-17.

Mr. Marion Lawrance, Toledo, Aug.  
1-5.

Dr. J. H. McFarland, New York City,  
July 29-Aug. 3.

Miss Anna Delony Martin, New  
York, Aug. 23, 25.

Mrs. Lucia A. Mead, New York City,  
Aug. 17, 18.

Mrs. Donald McLean, Washington,  
D. C., July 11.

Rev. Charles B. Mitchell, Cleveland,  
July 3, 5.

Mrs. Clara Z. Moore, New York City,  
July 14, 28.

Mr. Roswell Munsell, Des Moines,  
June 28, 30.

Bishop W. F. Oldham, Methodist  
Bishop of India, Aug. 13-17.

Mr. Charles A. Payne, Wauwatosa,  
Wis. July 12.

Mrs. Helen M. Rhodes, New York  
City, July 10, Aug. 9.

Mr. Frank R. Roberson, Wellsville,  
N. Y., Aug. 20, 21.

Dr. John Robertson, Edinburgh, July 9-27.

Mr. Frank G. Sanford, Lake Villa, Illinois, July 6.

Dr. S. C. Schmucker, Westchester Normal School, Pa., July 30-Aug. 4.

Mr. Ernest Thompson-Seton, New York City, July 20, 21.

Dr. H. M. Skinner, Chicago, Aug. 20-24.

Prof. F. Hyatt Smith, The Univer-

sity of Buffalo, July. 2-6.

Pres. Henry M. Snyder, Wofford College, S. C. Aug. 20-24.

Prof. Edwin A. Steiner, Grinnell, Iowa, Aug. 20-24.

Prof. George E. Vincent, The University of Chicago, July 7, 27.

Mr. Leon H. Vincent, Boston, July 9-13.

Mr. Hinton White, Des Moines, Aug. 2, 4.

#### READERS

Mr. Wallace B. Amsbury, Chicago, July 10-12.

Mrs. Emily M. Bishop, Rochester, July 9, 11, 13.

Mr. Percy H. Boynton, The University of Chicago, July 2-6.

Prof. S. H. Clark, The University of Chicago, July 11-16, 20, Aug. 8.

Mr. Marshall Darrach, New York City, July 26, 28.

Miss Anna R. Lazear, Pittsburgh, July 4. Aug. 16.

Miss Katherine Oliver, Kenton, Ohio, July 30, Aug. 1.

Mrs. E. A. Vosburgh, Chicago, July 23-27.

#### MUSICIANS

Mr. Edward Barrow, London, tenor, August 1-26.

Mr. James Bird, Marietta, Ohio, Harmony, July 9-August 17.

Mr. N. J. Corey, Detroit, lecturer, July 23-26.

Miss Julia E. Crane, Potsdam, N. Y., public school music July 9-August 17.

Mr. Frank Croxton, Chicago, bass, July 1-Aug. 3.

Mr. Tom Daniels, New York, bass, August 1-26.

Mr. Alfred Hallam, New York, director of Music, June 28-August 26.

Mrs. Byrne Ivy, Essex Fells, New Jersey, Contralto, August 1-26.

Mr. Cecil James, New York, tenor, July 1-August 3.

Miss Georgia Kober, Chicago, piano, July 9-August 17.

Mr. Sol Marcossou, Cleveland, violinist, July 9-Aug. 17.

Mrs. Charles Rabold, Baltimore, soprano, August 1-26.

Mr. William H. Sherwood, Chicago, concert pianist and composer, July 9-August 17.

Mrs. E. T. Tobey, Memphis, Tenn. piano, July 9-August 18.

Mr. Henry B. Vincent, Erie, Pa., organist, June 28-August 26.

Miss Genevieve Wheat, Pittsburg, contralto, July 1-August 3.

Mrs. Genevieve Clark Wilson, Chicago, soprano, July 1-August 3.

Chautauqua Band and Orchestra, a well drilled organization of twenty-four pieces, under the direction of Mr. H. B. Vincent, playing both strings and brass instruments, taking part in regular concerts, and giving daily twilight promenade concerts.

Children's Chorus, directed by Mr. Hallam, to be organized early in June.

The Grand Chorus, directed by Mr. Hallam, will be organized June 29, and drilled daily throughout the season.

The Guitar and Mandolin Club, directed by Mr. W. J. Kitchener, of New York.

Male Glee Club, directed by Mr. Hallam.





HIGGINS HALL.

**TISSOT'S PAINTINGS.**

A series of several hundred water color paintings illustrating Old Testament Scenes and Stories by James J. Tissot will be on exhibition in the Colonnade. In execution these resemble the New Testament series recently purchased for \$60,000 by the Brooklyn Institute of Arts and Sciences, and they represent the culminating effort of the artist's life. The paintings have proved of tremendous value to students of the Bible.

**THE CLASSIFIED PROGRAM****SERMONS**

July 1—Rev. E. A. Hanley, Cleveland, Ohio.  
 July 8—Bishop W. D. Walker, Buffalo, N. Y.  
 July 15—Dr. John Robertson, Edinburgh, Scotland.  
 July 22—Dr. Newell Dwight Hillis, New York City.

July 29—Dr. W. J. Dawson, London, England.  
 Aug. 5—Dr. J. Wilbur Chapman, New York City.  
 Aug. 12—Bishop John H. Vincent, Indianapolis, Indiana.  
 Aug. 19—Dr. Henry E. Dosker, Louisville, Kentucky.  
 Aug. 26—To be announced.

**LECTURES****RELIGIOUS**

Devotional Hours. July 2-7. Dr. E. A. Hanley. 1. Concrete Goodness. 2. May we Pray for the Sick? 3. The Organ of Transformation. 4. Receiving the Holy Spirit. 5. Available Power. July 9-14. Dr. John Robertson. The Deepening of the Spiritual Life. 1. The Lord's Epistatacy. 2. The Sense of Sin by the way of the Throne of God. 3. The Secret of Consecration. 4. Vision before Service. 5. The Breakfast Blessing. July 16-18. (To be arranged) July 19-21. Bishop J. M. Hartzell. 1. Christ's Command—Go Teach. 2. Christ's Invitation—Come. July 23-28 Dr. Newell Dwight Hillis, July 30 Aug. 4. Dr. William J. Dawson. 1. Prayer. 2. Temptation. 3. The Christian Endeavor. 4. Enthusiasm. 5. Consecration. Aug. 6-11. Dr. J. Wilbur Chapman. Aug. 13-18. Bishop W. F. Oldham. 1. The Simplicity of Faith. 2. The Triumphs of Faith. 3.

A Quiet Mind. 4. Spirit Filled. Aug. 20-25. Prof. Edward A. Steiner. Old Prophets and Modern Problems: 1. The Hebrew Prophet. 2. Amos, the Prophet of Conscience. 3. Hosea, the Prophet of Love. 4. Isaiah, the Statesman Prophet. 5. Micah, the Prophet of Commercialism.

Sunday School Conferences. July 30-Aug. 7. Drs. J. H. McFarland and Marion Lawrance. 1. The Missing Link in the Sunday School. 2. A Tilt with the Sunday School Critics. 3. Some Moral Conditions for which the Sunday School is not Responsible. 4. Sane and Effective Evangelistic Methods in the Sunday School. 5. To what Extent and How May the Results of Modern Biblical Scholarship be Taught in the Sunday School? 6. Modifications in Sunday School Instruction Required by Recent Child Psychology. 7. Can the Sunday School Assume Leadership in Larger Educational Movements?

**The Cry of the Soul and its Answer.** Aug. 6-11. Dr. Frank W. Gunsaulus. **The Cry of the Soul.** 1. For Complete Vision. 2. For a Helper to Conscience. 3. For Inspiration. 4. For Companionship. 5. For Peace Amidst Antagonism. 6. For Love's Treasure Trove.

**Recital, The Book of Job.** Aug. 8. Prof. S. H. Clark.

**The Life of the Master (Illustrated)** Aug. 9. Mrs. Helen M. Rhodes.

**Bible Studies.** Nine o'clock each Sunday morning

**Sunday Schools at three P. M.** For Adults. Convocation in the Amphitheatre. Intermediate, two divisions, in Higgins Hall. Primary in Normal Hall. Kindergarten in Kellogg Hall.

**C. L. S. C. Vesper Service at five P. M.** each Sunday.

**Religious Music.** Oratorio. "Elijah" July 23. Oratorio, The Messiah, July 27. Oratorio, "Moses in Egypt" Aug. 3. Sacred Song Service in the Amphitheatre every Sunday evening.



KELLOGG HALL

**Supplementary Courses in the Summer Schools.** Sunday School Pedagogy and Psychological Development of the Child. July 9-21, July 30-Aug. 11. Mrs. Helen M. Rhodes. Old Testament History and Literature, July 9-21, July 30-Aug. 11. Mrs. Rhodes. Life of Christ, July 9-21, July 30-Aug. 11. Mrs. Rhodes. Religious Education July 23-28. Dr. Richard Morse Hodge.

### SOCIOLOGICAL AND HISTORICAL

**A Study of Great Men.** July 2-5. Mr. J. N. Larned. 1. What goes to the Making of a Great Man. 2. Oliver Cromwell. 3. George Washington. 4. Abraham Lincoln.

**Education and Efficiency.** July 7. The Hero and the Group. July 27. Prof. Geo. E. Vincent.

**The Care and Treatment of the Defective Classes.** July 10. Dr. Charles Bernstein.

**State Charity Institutions of New York.** July 13. Mr. R. W. Hill.

**Modern American Problems.** July 16-20. Pres. E. B. Bryan. 1. Civil Government in the Philippines. 2. The Psychology of Work. 3. The Individual and Institutions. 4. The Arrest of Development.

**The Education of the Negro.** Principal Booker T. Washington, July 22.

**Politics and Progress.** July 30-Aug. 3. Mr. John Graham Brooks. 1. American Sensitiveness under Criticism. 2. Criticism of the Earlier and

Later French Visitors. 3. The Change of Tone in English Critics. 4. Recent German Critics of Democratic Theory and Practice. 5. What We may learn from Our Censors.

**Leaders in History.** July 30-Aug. 3. Dr. W. J. Dawson. 1. Savonarola. 2. Admiral Blake with Glimpses of the Commonwealth in England. 3. Oliver Cromwell. 4. Sir Walter Raleigh and His Times.

**The Discipline and Mission of a Race.** Aug. 11. Dr. W. H. Hickman.

**Luther.** Aug. 13. Zwingli. Aug. 14. Two Great American Preachers. Aug. 16. Bishop John H. Vincent.

**Imperial England.** Aug. 13-17. Prof. Cecil F. Lavell. The Beginning of British Imperialism. 2. The Builders of the Empire. 3. The Problem of India. 4. The Road to the East-Egypt. 5. Democracy and Empire-the Outlook.

**Church History.** Aug. 20-25. Dr. Henry E. Dosker. 1, 2 and 3. Abelard. 4. Calvin. 5. Knox.

**LITERARY**

**Nineteenth Century Leaders of Thought.** July 2-6, Prof. F. Hyatt Smith 1. Coleridge 2. Macaulay 3. Carlyle 4. Arnold 5. Ruskin.

**Phases and Personalities of American Literature.** July 9-13. Mr. Leon H. Vincent. 1. Kings of the Pulpit in the Colonial Days. 2. Franklin as a Man of Letters. 3. Washington Irving's Early Work. 4. Lowell as a Critic and Letter Writer. 5. American Humor—Artemus Ward to Mark Twain.

**Interpretative Studies of Scottish Authors.** July 16-20. Mr. Wm. A. Colledge. 1. Scotch Characteristics. 2. Robert Burns. 3. Sir Walter Scott. 4. Robert Louis Stevenson. 5. James Barrie.

**The Divine Comedy of Dante.** Aug. 6-11. Mr. Edward Howard Griggs. 1. The Medieval World and the Life of Dante. 2. The Problem of the Divine Comedy. 3. The Inferno. 4. The Purgatorio. 5. The Two Types of Paradise. 6. The Paradise and the Beatific Vision.

**A Literary Ramble.** Aug. 9. Wanderings through Westminster. Aug. 10. Prof. F. H. Green.



CHILDRENS' TEMPLE.

**Southern American Literature.** Aug. 20-24. Pres. H. N. Snyder. 1. Southern Conditions as Related to Literary Effort. 2. Some Representative Prose Writers. 3. The Humorists. 4. Southern Poetry. 5. Literature since 1870.

**By-Paths in World Literature.** Aug. 20-24. Dr. Hubert H. Skinner. 1. Santillana's Poem of Human Life—The Centiloquy. 2. Calderon's Metaphysical Drama—"Life is a dream." 3. The Neglected Third of the Trojan Legend. 4. The Shadowy Kings of Britain. 5. The Keltic Revival.

**PEDAGOGICAL AND SCIENTIFIC**

**The Arts and Crafts Movement** July 6, Mr. Frank G. Sanford.

**Education and Efficiency.** July 7. **The Hero and the Group.** July 27. Prof. Geo. E. Vincent.

**Physical Training as a Factor in Social Ethics.** July 7. Mr. Jakob Bolin.

**Psychologic Self Helps,** July 7. **The Courtesy of Good Tones,** Aug. 4, Mrs. Emily M. Bishop.

**The Child at Home and at School.** July 12. Dr. J. W. Seaver. **Some Aspects of the Play of Children.** July 14. Dr. E. H. Arnold.

**Two Beatitudes—Breathing and Walking,** July 14. **Ways and Means,** July 28 Mrs. Clara Z. Moore.

**All Sorts and Conditions of Kitchens.** July 9. Miss Anna Barrows.

**The Princeton Preceptorial System in Relation to the Preparatory School** July 14. Prof. Geo. D. Kellogg.

**Outdoor Beauty** (with blackboard illustrations) July 21. Mr. Henry T. Bailey.

**Principles and Methods in Bible Study** July 30. **The Preservation versus the Rescue of the Child.** July 31. Dr. J. H. McFarland.

**Nature Study Series.** July 30-Aug. 4. Dr. S. C. Schmucker. 1. Fiddlers of the Fields. 2. A Greedy Set. 3. The Lake-fly and its kind. 4. My Three New Friends. 5. What is the Use?



CHAUTAUQUA CHOIR

### MUSIC

**SACRED SONG SERVICES** every Sunday 7.45 P. M. Special Programs: Gounod's *Gallia*, July 15. Rossini's *Stabat Mater*, July 22. Edward's *Redeemer*, July 29. Pease's *Kingdom of Heaven*, Aug. 5. *Reminiscences of Old Church Music*, Aug. 12.

**Opera Scores:** Gilbert and Sullivan's *Mikado*, July 16. Edward's *Brian Boru*, July 31, Aug. 11. Gilbert and Sullivan's *Pinafore* (Children's Choir) Aug. 10.

**ORATORIOS.** Mendelssohn's *Elijah*, July 23. Handel's *Messiah*, July 27. Rossini's *Moses in Egypt*, Aug. 3.

**MISCELLANEOUS PROGRAMS.** usually on Monday Evening, Wednesday Afternoon and Friday Evening are participated in by the Chautauqua Chorus of several hundred, the Chautauqua Orchestra of twenty, and well known soloists under the direction of Mr. Alfred Hallam.

**ARTIST'S RECITALS** (a) Seven Piano and Violin Recitals by Messrs. W. H. Sherwood and Sol Marcomson Monday Afternoons in Higgins Hall, and (b) Eight Vocal Recitals by the Special Soloists of the Season (see p. five) on Thursday afternoons in Higgins Hall. A fee is charged.

### ILLUSTRATED LECTURES

**Canada.** June 28. **Mexico.** June 30. Mr. Roswell Munsell.

**The Land of the Czar.** July 3. **The Land of the Midnight Sun.** July 5. Rev. Chas. B. Mitchell.

**Ideal in Art.** July 10. **The Life of the Master.** Aug. 9. Mrs. Helen M. Rhodes.

**The Yellowstone National Park.** July 12. Rev. Chas. A. Payne. July 20-21. Mr. Ernest Thompson-Seton.

**Richard Wagner and the Mythology of Northern Europe.** July 24. Mr. N. J. Corey.

**The Story of Australia—Old and New.** Aug. 2. **Picturesque New Zealand—a Revelation.** Aug. 4. Mr. Hinton White.

**Moving Pictures.** **An Evening of American Subjects,** Aug. 23. **An Evening of Foreign Subjects,** Aug. 25. Miss Anna Delony Martin.

### ANNUAL EVENTS AND ENTERTAINMENTS

**Formal Opening of the Assembly.** June 28.

**Summer Schools Reception for Faculty and Students.** July 7.

**Homespun Evenings.** Mrs. Jarley's Waxworks and Shadowgraph. July 14.

**Old Folks Concert.** August 18.

**Annual Prize Spelling Match.** July 17.

**Annual Gymnastic Exhibition.** July 18.

**First Annual Choral Competition.** July 27.

**National Army Day Exercises.** July 29.

**Sunday School Day Exercises.** August 4.

**Old First Night Exercises.** August 7.

**Promenade Concert and C. L. S. C. Reception.** August 14.

**Annual Question Box.** August 17.

**Semi-Weekly Baseball Games.**

**Annual Tennis Tournament in August.**



## PROGRAM FOR 1906

THURSDAY JUNE 28.

### OPENING DAY

- |   |   |
|---|---|
| 10.00 A. M. Devotional Hour.                                      | 8.00 P. M. Illustrated Lecture. "Canada" Mr. Roswell Munsell. |
| 11.00 A. M. Lecture.  |   |
| 2.30 P. M. Formal Opening of Assembly and New Hall of Philosophy. | 9.30 P. M. Lighting Chautauqua Signal Fires around the Lake.  |

FRIDAY, JUNE 29.

- |                              |                                   |
|------------------------------|-----------------------------------|
| 10.00 A. M. Devotional Hour. | 2.30 P. M. Lecture.               |
| 11.00 A. M. Lecture.         | 8.00 P. M. Intercollegiate Debate |

SATURDAY, JUNE 30.

- |                      |  |
|----------------------|--|
| 10.00 A. M. Lecture. | 8.00 P. M. Illustrated Lecture. "Mexico." Mr. Roswell Munsell. |
| 11.00 A. M. Lecture. |  |
| 2.30 P. M. Address.  |  |

SUNDAY, JULY 1.

- |  |                                  |
|--|----------------------------------|
| 9.00 A. M. Bible Study.                | 3.00 P. M. Assembly Convocation. |
| 11.00 A. M. Sermon. Rev. E. A. Hanley. | 5.00 P. M. C. L. S. C. Vespers.  |
|  | 7.45 P. M. Song Service.         |

MONDAY, JULY 2.

- |   |   |
|---|---|
| 10.00 A. M. Devotional Hour. 1. "Concrete Goodness." Rev. E. A. Hanley.   | 5.00 P. M. Reading Hour. Confidential Literature. 1. "Pepys' Diary." Mr. Percy H. Boynton.  |
| 11.00 A. M. Lecture Series 1. Coleridge. Prof. F. Hyatt Smith.  | 8.00 P. M. Quartet Concert. Mrs. Genevieve Clark Wilson, soprano. Miss Genevieve Wheat, contralto, Mr. Cecil James, tenor, Mr. Frank Croxton, bass. |
| 2.30 P. M. Lecture Series. A Study of Great Men: 1. "What goes to the making of a Great Man." Mr. J. N. Iarned. |   |

## TUESDAY, JULY 3.

- 10.00 A. M. Devotional Hour. 2. "May We Pray for the Sick?" Rev. E. A. Hanley.  
 11.00 A. M. Lecture Series. 2. "Macaulay," Prof. Smith.  
 2.30 P. M. Lecture Series. 2. "Oliver Cromwell," Mr. Larned.  
 5.00 P. M. Reading Hour. Confidential Literature. 2. De Foe's "Memoirs of a Cavalier." Mr. Boynton.  
 8.00 P. M. Illustrated Lecture. "The Land of the Czar" Rev. Charles Bayard Mitchell

## WEDNESDAY, JULY 4.

- 10.00 A. M. Devotional Hour. 3. "The Organ of Transformation" Rev. E. A. Hanley.  
 11.00 A. M. Lecture Series. 3. "Carlyle," Prof. Smith.  
 2.30 A. M. Independence Day Exercises and Lecture. "George Washington" Mr. Larned.  
 5.00 P. M. Reading Hour. Confidential Literature. 3. Goldsmith's "Citizen of the World." Mr. Boynton.  
 8.00 P. M. Reading. "The Start" by Mrs. Gillmore, and other stories. Miss Anna Rhinehart Lazear.

## THURSDAY, JULY 5.

- 10.00 A. M. Devotional Hour. 4. "Receiving the Holy Spirit." Rev. E. A. Hanley.  
 11.00 A. M. Lecture Series. 4. "Arnold," Prof. Smith.  
 2.30 P. M. Lecture Series. 4. "Abraham Lincoln" Mr. Larned.  
 5.00 P. M. Reading Hour. Confidential Literature. 4. Lamb's "Essays of Elia." Mr. Boynton.  
 8.00 P. M. Illustrated Lecture. "The Land of the Midnight Sun." Mr. Mitchell.

## FRIDAY, JULY 6.

- 10.00 A. M. Devotional Hour. 5. "Available Power." Rev. E. A. Hanley.  
 11.00 A. M. Lecture. "The Arts and Crafts Movement." Mr. Frank G. Sanford.  
 2.30 P. M. Lecture. "Psychologic Self Helps." Mrs. Emily M. Bishop.  
 5.00 P. M. Reading Hour. Confidential Literature. 5. De Quincey's "Confessions." Mr. Boynton.  
 8.00 P. M. Quartet Cycle.

## SATURDAY, JULY 7.

- Summer Schools Open.  
 9.30 A. M. Lecture. "Physical Training as a Factor in Social Ethics." Mr. Jakob Bolin.  
 Followed by Outline of Plan of Boys' and Girls' Clubs.  
 11.00 A. M. Opening of the Summer Schools.  
 2.30 P. M. Popular Lecture. "Education and Efficiency." Prof. George E. Vincent.  
 8.00 P. M. Annual Summer School-Receptions to Students and Faculty.

## SUNDAY, JULY 8.

- 9.00 A. M. Bible Study.  
 11.00 A. M. Sermon. Bishop W. D. Walker.  
 3.00 P. M. Assembly Convocation.  
 5.00 P. M. C. L. S. C. Vespers.  
 7.45 P. M. Song Service.

## MONDAY, JULY 9.

- 10.00 A. M. Devotional Hour. 1. "The Lord's Epistatasy." Dr. John Robertson.  
 11.00 A. M. Lecture. "All Sorts and Conditions of Kitchens." Miss Anna Barrows.  
 2.30 P. M. Literary Lecture Series. Phases and Personalities of American Literature. 1. "Kings of the Pulpit in Colonial Days." Mr. Leon Vincent.  
 5.00 P. M. Reading Hour. 1. Mrs. Emily M. Bishop.  
 8.00 P. M. Popular Concert. Messrs. Sherwood and Marcossou, soloists.



MR. ROBERTSON.

## THE SUMMER SCHOOLS.

The Chautauqua Summer Schools offer courses in Modern and Ancient Languages and Literatures, Mathematics and Science, Secular and Religious Teaching, Library Training, Domestic Science, Music, Arts and Crafts, Expression, Physical Education, and Business Training. Instructors for 1906 come from Yale, Princeton, Clark, Cornell, Michigan and Chicago Universities, Amherst, Rockford and Franklin Colleges, Buffalo and Westchester Normal Schools and other leading Institutions.



MR. ROBERSON.

## TUESDAY, JULY 10.

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| <p>10.00 A. M. Devotional Hour. 2.<br/>"The Sense of Sin by the Way of<br/>the Throne of God." Dr. Robert-<br/>son.</p> <p>11.00 A. M. Lecture. "The Care and<br/>Treatment of the Defective Class-<br/>es." Dr. Charles Bernstein.</p> <p>2.30 P. M. Literary Lecture Series.</p> | <p>2. "Franklin as a Man of Letters"<br/>Mr. Leon Vincent.</p> <p>5.00 P. M. Lecture-Reading. "The<br/>Ballads of Bourbonnais." Mr.<br/>Wallace Bruce Ainsbury.</p> <p>8.00 P. M. Illustrated Lecture. "Ideal<br/>in Art." Mrs. Helen M. Rhodes</p> |
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## WEDNESDAY, JULY 11

## D. A. R. Day.

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| <p>10.00 A. M. Devotional Hour. 3.<br/>"The Secret of Consecration."<br/>Dr. Robertson.</p> <p>11.00 A. M. Literary Lecture Series.<br/>3. "Washington Irving's Early<br/>Work." Mr. Leon Vincent.</p> <p>2.00 P. M. Platform Exercises of<br/>the Daughters of the American</p> | <p>Revolution. Mrs. Donald McLean<br/>Presiding.</p> <p>3.15 P. M. Miscellaneous Concert.<br/>Mr. Sol Marcossan, Vocal Soloists,<br/>Violinist and Organ.</p> <p>5.00 P. M. Reading Hour. 2. Mrs.<br/>Emily M. Bishop.</p> <p>8.00 P. M. Recital. "Cyrano de Ber-<br/>gerac." Prof. S. H. Clark.</p> |
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## THURSDAY, JULY 12.

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| <p>10.00 A. M. Devotional Hour. 4. "Vision<br/>Before Service." Dr. Robertson.</p> <p>.00 A. M. Lecture. "The Child at<br/>Home and at School." Dr. J. W.<br/>Seaver.</p> <p>2.30 P. M. Literary Lecture Series.<br/>4. "Lowell as a Critic and Letter-</p> | <p>Writer." Mr. Leon Vincent.</p> <p>5.00 P. M. Lecture-Reading. "Amer-<br/>ican Writers in Prose and Verse."<br/>Mr. Ainsbury.</p> <p>8.00 P. M. Illustrated Lecture. "The<br/>Yellow-stone National Park."<br/>Rev. Charles A. Payne.</p> |
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## FRIDAY, JULY 13.

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| <p>10.00 A. M. Devotional Hour. 5.<br/>"The Breakfast Blessing." Dr.<br/>Robertson.</p> <p>11.00 A. M. Lecture. "State Charity<br/>Institutions of New York." Mr.<br/>R. W. Hill.</p> <p>2.30 P. M. Literary Lecture Series.</p> | <p>5. "American Humor. Ar-<br/>temus Ward to Mark Twain." Mr.<br/>Leon Vincent.</p> <p>5.00 P. M. Reading Hour. 3. Mrs.<br/>Emily M. Bishop.</p> <p>8.00 P. M. Orchestral Concert. Messrs.<br/>Sherwood and Marcossan, soloists</p> |
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MR. COLLEDGE.

### THE NEW YORK STATE INSTITUTE.

By special arrangements between the Education Department of New York State and Chautauqua Institution an annual Free State Institute is conducted at Chautauqua open to New York State Teachers. The dates for 1906 are July 10 to August 4; and as in former years an adjustment has been made whereby members of the Institute will be entitled to free gate tickets and to privileges in the classes of the Summer Schools throughout the entire six weeks of the regular session.



MR. THOMPSON-SETON

### SATURDAY, JULY 14.

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|---|--|
| 9.00 A. M. Lecture. "Two Beatitudes. Breathing and Walking." Mrs. Clara Z. Moore. | ton Preceptorial System in Relation to the Preparatory School." Prof. George D. Kellogg. |
| 10.00 A. M. Lecture. "Some Aspects of the Play of Children" Dr. E. H. Arnold      | 2.30 P. M. Popular Address.  |
| 11.00 A. M. Lecture. "The Prince-   | 8.00 P. M. "Homespun Evening." Mrs. Jarley's Wax-works and Shadowgraph.                  |

### SUNDAY, JULY 15.

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|--|---|
| 9.00 A. M. Bible Study for Children, "A Typical Old Testament Story and its Writer." Miss Georgia Chamberlain. | 11.00 A. M. Sermon. Dr. John Robertson.             |
| 9.00 A. M. Bible Study, for Adults.  | 3.00 P. M. Assembly Convocation.                    |
|  | 5.00 P. M. C. L. S. C. Vespers.                     |
|  | 7.45 P. M. Song Service. Cantata "Gallia." (Gounod) |

### MONDAY, JULY 16.

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| 10.00 A. M. Devotional Hour.  | Philippines." Pres. E. B. Bryan.   |
| 11.00 A. M. Lecture Series. Interpretative Studies of Scottish Authors. 1. Scotch Characteristics." Rev. Wm. A. Colledge. | 5.00 P. M. Reading Hour. Silas Marner. 1. "A Stranger in a Strange Land." Prof. S. H. Clark. |
| 2.30 P. M. Lecture Series. 1. Civil Government in the   | 8.00 P. M. Opera Score. Gilbert & Sullivan's. "The Mikado."                                  |

### TUESDAY, JULY 17.

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| 10.00 A. M. Devotional Hour.   | 5.00 P. M. Reading Hour. Silas Marner. 2. "The Seed Brings forth Fruit after its Kind." Prof. Clark. |
| 11.00 A. M. Lecture Series. 2. "Robert Burns." Dr. Colledge.         | 8.00 P. M. Prize Spelling Match.   |
| 2.30 P. M. Lecture Series. 2. "The Psychology of Work." Pres. Bryan. |  |

### WEDNESDAY, JULY 18

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|---|--|
| 10.00 A. M. Devotional Hour.                                      | 5.00 P. M. Reading Hour. 3. Silas Marner 3. "A Bruised Reed." Prof. Clark. |
| 11.00 A. M. Lecture Series. 3. "Sir Walter Scott." Dr. Colledge.  | 8.00 P. M. Annual Gymnastic Exhibition.                                    |
| 2.30 P. M. Miscellaneous Concert. Mr. Sol Marcosson and Soloists. |  |





BISHOP HARTZELL.

## SUNDAY SCHOOL CONFERENCES.

Special attention is called to the extra series of Sunday School Conferences which will be held at 1.30 P. M. from July 29 to Aug. 5. These are conducted by Dr. J. T. McFarland and Mr. Marion Lawrance in conjunction with their own four o'clock addresses and with the regular Summer School Courses in Religious Teaching offered by Dr. Richard Morse Hodge, Mrs. Helen Rhodes and Dr. Jesse H. Hurlburt throughout the summer.



MR. WASHINGTON.

## THURSDAY, JULY 19.

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| 10.00 A. M. Devotional Hour. Christ's Command. "Go Teach." Bishop J. C. Hartzell. | Shall Lead Them." Prof. Clark.   |
| 11.00 A. M. Lecture Series. 4. "Robert Louis Stevenson." Dr. Colledge.            | 2.30 P. M. Lecture Series. 3. "The Individual and Institutions." Pres. Bryan.            |
| 5.00 P. M. Reading Hour. Silas Marner. 4. "And a Little Child                     | 8.00 P. M. Lecture. "Africa—Its Political and Religious Outlook." Bishop J. C. Hartzell. |

## FRIDAY, JULY 20.

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| 10.00 A. M. Devotional Hour. Christ's Invitation—"Come." Bishop J. C. Hartzell. | 4.00 P. M. C. L. S. C. Meeting for Teachers.   |
| 11.00 A. M. Lecture Series. 5. "James Barrie." Dr. Colledge.                    | 5.00 P. M. Reading Hour. Silas Marner. 5. "Debts you can't Pay like Money Debts." Prof. Clark. |
| 2.30 P. M. Lecture Series. 4. "The Arrest of Development." Pres. Bryan.         | 8.00 P. M. Illustrated Lecture. Mr. Ernest Thompson-Seton.                                     |

## SATURDAY, JULY 21.

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| 10.00 A. M. Lecture.   | before and after." Mr. William Edgar Geil.                 |
| 11.00 A. M. Lecture. "Out door Beauty." Mr. Henry Turner Bailey. (Blackboard Illustrations.) | 8.00 P. M. Illustrated Lecture. Mr. Ernest Thompson-Seton. |
| 2.30 P. M. Popular Address, "Cannibals   |  |

## MUSIC WEEK

## SUNDAY, JULY 22.

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|---|---|
| 9.00 A. M. Bible Study for Children. Stories as Told by Jesus. Miss Georgia L. Chamberlain. | 3.00 P. M. Address. "The Education of the Negro." Mr. Booker T. Washington. |
| 9.00 A. M. Bible Study for Adults. Dr. Hodge.   | 5.00 P. M. C. L. S. C. Vespers.   |
| 11.00 A. M. Sermon. Dr. Newell Dwight Hillis.   | 7.45 P. M. Song Service. Cantata. "Stabat Mater." (Rossini)                 |



MR. HILLIS.

### FIRST CHORAL COMPETITION.

A Grand Musical Festival and Eisteddfod will be held on Friday, July 27. Substantial prizes for the best rendition of selected works are offered to (1) Mixed Choruses of from 40 to 75 voices, (2) Male Choruses—25 to 50 voices, (3) Female Choruses—35 to 50 voices, (4) Mixed Quartets, and (5) Male Quartets. Free admission to Chautauqua will be granted competitors for July 27 and 28, and special railroad rates may be secured. Inquiries should be addressed to the Secretary of Instruction.



MR. COREY

### MONDAY, JULY 23.

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|--|---|
| 10.00 A. M. Devotional Hour. Dr. Newell Dwight Hillis.                         | 4.00 P. M. Meeting of Class of 1910.  |
| 11.00 A. M. Music Lecture Series 1. "An Operatic Retrospect." Mr. N. J. Corey. | 5.00 P. M. Reading Hour. Great Moments from George Eliot: 1 "Janet's Repentance." Mrs. Ernest Vosburgh. |
| 2.30 P. M. Popular Lecture. Dr. Hillis.  | 8.00 P. M. Oratorio. "Elijah." (Mendelssohn).   |

### TUESDAY, JULY 24

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|---|---|
| 10.00 A. M. Devotional Hour. 2 Dr. Hillis.  | "Rational Living." Prof. G. E. Vincent.   |
| 11.00 A. M. Music Lecture Series. 2. "Frederic Chopin." Piano illustrations. Mr. Corey. | 5.00 P. M. Reading Hour. 2. "Adam Bede." Mrs. Vosburgh.   |
| 2.30 P. M. Popular Lecture. Dr. Hillis.   | 8.00 P. M. Illustrated Lecture. "Wagner and the Mythology of Northern Europe." Mr. N. J. Corey. |
| 4.00 P. M. C. L. S. C. Round Table.   |   |

### WEDNESDAY, JULY 25

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| 10.00 A. M. Devotional Hour. 3. Dr. Hillis.                              | 5.00 P. M. Reading Hour. 3. "The Mill on the Floss." Mrs. Vosburgh.                      |
| 11.00 A. M. Popular Lecture.   | 8.00 P. M. Concert. American Composers' Music. Messrs. Sherwood and Marcossan, soloists. |
| 2.30 P. M. Music Lecture Series. 3. "Faust and its Composer." Mr. Corey. |  |

### THURSDAY, JULY 26.

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| 10.00 A. M. Devotional Hour. 4. Dr. Hillis.  | and the Group." Prof. Geo. E. Vincent.                          |
| 11.00 A. M. Music Lecture Series. 4. "Imaginative Expression in Music." Mr. Corey. | 5.00 P. M. Reading Hour. 4. "The Spanish Gypsy." Mrs. Vosburgh. |
| 2.30 P. M. Lecture. "The Hero  | 8.00 P. M. Reading. "Julius Caesar" Mr. Marshall Darrach.       |

### FRIDAY, JULY 27.

#### Field Day.

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|---|---|
| 10.00 A. M. Devotional Hour. 5. Dr. Hillis. | 3.30 P. M. Annual Track and Field Sports.           |
| 11.00 A. M. Popular Lecture.                | 5.00 P. M. Reading Hour. 5. "Romola" Mrs. Vosburgh. |
| 2.30 P. M. First Annual Choral Competition. | 8.00 P. M. Oratorio. "The Messiah." (Handel)        |



MR. DAWSON.

**SUNDAY SCHOOL DAY.**

The Second Annual Sunday School Day will be observed at Chautauqua on Saturday, August 4. Representatives from schools to the number of over 1000 came to Chautauqua in 1905, and requests for the special music pamphlet already received for 1906 indicate an enormous increase in the attendance. The central feature of the day is a Children's Concert in the afternoon under the direction of Mr. Alfred Hallam. Correspondence should be conducted with the Director of Extension.



MR. WHITE.

**SATURDAY, JULY 28.****National Army Day.**

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|---|--|
| 9.00 A. M. Lecture. "Ways and Means." Mrs. Clara Z. Moore.                                | 2.30 P. M. National Army Day. Platform Exercises.                        |
| 10.00 A. M. Lecture.  | 8.00 P. M. Reading. "The Merchant of Venice." Mr. Marshall Dar-<br>rach. |
| 11.00 A. M. Concert by Children's Chorus, Mandolin Club and Mr. Sol Marcossou, Violinist. |  |

**SUNDAY SCHOOL WEEK****SUNDAY, JULY 29.**

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| 9.00 A. M. Bible Study for Children. "Old Testament Patriots and Some Patriotic Speeches." Miss Georgia Chamberlain. | 11.00 A. M. Sermon. "The Evangelism of Jesus." Dr. W. J. Dawson. |
| 9.00 A. M. Address. "The Old Book and the New Man." Dr. J. H. McFarland.   | 3.00 P. M. Assembly Convocation.                                 |
|  | 5.00 P. M. C. L. S. C. Vespers.                                  |
|  | 7.45 P. M. Song Service. Cantata "The Redeemer." (J. Edwards).   |

**MONDAY, July 30.**

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|---|---|
| 10.00 A. M. Devotional Hour. 1. "Prayer." Dr. Dawson.   | 4.00 P. M. Address. "Principles and Methods in Bible Study." Dr. J. H. McFarland. |
| 11.00 A. M. Lecture Series. Politics and Progress. 1. "American Sensitiveness under Criticism." Mr. John Graham Brooks. | 5.00 P. M. Popular Lecture. 1. "Fiddlers of the Field." Dr. S. C. Schmucker.      |
| 2.30 P. M. Lecture Series. 1. "Savonarola." Dr. W. J. Dawson.   | 8.00 P. M. Reading. "The Confession of a Literary Pilgrim." Katherine Oliver      |

**TUESDAY, JULY 31.**

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|---|--|
| 10.00 A. M. Devotional Hour. 2. "Temptations." Dr. Dawson.                                      | Commonwealth of England." Dr. Dawson.  |
| 11.00 A. M. Lecture Series. 2. "Criticism of the Earlier and Later French Visitors. Mr. Brooks. | 4.00 P. M. Address. "The Preservation versus the Rescue of the Child" Mr. McFarland. |
| 2.30 P. M. Lecture Series. 2. "Admiral Blake, with Glimpses of the                              | 5.00 P. M. Popular Lecture. 2. "A Greedy Set." Dr. Schmucker.                        |
|   | 8.00 P. M. Opera Score. "Brian Boru." (Julian Edwards)                               |



MR. SCHMUCKER.

### OLD FIRST NIGHT.

Old First Night is the most distinctively Chautauquan annual event in the sixty days of the Summer Assembly. One of the original founders of the Institution presides over the commemorative meeting, and on the platform with him are seen each year many who have shared in the hopes and achievements of the entire thirty-two years. The brief addresses from distinguished guests, the calling of the roll by classes and states, and the singing of Chautauqua songs are the features of the evening.



MR. BROOKS.

### WEDNESDAY, AUG. 1.

#### Denominational Day.

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|---|---|
| 10.00 A. M. Devotional Hour. 3.   | 3.00-5.00 P. M. Denominational Congresses.                        |
| "The Christian Endeavor." Dr. Dawson.   | 5.00 P. M. Popular Lecture. 3                                     |
| 11.00 A. M. Lecture Series. 3. "The Change of Tone in our English Critics." Mr. Brooks. | "The Lakefly and Its Kin." Dr. Schmucker.                         |
| 2.30 P. M. Lecture Series. 3. "Oliver Cromwell." Dr. Dawson.                            | 8.00 P. M. Reading. "Dr. Luke of the Labrador." Katherine Oliver. |

### THURSDAY, AUG. 2.

#### Rallying Day.

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| 10.00 A. M. Devotional Hour. 4.  | cent German Critics of Democratic Theory and Practice." Mr. Brooks.                       |
| "Enthusiasm." Dr. Dawson.  | 4.30 P. M. C. L. S. C. Reception.   |
| 11.00 A. M. Rallying Day Exercises.  | 8.00 P. M. Illustrated Lecture. "The Story of Australia, "Old and New." Mr. Hinton White. |
| 2.30 P. M. Lecture Series. 4. "Robert Louis Stevenson and his Message." Dr. Dawson |   |
| 4.00 P. M. Lecture Series. 4. "Re-   |   |

### FRIDAY, AUG. 3.

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| 10.00 A. M. Devotional Hour. 5.  | Walter Raleigh and his Times." Dr. Dawson.                           |
| "Consecration." Dr. Dawson.  | 4.00 P. M. C. L. S. C. Class Meeting.                                |
| 11.00 A. M. Lecture Series. 5. "What We may learn from our Censors." Mr. Brooks. | 5.00 P. M. Popular Lecture. 4. "My Three New Friends." Dr. Schmucker |
| 2.30 P. M. Lecture Series. "Sir  | 8.00 P. M. Oratorio. "Moses in Egypt." (Rossini)                     |

### SATURDAY, AUG. 4.

#### Sunday School Day.

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|---|--|
| 10.00 A. M. Lecture.  | Program. Mr. Alfred Hallam Director.   |
| 11.00 A. M. Popular Lecture. 5. "What is the Use?" Dr. Schmucker. | 8.00 P. M. Illustrated Lecture. "Picturesque New Zealand. A Revelation." Mr. Hinton White. |
| 2.30 P. M. General Exercises. Sunday School Chorus in Special     |  |

### SUNDAY AUG. 5.

#### Bible Week

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|---|---|
| 9.00 A. M. Bible Study for Children. "How the Hebrews Made Their Hymn Book." Miss Georgia L. Chamberlain. | 11.00 A. M. Sermon. Dr. J. Wilbur Chapman.                      |
| 9.00 A. M. Bible Study for Adults. Mr. Marion Lawrance.   | 3.00 P. M. Assembly Convocation.                                |
|   | 5.00 P. M. C. L. S. C. Vespers.                                 |
|   | 8.00 P. M. Song Service. Cantata. "Kingdom of Heaven." (Pease). |



MR. GRIGG.

## RECOGNITION DAY.

The Annual Baccalaureate Sermon to the graduating class of the Chautauqua Literary and Scientific Circle will be preached by Bishop John H. Vincent on Sunday, August 12. On Wednesday, August 15, the annual graduating exercises of the class will take place; and in appropriate conjunction with them will be conducted the Formal Dedication of the New Hall of Philosophy. The double significance of the day will make the meetings especially impressive.



DR. GUNSAULUS.

## MONDAY, AUG. 6.

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| 10.00 A. M. Devotional Hour. 1. Dr. J. Wilbur Chapman.   | Medieval World and the Life of Dante." Mr. Edward Howard Griggs.                 |
| 11.00 A. M. Lecture Series. The Cry of the Soul and Its Answer. Deep Calleth unto Deep. 1. "The Cry of the Soul for Complete Vision." Dr. F. W. Gunsaulus. | 4.00 P. M. C. L. S. C. Round Table "The Study of Shakspeare." Mr. P. H. Boynton. |
| 2.30 P. M. Lecture Series. The Divine Comedy of Dante. 1. "The   | 8.00 P. M. Orchestral Concert.—Messrs. Sherwood and Marcossan, soloists.         |

## TUESDAY, AUG. 7.

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|---|---|
| 10.00 A. M. Devotional Hour. 2. Dr. Chapman.  | 4.00 P. M. C. L. S. C. Meetings.  |
| 11.00 A. M. Lecture Series. 2. "The Cry of the Soul for a Helper to Conscience." Dr. Gunsaulus. | 5.00 P. M. Lecture.   |
| 2.30 P. M. Lecture Series. 2. "The Problem of the Divine Comedy." Mr. Griggs.                   | 8.00 P. M. Old First Night Exercises on the Anniversary of the opening of the Original Assembly. Short addresses, the annual Roll and Chautauqua Songs. |

## WEDNESDAY, AUG. 8.

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|--|---|
| 10.00 A. M. Devotional Hour. 3. Dr. Chapman.   | Cycle "Garden of Kama." (Vincent)                         |
| 11.00 A. M. Lecture Series. 3. "The Cry of the Soul for Inspiration." Dr. Gunsaulus. | 4.00 P. M. Lecture Series. 3. "The Inferno." Mr. Griggs.  |
| 2.30 P. M. Quartette Concert. Song   | 5.00 P. M. Lecture.                                       |
|  | 8.00 P. M. Recital. "The Book of Job." Prof. S. H. Clark. |

## THURSDAY, AUG. 9.

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|--|---|
| 10.00 A. M. Devotional Hour. 4. Dr. Chapman.   | 4.00 P. M. C. L. S. C. Round Table.   |
| 11.00 A. M. Lecture Series. 4. "The Cry of the Soul for Companionship." Dr. Gunsaulus. | 5.00 P. M. Lecture 1. "A Literary Ramble." Prof. F. H. Green.                   |
| 2.30 P. M. Lecture Series. 4. "The Purgatorio." Mr. Griggs.                            | 8.00 P. M. Illustrated Lecture. "The Life of the Master." Mrs. Helen M. Rhodes. |



MR. CHAPMAN.

# THE CHAUTAUQUAN DAILY.

(Formerly Assembly Herald)

For the Assembly Season of 1906.  
Will contain reports of all the features on the program, lectures, addresses, etc., together with pen pictures of every phase of Chautauquan life and activities.

Necessary at Chautauqua, Invaluable at home. Price for the Season \$1.50. Address Chautauqua Press, Chautauqua, New York.



BISHOP VINCENT.

## FRIDAY, AUG. 10.

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|--|---|
| 10.00 A. M. Devotional Hour. Dr. Chapman.  | 4.00 P. M. Class Meeting. Decennial Class of 1896.                    |
| 11.00 A. M. Lecture Series. 5. "The Cry of the Soul for Peace Amidst Antagonism." Dr. Gunsaulus. | 5.00 P. M. Lecture. 2. "Wanderings through Westminster." Prof. Green. |
| 2.30 P. M. Lecture Series. 5. "The Two Types of Paradise." Mr. Griggs.                           | 8.00 P. M. Opera Score. "Pinafore" by children's chorus.              |

## SATURDAY, Aug. 11.

### Aquatic Day.

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| 10.00 A. M. Address. "The Discipline and Mission of a Race." Dr. W. H. Hickman.                | 2.30 P. M. Lecture Series. 6. "The Paradise and the Beatific Vision." Mr. Griggs. |
| 11.00 A. M. Lecture Series. 6. "The Cry of the Soul for Love's Treasure-Trove." Dr. Gunsaulus. | 8.00 P. M. Opera Score. "Brian Boru." (Julian Edwards)                            |

## RECOGNITION WEEK.

### Sunday, Aug. 12.

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|---|---|
| 9.00 A. M. Bible Study.                     | 5.00 P. M. C. L. S. C. Vespers.                               |
| 11.00 A. M. Sermon. Bishop John H. Vincent. | 8.00 P. M. Song Service. "Reminiscences of Old Church Music." |
| 3.00 P. M. Assembly Convocation.            |   |

## MONDAY, AUG. 13.

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|---|---|
| 10.00 A. M. Devotional Hour. 1. "The Simplicity of Faith." Bishop W. F. Oldham.           | 4.00 P. M. Class Meeting. Class of 1910.  |
| 11.00 A. M. Popular Lecture. "The Use and Misuse of Higher Education." Dr. J. M. Buckley. | 5.00 P. M. Lecture. Imperial England. 1. "The Beginning of British Imperialism." 1. Prof. C. F. Lavell. |
| 2.30 P. M. Lecture. 1. "Luther." Bishop J. H. Vincent.                                    | 8.00 P. M. Illustrated Lecture. Dr. George Cole.  |

## TUESDAY, AUG. 14.

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| 10.00 A. M. Devotional Hour. 2. "The Triumphs of Faith." Dr. Oldham.                   | Bishop Vincent.  |
| 11.00 A. M. Popular Lecture. "Commercial and Political Immorality." Dr. J. W. Buckley. | 4.00 P. M. C. L. S. C. Class Meetings.   |
| 2.30 P. M. Lecture. 2. "Zwingli."  | 5.00 P. M. Lecture. Imperial England. 2. "The Builders of the Empire." Prof. Lavell. |
|  | 8.00 P. M. Promenade Concert and C. L. S. C. Class Reception.                        |



SIR LIANG CHENG.

### THE ANNUAL GRANGE DAY

The third Saturday in August is always the annual Grange Day. On this occasion large delegations flock to Chautauqua both to attend the special Platform services and the address of the afternoon, and also to enjoy the reunion which centers about the handsome Grange Building on Simpson Avenue. The co-operation of the National Grange with Chautauqua Institution is interesting and far reaching in its results.



MR. SNYDER.

### WEDNESDAY, AUG. 15

#### Recognition Day.

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| 10.00 A. M. C. L. S. C. Assemblage. Dedication of the New Hall of Philosophy.                                   | 4.00 P. M. Class Meeting. Class of 1910.   |
| 11.00 A. M. Recognition Day Address. "Public Education and the Problem of Democracy." Mr. Edward Howard Griggs. | 5.00 P. M. Lecture. Imperial England. 3. "The Problem of India." Prof. C. F. Lavell. |
| 2.30 P. M. Miscellaneous Concert.   | 8.00 P. M. Illustrated Lecture. Dr George Cole.                                      |

### THURSDAY, AUG. 16.

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| 10.00 A. M. Devotional Hour. 3. "A Quiet Mind." Dr. Oldham.  | 4.00 P. M. Recital. Mrs. Carrie Jacobs Bond.   |
| 11.00 A. M. Popular Lecture. 3. "Andrew Jackson and Theodore Roosevelt Compared. and Contrasted." Dr. J. M. Buckley. | 5.00 P. M. Lecture, Imperial England. 4. "The Road to the East-Egypt." Prof. C. F. Lavell. |
| 2.30 P. M. Lecture. 3. "Two Great American Preachers." Bishop Vincent.   | 8.00 P. M. Recital. Miss A. R. Lazear.   |

### FRIDAY, AUG. 17.

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| 10.00 A. M. Devotional Hour. "Spirit Filled." Dr. Oldham. | 5.00 P. M. Lecture, Imperial England. 5. "Democracy and Empire-the Outlook." Prof. C. F. Lavell. |
| 11.00 A. M. Lecture. Mrs. Lucia Ames Mead.                | 8.00 P. M. Annual Question Box.  |
| 2.30 P. M. Gymnastic Exhibition.                          | 9.30 P. M. Illuminated Fleet.  |

### SATURDAY, AUG. 18.

#### Grange Day.

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| 10.00 A. M. Lecture. Mrs. Lucia Ames Mead.                   | Chentung Liang Cheng, Chinese Ambassador to the United States. |
| 11.00 A. M. Band Concert.                                    | 4.00 P. M. Base-Ball Game.                                     |
| 2 30 P. M. Annual Grange Day Platform Exercises. Address Sir | 8.00 P. M. Homespun Evening. Old Folks' Concert.               |

### SUNDAY, AUG. 19.

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|---------------------------------------|----------------------------------|
| 9.00 A. M. Bible Study.               | 3.00 P. M. Assembly Convocation. |
| 11.00 A. M. Sermon. Dr. H. E. Dosker. | 5.00 P. M. C. L. S. C. Vespers.  |
|                                       | 7.45 P. M. Song Service.         |



# TISSOT'S PAINTINGS.

In order to produce these, Tissot found it necessary to study the Jew and the Arab at home in Palestine and in the desert, and he spared no pains to gather every detail of scenery, of types of characters, and of architecture, that his pictures might be as nearly true as possible. His interpretations of the Bible are reverent but individual. The opportunity to see at first hand the results of his enormous labors has never been equalled at Chautauqua.



MR. HALLAM.

- 10.00 A. M. Devotional Hour. "Old Prophets and Modern Problems."  
1. "The Hebrew Prophet."—  
Prof. Edward A. Steiner.  
11.00 A. M. Lecture Series. 1. "Abe-  
lard." Dr. Henry E. Dosker.  
2.30 P. M. Lecture Series. Southern  
Literature 1. Southern Condi-

MONDAY, AUG. 20.

MR. STEINER.

- tions as Related to Literary Effort.  
Pres. H. M. Snyder.  
5.00 P. M. Lecture Series. 1. San-  
tillana's Poem of Human Life.  
"The Centiloquy." Dr. H. M.  
Skinner.  
8.00 P. M. Concert. Glee and Man-  
dolin Clubs

TUESDAY, AUG. 21.

- 10.00 A. M. Devotional Hour. 2.  
"Amos, the Prophet of Con-  
science." Prof. Steiner.  
11.00 A. M. Lecture Series. 2. "Abe-  
lard." Dr. Dosker.  
2.30 P. M. Lecture Series. 2. Some  
Representative Prose Writers."

- Pres. Snyder.  
5.00 P. M. Lecture Series. 2. Cal-  
deron's Metaphysical Drama—  
"Life is a Dream." Dr. Skinner.  
8.00 P. M. Illustrated Lecture. "Im-  
perial India." Mr. Frank R.  
Roberson.

WEDNESDAY, AUG. 22.

- 10.00 A. M. Devotional Hour. 3.  
"Hosea, the Prophet of Love."  
Prof. Steiner.  
11.00 A. M. Lecture Series. 3. "The  
Humorists." Pres. Snyder.  
2.30 P. M. Popular Concert.

- 5.00 P. M. Lecture Series. 3. "The  
Neglected Third of the Trojan  
Legend." Dr. Skinner.  
8.00 P. M. Illustrated Lecture.—  
"Greater Russia." Mr. Frank R.  
Roberson.

THURSDAY, AUG. 23.

- 10.00 A. M. Devotional Hour. 4.  
"Isaiah, the Statesman Prophet."  
Mr. Steiner.  
11.00 A. M. Lecture Series. 3. "Abe-  
lard." Dr. Dosker.  
2.30 P. M. Lecture Series. 4. South-  
ern Poetry." Pres. Snyder.

- 5.00 P. M. Lecture Series, 4. "The  
Shadowy Kings of Britain." Dr  
Skinner.  
8.00 P. M. Moving Picture Entertain-  
ment. An Evening of American  
Subjects. Miss Anna Delony  
Martin.

FRIDAY, AUG. 24.

- 10.00 A. M. Devotional Hour. 5.  
"Micah, the Prophet of Commer-  
cialism." Prof. Steiner.  
11.00 A. M. Lecture Series. 4. "Cal-  
vin." Dr. Dosker.  
2.30 P. M. Lecture Series. 5. "Lit-

- erature since 1870." Pres. Snyder.  
5.00 P. M. Lecture Series. 5. "The  
Keltic Revival. Dr. Skinner.  
8.00 P. M. Concert. "Auld Lang  
Syne."

SATURDAY, AUG. 25.

- 10.00 A. M. Lecture.  
11.00 A. M. Lecture Series. 5.—  
"Knox." Dr. Dosker.  
2.30 P. M. Popular Address.

- 8.00 P. M. Moving Pictures Enter-  
tainment, An Evening of Foreign  
Subjects. Miss Anna Delony  
Martin.

SUNDAY, AUG. 26.

- 10.00 A. M. Bible Study.  
11.00 A. M. Sermon.  
3.00 P. M. Assembly Convocation.

- 5.00 P. M. C. L. S. C. Vespers.  
7.45 P. M. Song Service.



# Chautauqua Institution Summer Schools

## DEPARTMENT OF INSTRUCTION

JOHN H. VINCENT, Chancellor.  
SCOTT BROWN, General Director.

GEORGE E. VINCENT, Principal.  
PERCY H. BOYNTON, Secretary.

## EDUCATIONAL COUNCIL

MISS JANE ADDAMS, Hull-House, Chicago.  
MELVIL DEWEY.

PRES. E. P. RAYMOND, Wesleyan University.  
PRES. G. STANLEY HALL, Clark University.

## SUMMARY OF COURSES

The following is merely a list of courses offered in the thirteen schools of Chautauqua Institution during the summer of 1906. A complete catalog, giving a description of each course, will be mailed on application to Chautauqua Institution, Chautauqua, New York. This catalog will give full information as to tuition fees and expenses, etc.

### I. ENGLISH LANGUAGE AND LITERATURE

Mr. Leon H. Vincent, Dr. W. J. Dawson, Mr. Edward Howard Griggs, Mr. Percy H. Boynton, M. Benedict Papot, Prof. George D. Kellogg.

1. Eighteenth Century Literature (July 9-27). Mr. Leon H. Vincent. 2. American Poetical Masters (July 9-27). Mr. Vincent. 3. The Makers of English Fiction (July 30-Aug. 3). Dr. W. J. Dawson. 4. The Poetry and Philosophy of Browning (Aug. 6-17). Mr. Edward Howard Griggs. 5. The Poetry and Philosophy of Tennyson (Aug. 6-17). Mr. Edward Howard Griggs. 6. English Poets of the Nineteenth Century (July 9-Aug. 17). Mr. Percy H. Boynton. 7. Rhetoric and Composition (July 9-Aug. 17). Mr. Percy H. Boynton. 8. The French Theater of the Nineteenth Century (In English, July 9-Aug. 17). M. Benedict Papot. 9. Latin Literature (In English, July 8-Aug. 17). Prof. Geo. D. Kellogg.

The work of this department will be supplemented by the open lecture platform which will include the following: Mr. Leon H. Vincent will lecture, July 9-13, on "American Men of Letters;" Mr. W. A. Colledge, July 16-20, on "Interpretative Studies of Scottish Authors;" Mr. Edward Howard Griggs, Aug. 6-11, on "Dante's Divine Comedy;" Dr. H. M. Skinner, Aug. 20-24, on Spanish and Celtic Literature and Pres. H. N. Snyder, Aug. 20-25, on "Southern American Literature."

The evening recitals by Prof. S. H. Clark and Mr. Marshall Darrach and the five o'clock Reading Hour series by Mr. P. H. Boynton, Mrs. Emily M. Bishop, Mrs. E. A. Vosburgh and Prof. S. H. Clark will also draw their material from standard English Literature.

### II. MODERN LANGUAGES

M. Benedict Papot, Dr. G. E. Papot, Dr. Otto Manthey-Zorn, Mr. G. G. Von der Groeben.

1. Beginning French Elementary Grammar (July 9-Aug. 17). M. Benedict Papot. 2. Beginning French Natural Method (July 9-Aug. 17). M. Papot. 3. Tutoring Classes in Elementary French Grammar (July 9-Aug. 17). Dr. G. E. Papot. 4. Tutoring Class in Natural Method (July 9-Aug. 17). Dr. Papot. 5. Intermediate French Natural Method (July 9-

Aug. 17). M. Papot. 6. Intermediate French Grammar (July 9-Aug. 17). Dr. Papot. 7. Advanced French Reading (July 9-Aug. 17). M. Papot. 8. Advanced French Composition (July 9-Aug. 17). M. Papot. 9. The French Theater of the Nineteenth Century (July 9-Aug. 17). M. Papot. 10. Readings in French (July 9-Aug. 17). M. Papot. In addition to these regular French courses, lectures in French will be given every Friday afternoon open to those persons who are interested in French. A French table has been arranged for at one of the cottages and a French club will be formed which will be open to all persons of the department.

11. Elementary German Grammar (July 9-Aug. 17). Dr. Otto Manthey-Zorn. 12. Elementary German Reading and Conversation (July 9-Aug. 17). Mr. G. G. von der Groeben. 13. Intermediate German Composition and Syntax (July 9-Aug. 17). Dr. Manthey-Zorn. 14. Intermediate German Reading and Conversation (July 9-Aug. 17). Mr. von der Groeben. 15. Advanced German: German Classics (July 9-Aug. 17). Mr. von der Groeben. 16. Advanced German: Schiller's Life and Works (July 9-Aug. 17). Dr. Manthey-Zorn. 17. Children's Class in German (July 9-Aug. 17). Lectures in German. Dr. Manthey-Zorn and Mr. von der Groeben. 18. Beginning German (July 30-Aug. 17). Dr. Manthey-Zorn. In addition there will be German Teachers' Conferences, a German table at one of the cottages, a German entertainment, which will consist of a German comedy performed by members of the German Club, and the German Club, membership in which is open to all students of the department.

### III. CLASSICAL LANGUAGES

Prof. Geo. D. Kellogg, and others.

1. Beginning Latin (July 9-Aug. 17). Prof. Geo. D. Kellogg. 2. Teachers' Advanced Training Courses (July 9-Aug. 17): A. Studies in Cæsar (July 9-27); B. Studies in Virgil (July 30-Aug. 17). Prof. Kellogg. 3. College Latin: Horace's Odes (July 9-Aug. 17): Prof. Kellogg. 4. Latin Literature (In English, July 9-Aug. 17). Prof. Kellogg. 5. Beginning Greek (July 9-Aug. 17). Prof. Kellogg. 6. Anabasis (July 9-Aug. 17). 7. Homer's Iliad (July 9-Aug. 17). Teachers' Conferences. Prof. Kellogg.

### IV. MATHEMATICS AND SCIENCE

Dr. Louis C. Karpinski, Mr. I. P. Bishop, Miss Hall, Mr. J. F. Taylor.

1. Algebra (July 9-Aug. 17). Dr. Louis C. Karpinski. 2. Plane Geometry (July 9-Aug. 17). Dr. Louis C. Karpinski. 3. Plane Trigonometry (July 9-Aug. 17). Dr. Louis

C. Karpinski. 4. College Algebra (July 9-Aug. 17). Dr. Karpinski. 5. History of the Development of Arithmetic (July 9-27). Dr. Karpinski. 6. Physics I (July 9-Aug. 17). Irving P. Bishop. 7. Physics II (July 9-Aug. 17). Irving P. Bishop. 7. Physics II (July 9-Aug. 17). Mr. Bishop. 8. Physical Laboratory Work I, Miss Hall. 9. Physical Laboratory Work II, Miss Hall. 10. General Chemistry (July 9-Aug. 17). Mr. I. F. Taylor. 11. Teachers' Course in General Chemistry (July 9-Aug. 17). Mr. Taylor. 12. Qualitative Analysis (July 9-Aug. 17). Mr. Taylor. 13. Quantitative Analysis (July 9-Aug. 17). Mr. Taylor.

## V. PSYCHOLOGY AND PEDAGOGY

Prof. Geo. E. Vincent, Pres. E. B. Bryan, Mr. Henry G. Bailey, Prof. S. C. Schmucker, Mrs. W. A. Montgomery, Miss Ada Van Stone Harris, Mrs. Lillian MacLean Waldo, Miss Edith A. Scott, Dr. Theodate L. Smith, Mrs. Mary Boomer Page, Miss Frances E. Newton, Miss Frances E. Judson, Miss Mary L. Morse, Miss Alice McCloskey, Mr. R. W. Curtis, Miss E. Josephine Rice, Mrs. Emily M. Bishop, Miss J. L. Newlin, Mr. James Bird, Miss Cleveland, Miss Mabelle E. Greene, Miss Sarah Freeman, Dr. James A. Babbitt.

## SUMMER SCHOOLS CONVOCATION

1. Utopian Education (July 9-13). Prof. Geo. E. Vincent. 2. Pres. E. B. Bryan (July 16-20). 3. Indoor Beauty, Mr. Henry T. Bailey (July 23-27). 4. Nature Study (July 30-Aug. 3), Prof. S. C. Schmucker. 5. Mrs. W. A. Montgomery (Aug. 6-10). 6. (Aug. 13-17) to be announced.

## ELEMENTARY EDUCATION

7. General Methods (July 10-Aug. 2). Miss Ada Van Stone Harris. 8. Primary Methods (July 9-Aug. 3). Miss Ada Van Stone Harris. 9. Hand Work in the Elementary Grades (July 9-Aug. 3). Miss Lillian MacLean Waldo. 10. Grammar Methods (July 9-Aug. 3). Miss Edith A. Scott. 11. Practical Application of Child Study to Elementary Education (Aug. 6-10). Dr. Theodate L. Smith.

## THE COUNCIL OF SUPERINTENDENTS AND PRINCIPALS

First Week, Kindergarten and Primary. Second Week, Grammar and Intermediate Grades. Third Week, High School. Fourth Week, General Discussion.

## KINDERGARTEN

12. Professional Kindergarten Courses: First Week, Mrs. Boomer Page. Second Week, Mrs. M. B. Page. Third Week, Miss Frances E. Newton. Fourth Week, Mrs. M. B. Page. Fifth Week, Dr. Theodate L. Smith. Sixth Week, Miss Frances E. Judson. 13. Kindergarten Preparatory Course (July 9-Aug. 17). Miss Mary L. Morse, Miss Frances E. Newton, and Miss Frances E. Judson.

## NATURE STUDY

14. For Teachers and Mothers (July 9-27). Miss Alice McCloskey. 15. Laboratory and Field Work (July 9-27). Mr. R. W. Curtis. 16. The Nature Teachers Course (July 30-Aug. 17). Dr. S. C. Schmucker. 17. The Nature

Lovers' Course (July 30-Aug. 17). Dr. S. C. Schmucker.

## METHODS IN SPECIAL SUBJECTS

18. Blackboard Sketching (July 9-27). Miss E. Josephine Rice. 19. Blackboard Sketching (July 30-Aug. 17). Miss Rice. 20. Physical Culture (July 9-27). Mrs. Emily L. Bishop. 21. The Teaching of Reading (July 9-27). Miss J. L. Newlin. 22. Sight Reading and Children's Music (July 9-Aug. 17). Mr. James Bird.

## CLASSES FOR BOYS AND GIRLS

23. Kindergarten. Mrs. Page and Miss Cleveland (July 10-Aug. 18). The Nursery Kindergarten (July 9-Aug. 18). Mabelle Elliott Greene. 24. Boys' Club (July 7-Aug. 21). Dr. James A. Babbitt. 25. Girls' Club (July 7-Aug. 21). Miss Sarah Freeman. 26. German (July 9-Aug. 17). 27. French (July 9-Aug. 17).

## NEW YORK STATE INSTITUTE

The New York State Summer Institute at Chautauqua will be open for four weeks, from July 9 to August 3, and again arrangements have been made whereby members of the Institute will be entitled to free gate tickets at Chautauqua and to the privileges of the classes of the Chautauqua Institution Summer Schools *during the entire six weeks* of the session. The conditions of the privileges are given below. Members of the Institute will be exempt from gate fees at Chautauqua July 7-August 18, inclusive.

Members of the Institute are entitled to free tuition from July 9-August 17, inclusive, in any two courses, not starred, of those offered in the Schools of English, Modern Languages, Classical Languages, Mathematics and Science and Pedagogy. See pages 4-14 of catalog. By special arrangement with the Principal of Instruction and the Director of the Institute, principals and academic teachers may be admitted to three courses instead of two. The Institute offers twenty-six drill and review courses.

## VI. RELIGIOUS TEACHING

Mrs. Helen Rhodes, Dr. Richard Morse Hodge, Dr. Jesse L. Hurlbut, Drs. J. T. McFarland and Marion Lawrence.

1. Sunday School Pedagogy and Psychological Development of the Child, Mrs. Helen Rhodes. 2. Old Testament History and Literature, Mrs. Rhodes. 3. Life of Christ, Mrs. Rhodes. Religious Education (July 23-28), Dr. R. M. Hodge. 4. Six Lectures on Religious Education with Demonstrations, Dr. Hodge. 5. Six periods in Manual Practice by Students, Dr. Hodge and Miss Rhodes. 6. Six open Conferences for Informal Discussion of Topics and Problems in Religious Education and Sunday School Work, Dr. Hodge and Mrs. Rhodes. 7. The Sunday School Teachers' Bible Class (Aug. 7-17). Dr. J. L. Hurlbut. 8. The Sunday School Normal Class (Aug. 7-17). Dr. Hurlbut. 9. A Course of Bible Stories, Dr. Hurlbut. 10. Addresses on Palestine, Dr. Hurlbut. A Special Series of Open Lectures and Conferences will be conducted by Drs. J. T. McFarland and Marion Lawrence during the week of July 29-Aug. 5.

## VII. LIBRARY TRAINING

The Chautauqua Library School is designed for librarians of smaller libraries and library assistants who cannot leave their work for the extended courses offered in regular library schools but who can get leave of absence for six weeks of study to gain a broader conception of their work and a general understanding of modern methods and ideals. The school will be in session from July 7 to August 17.

The New York State Library School has no summer session this year, but refers those who wish to cover the whole field in six weeks to Chautauqua. Those who wish to take SPECIAL work, Chautauqua refers to the New York State Library School, Albany, N. Y.

## VIII. DOMESTIC SCIENCE

Miss Mabel T. Wellman, Miss Anna Barrows, Miss Elizabeth S. Darrow.

1. Food and Dietetics (July 7-27). Miss M. T. Wellman. 2. Sanitation (July 30-Aug. 17). Miss Wellman. 3. Cookery (July 7-Aug. 17). Miss Anna Barrows. 4. Household Management (July 7-27). Miss Barrows. 5. Applied Chemistry (July 7-Aug. 17). Miss Wellman. 6. School Room Methods in Cookery (July 7-Aug. 17). Miss Barrows. 7. Sewing (July 7-Aug. 17). Miss Elizabeth S. Darrow. Work in Chemistry, Physics and Physiology will be provided in those departments of the Summer Schools under which they naturally come.

## IX. MUSIC

Mr. Hermann Klein, Mr. James Bird, Mr. William H. Sherwood, Miss Julia E. Crane, Miss Mari H. Hofer, Alfred Hallam, Miss Georgia Kober, Mrs. E. T. Tobey, Mr. Frederick S. Weld, Mr. Sol Marcossou, Mr. Henry B. Vincent, Mr. W. J. Kitchener, Mr. Carroll B. Chilton.

1. Musical Lectures, by the Heads of the Different Musical Departments. 2. Harmony (July 7-Aug. 17). Mr. James Bird. 3. Sight Reading Class (July 7-Aug. 17). Mr. Alfred Hallam. Choruses and Recitals. Private Lessons in Piano, Voice, Violin, Organ and other instruments.

## PUBLIC SCHOOL MUSIC

1. Sight Reading, Mr. James Bird. 2. Methods, Miss Julia E. Crane. 3. Song Interpretation, Miss Crane. 4. Conducting and Choral Work, Mr. Hallam. 5. Beginnings of Music and Song Interpretation, Miss Hofer. 6. Organized Play for Kindergarten and Grades, Miss Hofer.

## HOW TO LISTEN TO MUSIC

1. General Course (July 7-27). Mr. Carroll B. Chilton. 2. Normal Course for Teachers (July 7-27). Mr. Chilton.

## ARTS AND CRAFTS

Mr. Frank G. Sanford, Mr. Frank P. Lane, Mr. Albert Lache, Miss Jean V. Ingham, Miss Amelia B. Sprague, Miss Mary Lois Kissell, Miss Lillian Fliege, Miss Clarinda C. Richards, Mr. George W. Eggers, Miss Beulah E. Stevenson, Mrs. L. Vance Phillips, Miss Lillian Forbes Sherman, Mrs. Blanche Van Court Schneider, Mrs. Sara Wood Safford.

1. Design, Mr. Frank G. Sanford. 2. Constructive Woodwork, Mr. Frank P. Lane. 3. Cane seating and rush seating, Mr. Lane. 4. Art Metal, Mr. Albert Lache. 5. Wood Carving, Mr. Lache. 6. Primary Hand Work, Miss Jean V. Ingham. 7. Basketry, Miss A. B. Sprague. 8. Textile Design, Miss M. L. Kissell. 9. Leather Working, Miss Lillian Fliege. 10. Book Binding, Miss C. C. Richards. 11. Portrait and Cast Drawing, Mr. G. W. Eggers, Miss Beulah E. Stevenson. 12. Outdoor Sketching, Mr. Eggers. 13. Still Life and Flower Painting, Miss B. E. Stevenson, Blue Printing for School Announcements, etc.

## XI. EXPRESSION

Mr. S. H. Clark, Mrs. Emily M. Bishop, Mrs. Bertha Kunz-Baker.

1. A. Voice Culture and Vocal Expression. B. Gesture Developed According to Psychologic laws, Mrs. Bishop. C. Literary and Dramatic Interpretation, Mr. Clark. D. Artistic Rendering. 2. Advanced Normal Course, Mr. Clark, Mrs. Bishop. 3. Reading Aloud, Mr. Clark. 4. Vocal Culture, Mr. Clark or Mrs. Bishop. 5. Shakespeare Course, Mr. Clark. 6. Non-Professional Course, Mrs. Bishop. 7. Group Course, Mr. Clark or Mrs. Bishop.

## XII. PHYSICAL EDUCATION

1. Normal Course (July 9-Aug. 17). 2. Course in Athletics (July 9-Aug. 3). 3. Americanized Delsarte Culture. 4. Therapeutic Gymnastics. 5. Men's Class in Gymnastics. 6. The Boys' Club Class. 7. Children's Class. 8. A. Girls' Club Class. B. Misses' Class. 9. Women's Class. 10. Gymnastics. 11. Personal Contest Exercises. 12. Aquatics. 13. Out Door Games.

## XIII. PRACTICAL ARTS

William H. Covert, Charles R. Wells, Mr. W. D. Bridge, Miss F. M. Bridge, Mrs. John F. Lewis.

Teachers' Normal Course, Wm. H. Covert and Charles R. Wells. Commercial Course, Bookkeeping, Penmanship, Individual Instruction, Shorthand, Mr. W. D. Bridge, and Miss F. N. Bridge. Typewriting, Mr. Bridge and Miss Bridge. Parliamentary Law (July 16-Aug. 10). Mrs. John F. Lewis.

# Summer Assemblies for 1906

## THE SUMMER ASSEMBLY OF THE N. H. R. U.

During the first week of July a Historic Pageant will be displayed in the grounds of Warwick Castle. No other spot could provide an equally suggestive setting for scenes from English History. Guy of Warwick, Neville the King-Maker, even Queen Elizabeth, belong, as it were, to the place. The dramatist who selects incidents for representation is embarrassed by the wealth of material which the history of Warwick supplies. Mr. Louis Parker, who made a name for himself as a Master of Pageantry last year at Sherborne, is organizing this display on a scale which has never before been attempted in England.

With a view to increasing the interest of those whose object in visiting Warwick is to see the Pageant, and of utilizing the Pageant as a series of illustrations for the benefit of others whose interest is primarily historical, the National Home Reading Union is organizing a Summer Assembly at Leamington during the last week in June. At this meeting, which in America would be termed a "Chautauqua," lectures will be given by some of the most eminent teachers from the English Universities on the legends and history, the prehistoric remains and existing buildings, of the district; the plays of Shakespeare; the music of Shakespeare's day; and many other subjects which will find expression in the Pageant. Visits under expert guidance will be paid to Coventry, Stratford-on-Avon, and as many of the famous sights of the neighborhood as can be crowded into the week. The Assembly will therefore afford a valuable opportunity to visitors who, attracted by the Pageant, are unwilling to leave the district without seeing something of its beauties and learning something of the associations in which, for vivid interest, it has no rival.

All particulars with regard to the Assembly, which is open to non-members, may be learned from the Secretary, N. H. R. U., Surrey House, Victoria Embankment, London.

## CHAUTAUQUA ASSOCIATION OF SOUTHERN CALIFORNIA, LONG BEACH, CALIFORNIA

This Assembly which will be held from July 9-21 is the only Chautauqua in Southern California and is situated at one of the most popular and attractive of beach resorts on the Pacific Coast. It is only twenty miles from Los Angeles to which it has good trolley car service. Although the program is as yet incomplete, instructors have been secured for all the Summer School classes and a number of lecturers and entertainers have been selected.

Prof. Charles F. Kent of Yale will give a two weeks' course in Old Testament Bible Study and Mr. Herbert S. Hadley, Attorney-General of Missouri, has been secured for two lectures on "Standard Oil."

During the last year many permanent buildings have been erected at Long Beach among which the most important from the Chautauqua point of view is the large pavilion and auditorium seating six thousand people.

Recognition Day will be July 10.

Correspondence should be addressed to Chester P. Dorland, Long Beach, California.

## CONNECTICUT CHAUTAUQUA ASSEMBLY

The Connecticut Chautauqua Assembly will hold its fourth annual session from July 12 to 25 inclusive on the Plainville Camp Grounds between Plainville and Forestville, Connecticut. The courses offered are Bible Study under the direction of Rev. E. C. Tullar and Miss A. R. McDonnell; Domestic Science, Miss Myrtle E. Robinson; Music, Mr. Grant Colfax Tullar; Elocution and Delsarte, Mrs. Kittie Middlebrook Holton; Photography, Mr. George H. Leopold; Boys' Department, Mr. J. H. Cudlipp. In addition to these departments there will be a very strong Nature Study department consisting of both lecture and field work under the direction of Prof. Willard N. Clute, the well known botanist, Editor of "The American Botanist" and "The Fern Bulletin."

A number of popular lectures, concerts, moving pictures and entertainments of various sorts will be presented. Literary lectures will be given by Prof. F. Goodrich of Albion, Mich., and other lectures and recitations by Charles S. Kemble, E. Jeanette Tuttle, Dr. Elmer A. Dent, Judge W. J. McConville and others.

C. L. S. C. work will be carried on under the direction of the C. L. S. C. representative, Rev. D. W. Howell of Hartford, Connecticut. Round Tables will be conducted every afternoon. Recognition Day will be July 19 and the special speaker will be Mayor Wm. F. Henney of Hartford.

Information will be furnished by the Connecticut Chautauqua Association, 411 Windsor Ave., Hartford, Conn.

## PIASA CHAUTAUQUA, CHAUTAUQUA, ILLINOIS

The Piasa Chautauqua Assembly will hold its twenty-third annual assembly from July 19 to August 15, 1906. This assembly is the oldest in the Mississippi Valley and its grounds are the finest of any in the West. The association is making great preparations for the coming season and will present the best program

for which it has ever arranged. About a dozen new cottages will be built, four of which have been already completed. A further improvement has been the installation of over a mile of sewerage.

The Recognition Day address will be by Dr. W. A. Colledge of Chicago on Saturday, July 28. Among the program features will be "Bob" Taylor, Evelyn B. Baldwin, Sam Jones, Opie Read, Dr. H. W. Sears, Dr. Charles A. Crane, Dr. W. A. Colledge, L. G. Herbert, S. A. Long, C. F. Vreeland, Reno Welbourne, Jeffries' Band, Round's Ladies Orchestra, Temple Orchestra, Parland-Newhall Company, Mexican Trio, Miss Roberts, Miss Hutchinson, Pitt Parker, and many others.

Inquiries regarding the C. L. S. C. work and programs should be sent to W. O. Paisley, General Manager, Chautauqua, Illinois.

#### ROCKFORD, ILLINOIS

The Rockford Chautauqua, located at Rockford, Illinois, will hold its fifth annual session August 18 to September 2, 1906. Recognition Day will be Saturday, September 1, with Dr. Julien S. Rodgers, of Atlanta, Georgia, as orator. The C. L. S. C. headquarters will be open during the entire time and the Round Table held every day under the direction of Miss Georgia T. Hopkins. Some of the topics which will be presented are: "Messages from the C. L. S. C. Classical Year," "The Pilgrimage to Stratford on Avon," "English Government," "Oxford Memories," "The Influence of John Ruskin," "British Artists." Schools and classes will be conducted in Basket Weaving, Boy's Club, Domestic Science, Sociology, Elocution, Kindergarten, Metal Work, Nature Study, Normal Bible School, Physical Culture, Story Telling, W. C. T. U. Institute, Parents' Congress. Among the chief speakers engaged at this time are: Joseph W. Folk, Gov. J. Frank Hanly, Rev. S. Parkes Cadman, Col. Geo. W. Bain, Hon. Charles A. Towne, Lou J. Beauchamp, Frank Dixon, Bishop Joseph C. Hartzell, Ernest Thompson-Seton, Dr. William Spurgeon, Mrs. LaSalle Corbell Pickett, Dr. George R. Stuart, Rev. William A. Sunday, Prof. James W. Crook, Mrs. Sarah Tyson Rorer, Opie Read, Prof. Irving W. Lormore. A. C. Folsom of Pontiac, Illinois, is manager.

#### PONTIAC, ILLINOIS

The Pontiac Chautauqua, located at Pontiac, Illinois, will hold its ninth annual session July 21 to August 5, 1906. Recognition Day will be August 2, the speaker being Dr. Julien S. Rodgers, of Atlanta, Georgia. The C. L. S. C. headquarters will be kept open the entire

time and the Round Tables held every day, under the direction of Miss Georgia T. Hopkins. Some of the topics which will be presented are: "Messages from the C. L. S. C. Classical Year," "The Pilgrimage to Stratford on Avon" "English Government," "Oxford Memories," "The Influence of John Ruskin," and "British Artists." Schools and classes will be conducted in Basket Weaving, Boys' Club, Domestic Science, Sociology, Elocution, Kindergarten, Metal Work, Nature Study, Normal Bible School, Physical Culture, Story Telling, W. C. T. U. Institute. One thousand seats will be added to the seating capacity of the Auditorium. A boys' club hall is to be erected and probably another subordinate hall. Among the chief attractions may be mentioned: Col. Geo. W. Bain, Capt. Evelyn B. Baldwin, Dr. Charles A. Crane, Prof. James W. Cook, Rev. Frank Dixon, Governor Joseph W. Folk, Bishop Charles B. Galloway, Gov. J. Frank Hanly, Rev. Sam P. Jones, Mrs. LaSalle Corbell Pickett, Opie Read, Mrs. Sarah Tyson Rorer, Ernest Thompson-Seton, Dr. George R. Stuart, Rev. W. A. Sunday and Father L. J. Vaughan. A. C. Folsom, of Pontiac, Illinois, is the manager.

#### WELDON SPRINGS ASSEMBLY, CLINTON, ILLINOIS

Weldon Springs Assembly will convene Friday, August 17, and will continue in session for ten days. For the first time the assembly will have the C. L. S. C. department. The date for Recognition Day has not been fixed. Round Table discussions will be held each day at five o'clock in the evening and will be in charge of Miss E. Jeannetta Zimmerman of Moray, Kansas. She has specially prepared herself for this kind of work and the management is anticipating a splendid beginning.

A kindergarten class and a school of domestic science will be conducted throughout the session. The former will be in charge of Miss Helen Waggoner of Michigan, and the latter in charge of Miss Eva R. Robinson of Quincy, Illinois.

Among the prominent people who will address the Chautauquans are Bishop C. C. McCabe, Dr. George R. Stuart, Maud Ballington Booth, Gov. J. Frank Hanly, Rev. Sam P. Jones, Prof. J. Ernest Woodland, Prof. P. M. Pearson, Gen. Z. T. Sweeney, Col. George W. Bain, Opie Read. Other features will be The Elma B. Smith Company, Rounds' Orchestra, Joseffy, Pamahasika, The Vitagraph, and Mrs. Nellie Peck Saunders.

Those wishing further information should write the General Superintendent, E. B. Bentley, Clinton, Ill.

## LITHIA SPRINGS CHAUTAUQUA, LITHIA, ILLINOIS

The sixteenth annual assembly of the Lithia Springs Chautauqua will extend from August 10-27. A strong list of speakers and amusement attractions has been secured for this well-known and attractive Chautauqua. Among those who deserve special mention are the following: Prof. J. P. Gilbert, Prof. Shryock, Prof. Wetzel, Dr. Geisel, Rev. Dr. Daniel W. Howell, Col. John Sobieski, Prof. K. Morimoto, Miss Ben-Oliel, Prof. Wm. McCormick, John G. Wooley, Rev. Arthur J. Sullens and Lithia Springs Orchestra.

Dr. Geo. M. Brown, General Agent of the C. L. S. C. work, will appear at this Assembly on Recognition Day. Round Table work will be carried on for one week under the direction of the Rev. Dr. Daniel W. Howell, of Hartford, Conn., President of the Connecticut Chautauqua Assembly Association.

Communications should be addressed to Jasper L. Douthit, Lithia, Illinois.

## WESTERN CHAUTAUQUA, ISLAND PARK ASSEMBLY, ROME CITY, INDIANA

This Chautauqua has the distinction of being the eldest child of the parent institution at Chautauqua, N. Y., the season of 1906 being its twenty-eighth. The Institution is incorporated under the laws of Indiana providing for institutions of an educational, religious, and benevolent character; its purpose is educational and religious. In its devotion to Chautauqua ideals this Assembly pays great attention to the C. L. S. C. features and is the recognized C. L. S. C. home for the state of Indiana. It attracts many Chautauqua readers who are preparing for graduation. The Recognition Day services of this year will be held August 1 and the address for the day will be given by Dr. S. Parkes Cadman. The class address will be made by Dr. W. L. Davidson.

In addition to the C. L. S. C. work this Assembly will present a strong program both educational and entertaining in its nature. A partial list of talent includes Bishop Hartzell; Dr. Edwin H. Hughes, president of DePauw University; Dr. W. L. Davidson; Dr. C. W. Winchester; Dr. Levi Gilbert; Dr. W. S. Boswell; Dr. W. B. Stutz; Rev. C. A. Rowand; Dr. Thomas McGrady and John Bassil Barnhill in joint discussion; Dr. N. B. C. Love, Dr. S. Parkes Cadman; Rev. Wm. J. Dawson; Dr. George R. Stuart; Edmund Vance Cooke; J. Franklin Caveny; Rev. Geo. Wood Anderson; Gen. Z. T. Sweeney; Beecher W. Waltermire; B. F. Peters, Musical Director; and a strong body of musical entertainers both vocal and instrumental.

## CLARINDA CHAUTAUQUA, IOWA

The Clarinda Chautauqua opens August 3 and closes August 17. Among the prominent attractions may be mentioned Booker T. Washington, George R. Stuart, Bishop C. C. McCabe, Gov. J. Frank Hanly, George Wood Anderson, William J. Dawson, N. McGee Waters, Miss Belle Kearney, Prof. Irving W. Lorimore, N. D. Baker, Dunbar Co., Dr. George L. Robinson, Mrs. Eleanor Bingham, Phoebe May Roberts, Cleveland Ladies Orchestra, Paul M. Pearson, etc.

Recognition Day will be August 14. A number of persons will graduate and special provision will be made for those coming from a distance. Round Tables will be conducted daily throughout the session with the exception of August 8 and August 16.

The Secretary is F. V. Hensleigh, Clarinda, Iowa.

## CLEAR LAKE CHAUTAUQUA ASSEMBLY, IOWA

The Clear Lake Assembly opens July 30 and closes August 6. Among the chief attractions will be Gov. J. W. Folk, who will speak on "Representative Government," Bishop J. C. Hartzell on "Africa's Day Has Come," Bishop C. C. McCabe on "Libby Prison," and Pres. W. G. Shanklin, D. D. Other drawing cards are the Imperial Quartette, The Stanley Hall Ladies Quartette, Prof. Geo. Moody, and Robert Raries, basso. One of the features of the Chautauqua will be the Assembly Chorus which meets daily at 9:30 A. M. under the directorship of Prof. Geo. Moody, Madison, Wisconsin.

Round Table addresses in the C. L. S. C. work will be given by Dr. C. L. Stafford and Prof. Olive Evers of Stanley Hall, Minneapolis. This last speaker will also deliver the Recognition Day address on Saturday, August 4.

Correspondence should be directed to the Secretary, Mr. W. W. Carlton, Madison City, Iowa.

## WATERLOO CHAUTAUQUA AND BIBLE INSTITUTE, WATERLOO, IOWA

The Waterloo Chautauqua will open July 4, and close July 24; the Teachers' Chautauqua Institute will extend from July 26 to August 2; various conferences will continue until August 27. This Chautauqua is beautifully located on the Cedar River on the outskirts of Waterloo, Iowa. On July 5 a new steel frame Auditorium with a seating capacity of 6,000 will be dedicated. On this occasion Dr. Frank W. Gunsaulus will deliver a lecture and Bishop Vincent will have charge of the dedicatory services. Other improvements of this year include the enlargement and beautification of the

grounds and the erection of a new dining hall.

The Chautauqua talent includes the following lecturers: Dr. Frank W. Gunsaulus, Dr. Robert S. McArthur, Senator Robert La Follette, Honorable G. A. Gearhart, Dr. John M. Driver, Rev. Sam. P. Jones, Dr. Julien S. Rodgers, Miss Olive Adelle Evers and Dr. W. A. Evans.

Entertainers and musicians include the following: Thaviu and his Oriental Band, Miss Charlotte Hulhorst, Kaffir Boys Choir, Frederick Warde, Mr. Alias Day and Mrs. Oranne Truitt Day, Parland-Newhall Company, Pamahasika's Trained Birds and Dogs, Stanley Hall Ladies Quartet, Professor Theo. C. Rude, and Miss Florence E. Parks.

In addition to these attractions special lecturers of the Bible Institute include Bishop J. C. Hartzell, Dr. W. J. Dawson, Dr. S. Parkes Cadman, Rev. William Spurgeon, Dr. W. H. Geistweit, Professor Frank Nelson Palmer, Dr. R. R. Lloyd, Dr. Emma Cummings Park, Dr. W. E. Biederwolf, Dr. George R. Stuart, and Dr. W. J. Dawson, and Mr. O. F. Pugh.

Prof. J. W. Crook of Amherst College will have charge of the C. L. S. C. Round Table July 5-14, and will conduct the Recognition Day services upon the latter date.

In connection with the Bible Institute three special schools are organized as follows: The School of the Bible conducted by Dr. Frank Nelson Palmer; School of Evangelism, Dr. W. E. Biederwolf; School of Missions, Dr. Emma Cummings Park.

Communications should be addressed to Charles H. Seccombe, Financial Secretary, Waterloo, Iowa.

#### CLAY CENTER, KANSAS

The dates of the Clay Center Chautauqua are July 27-August 5, 1906. This Chautauqua has had great success from the very beginning. Having among its officers and on its board of directors men experienced in Chautauqua work, there has been no experimental stage in its management. This year's session promises, however, to be better still than those of the past. Its lecture platform is strong. Senator LaFollette, Governor Hoch, Ex-Governor St. John, Dr. Krebs and many others of note and ability will speak. The entertainment features are more than up to date, with Robinson, Gillilon, Rosani, The Midland Jubilee Singers, four bands, and a splendid array of readers such as Mrs. Lulu Tyler-Gates, and soloists like Josephine Hilty, and the phenomenal boy soprano, Lawrence Powers Smith.

The various departments are better organized and will be more efficient than ever. Three

new departments are added this year: Sunday School Methods, Minister's Conference, and The Seton Indian Sports for boys and girls.

C. L. S. C. work will be emphasized. Thursday, August 2, will be Recognition Day with Dr. J. D. Springston as the speaker. A fine series of C. L. S. C. Round Table talks is also in prospect.

The president and manager is W. H. Eaton, Clay Center, Kansas.

#### LINCOLN PARK CHAUTAUQUA, CAWKER CITY, KANSAS

The eighth annual assembly of the Lincoln Park Chautauqua Association begins July 28 and closes August 12.

Some of the most prominent speakers and entertainers have been secured. Among the former are: Booker T. Washington, Senator La Follette, Father Moran, Bob Taylor, and many others. The list of entertainers includes: Rosani, the juggler and manipulator; Carolyn Clarkson, contralto soloist; Angela O'Brien, reader, who will be at the Assembly the entire season; The Harmony Lady Quartet, which has been secured for the last ten days of the Assembly; and the State Federation Art Gallery, the finest institution of its kind in the United States, in charge of Mrs. Aplington, engaged for the entire time.

The chief summer classes or departments, under able management are: Art, Elocution and Physical Culture, Musical Department, Domestic Science, Bible and Normal Sunday School, Boys' and Girls' Club in charge of Rev. and Mrs. Miller assisted by Miss Louise Pilcher, who has charge of the Kindergarten Department, Y. W. C. T. U., K. S. S. F. and C. L. S. C. Departments. The C. L. S. C. is represented by Miss M. O. Hamilton of Kansas City, Kans. Some of the "Round Table" talks to be given by various speakers are: Theoretical and Actual Powers of the King of Great Britain; How the English and American Cabinets Differ; The Part Taken by Women in English Politics; Some Distinctive Features of the English Parliament; The Great Present Day Problem of Imperial England; Social Progress in England (as seen in some English Novels) or as Compared with that of America; How Great Britain Governs Her Colonies; The Unique Civilization of New Zealand; The Great British Artists, Rossetti, Burne-Jones, and Watts; The Genius of Shakespeare (or of any English Author); Some Great Writers of English Fiction; English Literature in Song.

Thursday, August 9, has been set as Recognition Day. Prof. M. C. Crouch will deliver the address.

The W. C. T. U. is erecting a two story building which it expects to have completed by this season.

Progress is being made every year at this Chautauqua and it hopes to have one of the best, if not the best Assembly in this part of the country.

All correspondence relating to the Lincoln Park Chautauqua should be addressed to E. L. Huckell, Secretary, Cawker City, Kansas.

## WATHENA, KANSAS

The Wathena, Kansas, Chautauqua will be held on August 4 to 12, inclusive, 1906. Recognition Day will be Friday, August 10. A good speaker will be selected later who will make the Recognition Day Address. Mrs. Alice Limerick of Winfield, Kansas, will have charge of the C. L. S. C. department. She has chosen for her subjects for the Round Tables each day those which will be of benefit to students of the C. L. S. C. Reading Course for the year 1906-07, and will deal almost exclusively with topics relating to England.

Among other attractions at Wathena Chautauqua are Sam Jones, Dewitt Miller, Senator La Follette, Prof. Charles Lane, C. E. Maxfield, Edna H. McCallister, Father F. C. Moran, Rev. Albert Bushnell, D. D., Wm. R. Bennett, Rev. W. R. Gaylord, Rev. C. D. Thompson, Rev. C. L. Fisk, The Hesperian Quartet and a noted orchestra.

The program at Wathena will be up to the usual high standard. The grounds are shaded by fine old forest trees and it is an ideal place for a summer outing.

For any information about this assembly address A. W. Themanson, Wathena, Kansas.

## CLYFFESIDE CHAUTAUQUA, ASHLAND, KENTUCKY

The Clyffeside Chautauqua Assembly opens June 28 and closes July 7. The advance circular announces many interesting attractions for this, the fifth season of the Assembly. The School of Industrial Art which includes various kinds of Arts and Crafts work will be under the direction of Mrs. Laurence, President of the Walnut Hill School of Industrial Art, Cincinnati. The Boys' and Girls' Club will be in charge of Miss Helen Ohman; children will be organized into an Indian tribe after the Seton Indian plan. Speakers and attractions are Dr. Lincoln Hulley of Stetson University, Byron W. King, Hawken's Cadet Band Orchestra, Whitney Brothers' Quartette. The Pier Concert Company, Florence Atkins-Gavin, contralto, Marguerite Smith-Alkire, Ross Crane, George R. Wendling, Sunshine Hawkes, Geo. R. Stuart, Frederick Warde, Rosani, and

Champ Clark and C. H. Grosvenor, in joint debate on July 4.

The new management purposes to institute a revival of C. L. S. C. work. Each day there will be a C. L. S. C. hour at 1:15 P. M.

The manager of the Assembly is Prof. J. C. Crabbe of Ashland, Ky.

## WASHINGTON GROVE CHAUTAUQUA, WASHINGTON GROVE, MARYLAND

The Washington Grove Chautauqua Assembly will open July 23 and close September 1. Summer classes will be held in physical culture, self expression, art, music, kindergarten, etc. Prominent among the talent engaged for entertainment and instruction are the following: "Sunshine" Hawkes, the Mexican Sereaders, Dr. George Bailey, Rev. A. H. Zimmermann, the Dailey Quartet, Mrs. Mignon Reed, Miss Lily Burke, Mrs. Martha S. Gielow, Pamahasika's Birds and Dogs, Professor H. Marion and Rev. Robert W. H. Weech.

Round Tables will be held each Wednesday evening during the course of the Assembly. Recognition Day is August 17, the speaker for which has not yet been engaged.

Correspondence should be carried on with the Chairman of the Committee and C. L. S. C. representative, Mr. W. H. H. Smith, room 386, Navy Department, Washington, D. C.

## CARTHAGE, MISSOURI

The Carthage Chautauqua, which this year celebrates its tenth anniversary, will be held from July 3-12, inclusive. Rev. W. W. Elwang A. M., Ph. D., of Columbia, Missouri, will be Recognition Day speaker. The Recognition Day ceremonies will be held Monday, July 9. The C. L. S. C. Round Table begins Thursday, July 5, and continues through the session. Mrs. A. E. Shipley of Des Moines, Iowa, will be in charge and her series of lectures will embrace discussions of the purpose of Chautauqua Round Tables, C. L. S. C. work, etc. Other speakers will be Miss Ella B. Knight, of Colorado Springs, Mrs. Belle C. Kimball of Kirkwood, Missouri, Mrs. W. S. Knight of Carthage. Besides these a number of the regular platform lecturers have agreed to give discussions to the C. L. S. C. Department on various matters of current interest.

Some of the best program features of this year's assembly are: Hon. William H. Wallace, of Kansas City, who lectures on July 4 on the subject, "A Patriotic Missourian;" Opie Read, humorist; Elbert Hubbard, the sage of East Aurora, July 10; Dr. Herbert L. Willett, of Chicago, on Saturday and Sunday, July 7 and 8; Mrs. Helen Vosburgh, of Chicago, will conduct



the department of English literature.

Address general correspondence to R. A. Hockensmith, Carthage, Missouri. Address C. L. S. C. matters to Mrs. W. S. Knight, Carthage, Missouri.

NORTH DAKOTA CHAUTAUQUA, DEVIL'S LAKE, N. D.

The fourteenth annual session of the North Dakota Chautauqua Assembly opens June 30 and closes July 17. This Chautauqua is beautifully situated on a commanding eminence overlooking an arm of Devil's Lake. The scenic attractions of the surrounding country are not the least of the charms of this Assembly.

Among the chief speakers and entertainers for the present season may be mentioned Phoebe May Roberts, Alma B. Smith, Pitt Parker, D. W. Robertson Co., the O'Callahans, Edwin Bush, the Byron Troubadours, Miss Anna M. Samuel, Hon. Wm. I. Nolan, Prof. Pamahasika's Birds and Dogs, J. H. Worst, Dr. A. W. Lamar, Prof. D. Lange, Miss Bell Kearney, Mary E. Hopper, Bishop Hartzell, Major-General O. O. Howard, Hon. E. J. Burkett, Frank H. Leonard, Alton Packard, etc. A number of well-known accompanists and quartets will furnish music. Special days will be celebrated with speakers suitable to the occasion. Among these may be mentioned "Indian Day," "Grand Army Day," "Scandinavian Day," etc. There will also be a number of study departments including Kindergarten, Girls' Club, Boys' Club, W. C. T. U. Institute, Bible Study, courses in Painting, Domestic Art and Physical Culture.

C. L. S. C. features have always been given careful thought and as a result the interest has greatly increased in recent years. The C. L. S. C. Department will be in charge of Dr. E. E. Saunders and Miss Nellie S. Johnson. The Round Tables will be a permanent feature of the educational side of the work. It is expected that a number of people will graduate on Recognition Day, July 30. The speaker for this occasion will be Dr. Geo. Hindley. The speakers who will address the Round Table are the following: July 2 and 3, Dr. A. W. Lamar; July 6, Miss Bell Kearney; July 7, Bishop J. C. Hartzell; July 10, Gen. O. O. Howard; July 11, Senator E. J. Burkett; July 16-17, Alton Packard.

All inquiries should be addressed to Edgar La Rue, Devil's Lake, North Dakota.

EPWORTH PARK CHAUTAUQUA ASSEMBLY,  
BETHESDA, OHIO

The sixteenth annual session of the Epworth Park Assembly will be held from August 1 to 15. The Educational Department includes

Art, Bible Study, Elocution Music, Sunday School Work, Church Congress, Physical Culture, C. L. S. C., etc.

Lecturers include the following: Dr. Joseph Clark; Dr. William Spurgeon of London, Eng.; J. H. Hector, The Black Knight; Eugene V. Debs; Elijah P. Brown, The Ram's Horn Man; Prof. R. T. Stevenson, Ph. D.; Chas. A. Eastman, The Sioux Indian; Dr. Geo. Wood Anderson; Dr. Geo. R. Stuart; Rev. R. C. Wuestenburg; Miss Florence Ben-Oliel; Anna W. Clark.

In addition are entertainments and musical attractions to which the following are important contributors: Ernest Thompson-Seton; Orphans (colored) Jubilee Singers; Old Homestead Male Quartet; Miss Florence Ben-Oliel; Rosani, the Prince of Jugglers; Hendrickson, the Magician; Comus Club; The Boston Carnival Co.; The American Vitagraph Moving Pictures; Dr. R. C. Wuestenburg; Prof. A. A. Wagely Boys' Club and Physical Culture.

Special Days are: Opening Day, August 1; Sunday School Day, August 2; Labor Day, August 8; W. C. T. U. Day, August 14; G. A. R. Day, August 15. In addition to these is Recognition Day, August 9. The speaker for this occasion will be Professor R. T. Stevenson, of Ohio Wesleyan University. Correspondence concerning the C. L. S. C. work should be addressed to Mr. P. U. Hawkins, Barnesville, Ohio. Correspondence concerning the Assembly may be sent to Rev. J. S. Secrest, D. D.

#### KINGFISHER, OKLAHOMA

The Kingfisher Chautauqua will open on May 31 with a "Farmers' Free Day." Program features will include a lecture by Professor Nicholson on the subject of "The Time to Fight Insects." Other agricultural lectures will include "Alfalfa, Stock, and Riches," by R. E. Smith of Sherman, Texas, and "Farming Upland Profitably," by Professor Field. Entertainers and educators upon the program include Dr. James Mailly, Miss M. C. Hutchinson, Bishop Brooke, Dr. H. E. Tralle, Dr. Thomas McClarey, Irving W. Lorimore, Oxenham, Dr. Thomas E. Green, Matt Hughes, Dr. Charles Sharpe, Edward Amherst Ott, Wassman the Magician, and the Arion Male Quartette.

SOUTHERN OREGON CHAUTAUQUA ASSEMBLY,  
ASHLAND, OREGON

The fourteenth annual assembly of the Southern Oregon Chautauqua, located at Ashland, Oregon, will open July 11 and close July 20. The Summer Schools include Music, Vocal

Culture, Bible Study, American Literature, Elocution and Physical Culture and Round Table. In addition to the usual departments of the school it is hoped to establish a Bible Conference. Such well-known teachers as Professor W. T. VanScoy, Professor I. M. Glen, Prof. M. L. Lawrence, H. B. Pasmore, Mrs. Mary W. Parks, Prof. F. Berchtold, Miss M. C. Snell, M. D., Rev. J. S. Smith, Mrs. H. C. Saunderson, and Dr. Abbie W. Simpson, will have charge of the various departments.

Program features include Dr. F. W. Gunsaulus, Dr. Wm. Quayle, Bishop J. W. Hamilton, Rev. Anna Shaw, Carter "The Magician," Mrs. Saunderson, Lieutenant T. W. Hammond, Dr. Charles Edward Locke, Captain Jack Crawford, Mrs. Martha S. Gielow, Miss Belle Kearney, and Rosani "The Juggler."

The improvement of the Assembly grounds under the direction of the skilled landscape gardener, Prof. George Coote will make this Chautauqua one of the most beautiful upon the Pacific Coast. The improvements are now under way under the direction of the Ladies' Chautauqua Club.

This Assembly is planning to introduce C. L. S. C. work, which has heretofore languished in this region.

Communications should be directed to Mr. G. F. Billings, President, Ashland, Oregon.

#### THE PENNSYLVANIA CHAUTAUQUA, MOUNT GRETN, PENNSYLVANIA

The fifteenth annual assembly of the Pennsylvania Chautauqua opens July 4 and closes August 8. The Educational Department is strong including the following: Professor Mervin Filler, Latin and Greek; Miss Amanda Landes, Elocution and Reading; Prof. Chas. C. Grove, Mathematics; Dr. Anna McKeag, Psychology, Principles of Education and History of Education; Miss Mabel Bragg, English Literature, and The Art of Story Telling; Prof. Edward Rose, Musical Director; Prof. Paul E. Beck, Official Pianist; Miss Florence E. Brinton, Primary Industry, Basketry, and Raffle; Dr. L. S. Schimmell, Civil Government, United States History and German; Miss Frances Williams, Art Department; Mrs. Emma Lemcke-Barkhausen, Director School of Domestic Science; Misses Lehman, Embroidery and Fancy Sewing; Prof. E. W. Strickler, M. E., Commercial Department.

Lectures will be given by: Herbert L. Bridgman, Dr. Wilbur F. Crafts, Dr. Leon H. Vincent, Miss Ben-Oliel, Mrs. Cassandra Haynes, Dr. A. C. Clay, Prof. Kokichi Morimoto, Miss Mabel Bragg.

Music and other entertainments will be

supplied by: The Amphion Male Quartet, The Lyric Operatic Quartet, The De Barrie Gill, The Boston Carnival and Concert Company, The Lyra Ladies' Orchestra and Band, Mr. Hunter Welsh, of Vienna, Mr. Benjamin Mac Comsey, Edward O'Keefe, Prof. Ramstein, Phil. Smith, The Ader Trio, Mrs. Dunne, Miss Saidee Vere Milne, Miss A. Landes. In addition to all these there will be motion pictures, photographic concerts, a lake carnival, oratorical contests, etc.

Beginning July 17 there will be daily Round Table talks on live subjects by prominent men and women. The annual banquet will be given in the C. L. S. C. Building on the evening of Recognition Day, July 26.

Correspondence relating to C. L. S. C. should be addressed to W. J. Zuck of Annville, Pa. All other communications should be sent to the Chancellor, Rev. H. A. Gerdson, D. D., Lancaster, Pa.

#### POCONO PINES, PENNSYLVANIA

The session of the Pocono Pines Chautauqua opens July 3 and closes August 5. Situated as Pocono Pines is, on the very top of the Pocono Range, four miles from Pocono Summit it has a most delightful summer climate and is within 120 miles of both New York City and Philadelphia.

This Chautauqua gives special emphasis to summer school work and has secured the services of specialists from colleges and universities for the school departments. It is far enough from the great centers of population to avoid great excursions of transient visitors while yet near enough to these centers to be within easy reach of those who would have a vacation in the mountains.

The program offered on the Pocono platform is unique in one respect: It is confined to the evening of each day, in the belief that one really good event per day is all that most people need. Close watch of this one event makes it possible to avoid mistakes often so common in very full programs. Then too there are so many attractive features surrounding Pocono, in woods, and lake, and mountains—that patrons prefer the afternoons free after morning school sessions.

A feature of the program is the orchestra in charge of August H. Rodemann, Assistant Director of the famous Philadelphia Orchestra.

August 1 is Recognition Day, and the speaker of the day will be Dr. Morris W. Prince, Professor of History and Civics in Dickinson College, Carlisle, Pa.

Correspondence should be sent to J. H. Morgan, Ph. D., Carlisle, Pa.

RIDGEVIEW PARK CHAUTAUQUA ASSEMBLY,  
PENNSYLVANIA

The Ridgeview Park Chautauqua Assembly is located about fifty miles east of Pittsburgh. The Assembly will open August 3 and close August 13. A strong program has been prepared which will include such attractions as Prof. K. Morimoto, Dr. Howard S. Wilson, Dr. Robert Forbes, Dr. Charles E. Clark, Dr. W. C. Weaver, Dr. George S. Kerr, etc.

Recognition Day will be Wednesday, August 8, and the address will be given by the President of the Assembly, the Rev. Dr. W. C. Weaver of Homestead, Pennsylvania.

Further information may be secured by writing to the Secretary, Mr. Alexander Wilson of Johnstown, Pa.

BIG STONE LAKE CHAUTAUQUA, SOUTH DAKOTA

The Big Stone Lake Chautauqua will hold its eighth annual session from July 3 to July 16 inclusive. The program promises to be one of the best ever presented at this assembly. Prominent speakers who have been engaged are: Congressman Martin, Senator Kittredge, Congressman Landis and Bishop Hartzell. Leading attractions include Robertson's moving pictures, The Byron Troubadours, The Elma B. Smith Co., Pitt Parker the Chalk Talker, Phoebe May Roberts, reader, and Pamahasika's Troop of Birds and Dogs.

The opening day will be known as "South Dakota Day." Other days of special interest will be July 4, July 10 and July 14. This last will be "Recognition Day" with A. W. Lowther of Dwight, Ill., as the speaker.

C. L. S. C. work will be carried on under the charge of Mrs. Etta Vosburgh.

In connection with this Chautauqua a Summer School will be held from July 2 to July 27.

Letters should be directed to R. J. Hicks, Big Stone City, South Dakota.

MONTEAGLE ASSEMBLY, TENNESSEE

The Monteagle Assembly situated in the Cumberland Mountains between Nashville and Chattanooga is attractive by reason of its beautiful location no less than by its strong program and entertainments. The Assembly opens its twenty-fourth annual session July 2 and closes August 31, a season of sixty-one days.

The Summer School comprises fifteen departments, each in the hands of an expert. The list of special lecturers and entertainers includes Frederick A. Warde, Dr. Frank Gunsaulus, Dr. Green, Ernest Thompson-Seton, DeWitt Miller, and a long list of noted readers,

magicians, ministers, lecturers and chalk talkers. Special weeks and events are a Missionary Week, Woman's Congress, Oratorical Contest, Musical Festival, etc. Music is a great feature of the Assembly and the conclusion of woman's week is a brilliant concert. The "Messiah" will be given on Sunday evening, August 5. In addition to these special musical events the fine orchestra assisted by many well-known artists, both vocal and instrumental, presents two evening concerts each week and daily concerts at 10:30 in the morning and 5:00 o'clock in the afternoon.

C. L. S. C. work is in charge of Miss Scovil whose tact, energy, and ability have stimulated great interest in Chautauqua work. The ceremonies of Chautauqua Day are in her hands and will be carried out after the best Chautauqua traditions. Bishop John H. Vincent will be the speaker of the day and make the Recognition Address.

All communications should be addressed to Mr. B. Pilcher, General Manager of the Monteagle Assembly, Nashville, Tenn.

PARIS CHAUTAUQUA, PARIS, TEXAS

The Paris Chautauqua opens the first of July and closes July 10. Miss Meddie Ovington Hamilton is in charge of the C. L. S. C. Round Tables. The management hopes to establish a Recognition Day but has not as yet done so. Correspondence should be directed to the Manager, Mr. T. J. Record, Paris, Texas.

FORT DODGE CHAUTAUQUA, FORT DODGE, IOWA

This Assembly will open August 5 and close August 12. Recognition Day will be August 11. Among the attractions secured are: Dr. D. F. Fox, Booker T. Washington, Dr. MacArthur, William J. Bryan, Frank R. Roberson, Prof. Montaville Flowers, Father Francis T. Moran, Evelyn B. Baldwin, Nat. M. Brigham, Rev. Robert McIntyre, Dr. Frank G. Smith, The Dunbars, and Midland Jubilees.

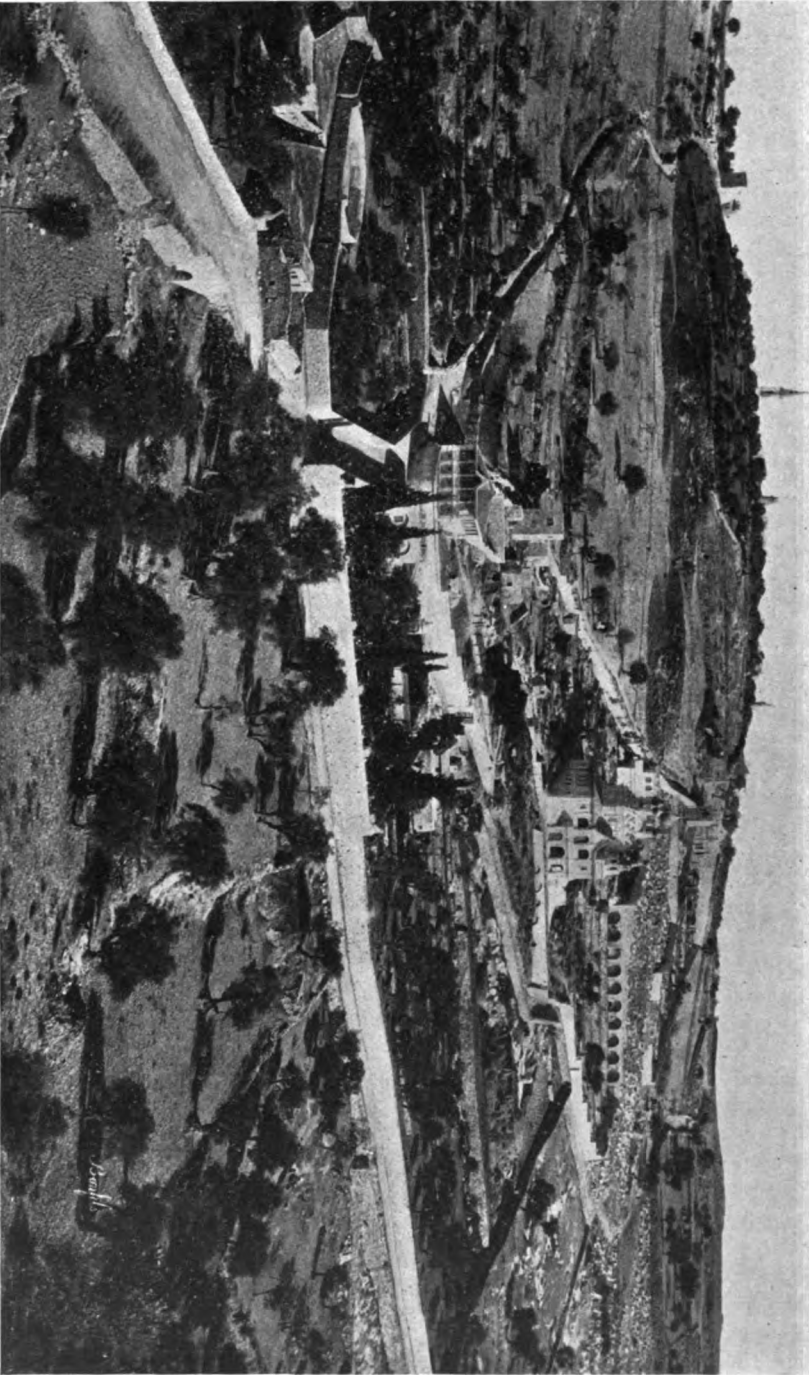
Communications should be directed to Dr. Phil Baird, Ft. Dodge, Iowa.

MONONA LAKE ASSEMBLY, WISCONSIN

Monona Lake Assembly opens on July 4 and closes August 3. Unusual emphasis will be placed upon C. L. S. C. work. Daily Round Tables will be conducted by Mrs. Maria F. Hanchett and an endeavor will be made to organize many new circles. The Recognition Day will be August 2, the address being given by the Rev. Dr. E. L. Eaton.

Communications should be addressed to James E. Moseley, Secretary of the Assembly, Madison, Wis.





See Page 512.

THE MOUNT OF OLIVES SHOWING THE GARDEN OF GETHSEMANE

# THE CHAUTAUQUAN

VOL. XLIII.

AUGUST, 1906.

No. 6.



**T**O the making of articles, sermons and addresses on the question of business graft, corporate abuses and commercial dishonesty there is apparently no end. Do these evidences of discontent and unrest indicate national pessimism and national apprehension? Or are they, on the contrary, to be viewed as healthy symptoms of a moral awakening, of a popular determination to correct recognized evils and enforce higher legal and moral standards? Thoughtful Americans naturally take the latter view, and disclaim sympathy with those shallow "optimists" who condemn, not the abuses present in our affairs, but the agitators who denounce those responsible for the abuses. President Schurman of Cornell University, in a baccalaureate address, dealt as follows with the present campaign against greed, lawlessness, and special privilege:

The idle rich are an excrescence in any properly organized community. And in a democratic republic, in which every man has a vote, be assured that the rights which convention grants to property would be swept away if the propertied classes became idle, luxurious, selfish, hard-headed and indifferent to the struggles and toils of less fortunate fellow citizens. The voice of the age is that men want wealth without undergoing that toil by which alone wealth is created. The love of money and the reckless pursuit of it is undermining the national character. But the nation, thank God, is beginning to perceive the fatal danger. The reaction caused by recent revelations testifies to a moral awakening. At heart the nation is

still sound, though its moral sense has been too long hypnotized by material prosperity. We must restrain the brutal and predatory pursuit of wealth by laws for the protection of the weak and for the equalizing of opportunity.

Warnings and appeals of like character or tenor have been addressed to our multimillionaires and "captains of industry" by men of conservative affiliations and high standing in the political or professional world. Pages might easily be filled with trenchant and significant quotations, but space limits permit only a few.

Senator Lodge, in a speech on the meat bill, used the following language:

Heaping up money in this regardless way, regardless of law, regardless of the employes, regardless of the public health; openly defying public opinion; so far as I know never doing one thing to make one corner of the earth a little better or a little happier for their presence in it. . . .

I have no sympathy whatever with socialistic movements that are going on to take possession of all sorts of business and utilities, whether municipal, state or national. I believe the movement means the destruction of the government which we reverence and love and which has taken us a hundred years to build up.

But I say, and I say it in all seriousness, that those packers in Chicago and those owners of the Standard Oil have done more to advance socialism and anarchism and unrest and agitation than all the socialist agitators who stand today between the oceans.

Our former minister to Spain, Stewart L. Woodford, spoke in the same strain in a commencement address. We demand,

he said, obedience to law, but to whom should this demand be particularly directed? He continued:

It is not in the slum, the tenement-house, the fetid atmosphere of the places where the poor half live that anarchy and socialism are bred. It is the way that you and I treat the poor, the way we spend our money, make use of our money, the disregard of law on the part of great corporations, the business principle that might makes right, that fosters these creeds and endangers the state.

The rich man who uses the influence of his wealth to evade the law is above all others in the community a traitor to the best interests of our land. Upon the rich falls the heaviest responsibility for upholding the law. Their wealth has been earned under the law, and is secured to them by the law.

Mr. Wayne MacVeagh the leading lawyer, defends the principle of progressive taxation of incomes and inheritances and urges sober, honest study of the question of limiting accumulation of wealth. The unrest among the poor and underpaid he regards as perfectly natural, and our greatest national need, he holds, is "a working basis of agreement" between toilers and the men of great wealth. An anonymous writer in the *North American Review*, who is introduced by the editor as "the greatest living American philosopher," appeals to the multimillionaires, not only to refrain from opposing progressive taxation, but to accept legislation limiting possessions and salaries and insuring an equitable distribution of wealth. He denies that men have a moral right to grab all they can and spend it as they see fit. He believes that the moral basis of property is service, and that the man who cannot show good, honest title to his property cannot expect society to respect it.

These utterances certainly testify to the moral awakening of which President Schurman speaks, and it is certain that the legislation of the future will rest largely on the principle thus enunciated.

## Record of a Remarkable Session of Congress

In the record of the first or "long" session of the Fifty-ninth Congress we may study the force and effect of public opinion, the great strength of the popular demand for legislation corrective of corporate abuses and protective of the rights of the people. When Congress met last December, a rather commonplace, routine session was expected. It was even doubted whether the Senate would act on the railroad rebate question. When it adjourned for the summer and the legislative year, the universal comment was that the session had been memorable, fruitful and highly creditable.

The session was in truth remarkable for the legislation enacted during the period, the character of the debates, the number of vital questions discussed, the investigations set on foot, and the way in which leaders and followers alike put partisanship aside and responded to the demands of the people.

The rate regulation bill, the meat inspection bill, the pure food bill, the resolution for an investigation of the coal and oil industries (to ascertain whether the trust act, the anti-rebate act and the interstate commerce act had been obeyed) and the bill to limit the immunity of witnesses, may be mentioned as the principal measures in which partisanship played little or no part. Party leaders are always anxious to "make political capital," to "gain credit" for election day; but the tendency now is to make capital by meeting popular wishes, not by finding fault with the other side and attacking all its proposals and moves.

Among the important bills passed at the session are these:

The bill increasing the power of the commerce commission, enabling it to fix rates in certain cases, punishing rebates and illegal discriminations more severely



**TANTALIZING  
THE TZAR (REMOVING THE BUN) "NO, YOU  
DON'T!"**  
—From the *Manchester Evening Chronicle*.



**THESEUS ROOSEVELT AND THE MINOTAUR**  
—From the *London Punch*.



**THE AMERICAN INSURANCE SCANDALS HAVE  
ALARMED THE BRITISH INVESTOR, WHO, IN  
FUTURE, IS NOT LIKELY TO PLACE HIS MONEY  
WITH AMERICAN FIRMS**  
—From the *Daily Mirror, Australia*.



—From the *Chicago Tribune*.

### CURRENT CARTOONMENT

(by imprisonment as well as by fines), and placing express companies, sleeping car companies, pipe lines and so-called "private lines" under the commission's jurisdiction.

The bill is for more efficient inspection of meats intended for interstate or foreign commerce, and providing for better sani-

tary conditions in the packing establishments.

The "pure food" bill—the bill excluding from interstate commerce adulterated, deleterious or misbranded foodstuffs and drugs. This act is emphatically one resting on elementary honesty and decency. It is aimed at sheer fraud and deception



and the sale of poisonous substances under false labels.

The uniform naturalization bill which will do away with "wholesale" naturalization, for political purposes, of unfit aliens, by requiring a knowledge of English, uniform tests and standards and proper records.

The statehood bill, discussed in another column of this issue.

The "lock canal" bill—the bill settling the question of the *type* of the isthmian canal and providing for a waterway with locks instead of a sea-level canal.

President Roosevelt worked strenuously for these measures and they were hotly and fully debated. The public supported the President, and there is no doubt as to the popularity of the session's legislation. The failures of Congress are neither few nor trivial—the gravest of them being the refusal to pass the bill reducing the duties on imports from the Philippines—but they are scarcely remembered by the people at large in their satisfaction with the session's record.



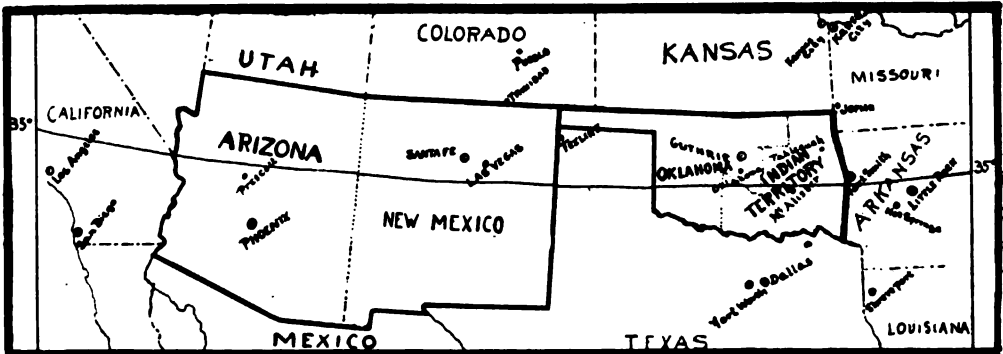
## The New Member of the Union

Among the important measures passed at the late session of Congress is the Statehood act, which settled in a satisfactory way the long controversy over the admission of the Territories into the

sisterhood of states. There are four Territories, and each has sought admission as a separate state. This plan has been bitterly opposed, and at last a compromise has been effected.

Oklahoma and Indian Territory are to be admitted as one state, and a great commonwealth it will be. Arizona and New Mexico have the opportunity to gain admission on similar terms, but it is not certain that they will unite. In November each of these territories will vote on the proposition, and if the majority of the people in each shall vote for union, a constitutional convention will be held, a constitution adopted, and a state formed. Arizona is declared to be unalterably opposed to union with New Mexico, and expected to vote against it. In that event, one star instead of two will be added to the American flag, and for an indefinite period the territorial status of Arizona and New Mexico will be maintained by Congress in spite of continued agitation for separate statehood.

Oklahoma has an area of about 39,000 square miles, and a population of 308,000. Indian Territory has an area of 31,000 square miles and a population of 392,000. There are in the former territory 79 national banks, 247 territorial banks, and 2,192 district schoolhouses. These are official census figures. It is believed that the population is much larger in reality. A good deal has been said about the



SKETCH MAP SHOWING THE NEW STATE WHICH WILL BE FORMED BY THE UNION OF OKLAHOMA AND INDIAN TERRITORY. ALSO THE TERRITORIES OF ARIZONA AND NEW MEXICO WHICH MAY UNITE

character of this population, especially in Indian Territory, but the fact seems to be that even in the latter barely one-twentieth are full-blooded Indians. Four-fifths of the inhabitants are white with a small percentage of negroes. The inhabitants are intelligent and there is no doubt as to their capacity for self-government.

The new state will be entitled to five Representatives and, of course, two Senators. These may sit in Congress in the second half of the next session.



## The Progress of Events in Russia

Once more intelligent observers predict a violent revolution in Russia. The empire is in a state of anarchy. Agrarian outrages are reported almost daily, as are "seditious and treasonable" outbreaks in the army, assassinations, political strikes, and so on. The worst and most dangerous of all symptoms is the renewal of anti-Jewish atrocities under official provocation and instigation. The Bielestok massacre was another Kishinev affair, all honest testimony showing that the police and troops not only gave the Jews of the city no adequate protection, but actually fired on such of them as were armed and tried to defend themselves against the inflamed, blood-thirsty rabble. The governor purposely vacated his post to avoid responsibility; his excuse was that he did not know what the central government really expected him to do. He suspected, in other words, that massacre and atrocity rather suited the purposes of the bureaucracy at that particular moment. He had ample ground for his suspicion, for the bigoted, corrupt and reckless bureaucracy of Russia has repeatedly instigated racial conflicts in order to divert attention from political issues, or in order to create conditions demanding arbitrary and stern "repression" of the "revolutionary" forces.

It is plain to all thoughtful observers that internal peace and order will not be

restored in Russia as long as the court and the bureaucracy continue to oppose the douma, the only body that has moral authority and represents the nation, and to resist the reforms demanded by it. The douma, it is true, has been tending more and more to assume the character of a revolutionary assembly. It has exceeded its legal powers in the demands it has made. But the reactionary, perverse attitude of the government is responsible for this tendency. The douma would gladly coöperate with the government were the latter honest and intelligent. It has taken the position that it is absurd to attempt to govern with a ministry that has been repudiated and censured by the representatives of the people. It has demanded a ministry of liberal and progressive men, men to whom the people could give their confidence. The present ministry is impotent and contemptible.

Aside from the ministerial question, the douma insists upon:

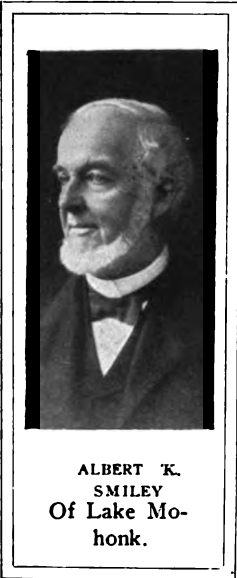
A comprehensive agrarian measure, based on the principle of compulsory purchase of private lands, to satisfy the land hunger of the peasantry.

A personal liberty act, doing away with arbitrary arrests and arbitrary interference with free speech, assembly and publication.

An equal civic rights act abolishing all restrictions on account of race and religion. The douma believes that the Jewish problem in Russia is simply the result of the legal discriminations to which the Jews are subjected in the matter of residence, education and the ownership of land. It will undoubtedly pass a bill conferring equal rights on the Jews, and the question is whether the upper chamber, the council of state, and the Tzar will approve it.

Abolition of the death penalty for political offences, and amnesty for political prisoners.

A rupture between the government and the douma has been threatened more than once since the latter body met, but so far it has been avoided. At this writing there



is considerable talk of further concessions by the Tzar in the direction of constitutional government and of acceptance of at least a part of the douma's legislative program. Negotiations looking to some compromise are said to be in progress. If the court does not yield, terror and revolt and massacre will continue to prevail

with ultimate consequences of the most appalling character.

### International Arbitration

Two especially significant developments in behalf of international arbitration were revealed at the twelfth annual Lake Mohonk conference: the increasing number of organized commercial bodies committed to this substitute for war, and the attention given to this subject by the colleges and universities. Fifty commercial bodies, representing every section of the United States, sent delegates to this conference and one session was given over entirely to reports from these representative business men. Dr. Daniel C. Gilman of the special committee to encourage the giving of greater prominence to the subject of international arbitration in the colleges and universities reported that one hundred and fifteen institutions in the United States, or nearly a third of the entire number addressed, took favorable action. Thirty-six arranged for public meetings on either February 22 or May 18, sixteen planned student debates or ora-

torical contests, fifty-four brought the subject forward in lectures before the student body, special students' meetings and in various other ways, and six maintain standing prizes for the best essays on the subject. Many institutions took steps to secure permanency of the movement in their respective student bodies.

The attendance at the twelfth Mohonk Conference was the largest on record, considerably exceeding three hundred; some twenty national and state officials, a dozen eminent jurists, several members of Congress, a score of lawyers, another score of editors among them. In welcoming the members as his personal guests, Mr. Albert K. Smiley laid stress upon the demand of the first and each succeeding Mohonk Conference for a permanent international tribunal, and urged the present peculiar fitness of the United States to take the initiative for its establishment.

Ex-Secretary of State, John W. Foster, presiding officer of the conference, endorsed the credit given to President Roosevelt for saving the first Hague Conference from complete failure by setting the Hague Court on its feet, whereas the original call had centered upon a proposal to limit armament. From the Tzar's call for a second Hague Conference the question of armament is omitted, but Mr. Foster predicted and argued for its consideration on the insistence of other powers. He said, "The gratifying feature of this second conference in Europe is that it is responded to with alacrity by all the governments in striking contrast with the hesitation and jealousy which marked the first convocation. Another interesting feature is that while twenty-six governments were represented at the conference of 1899, forty-seven have been invited to participate in the second Conference, including all the American States and Ethiopia. It will be the first time in the history of the human race when all the independent nations have come together to confer on their mutual interests."

In a review of "Another Year of Arbitration," Dr. Benjamin F. Trueblood, secretary of the American Peace Society, pointed out that China and Persia have ratified the treaty and appointed representatives in the Hague Court which now contains seventy-eight judges representing twenty-five powers. The total number of treaties of obligatory arbitration now signed is forty-four, an increase of fourteen during the year. Two of these, between Denmark and the Netherlands and Denmark and Italy are without limitations. They refer all classes of controversies for all time to the Hague Court, and thus constitute the high-water mark of the arbitration movement.

Dr. Lyman Abbott prophesied the development of an international executive for an international will. This inspiring address has been published in *The Outlook*.

"The significance of the next Pan-American Conference," called in Rio Janeiro for July, was discussed by Ex-Assistant Secretary of State Francis B. Loomis, and by Charles M. Pepper, Special Pan-American Railroad Commissioner. Fifteen or eighteen republics are represented at the Pan-American conference which is now in session.

Representative Richard Bartholdt of Missouri, President of the American Group of the Interparliamentary Union, described the work of preparing a program for the second Hague Conference, and the success of the American Group at the last Brussels conference in proposing and becoming commissioned to formulate a plan for transforming the second Hague Conference into an international congress, this congress to appoint a permanent council to codify international law and secure continuity of influence, the Interparliamentary Union becoming a representative and quasi-legislative lower house.

Cardinal Gibbons of Baltimore gave an interesting address on "The Triumphs of Peace." Addresses dealing with questions to come before the next Hague Confer-

ence were delivered by Hon. William L. Penfield, formerly solicitor of the Department of State and Hon. Clifton R. Breckenridge of Arkansas, ex-Minister to Russia.

Hon. James Brown Scott, Solicitor of the State Department, gave an address describing "The American Society of Internal Law." Other speakers include Justice Brewer of the United States Supreme Court, Justice Elliot of the Minnesota Supreme Court, Chief Justice Emlin McClain of the Iowa Supreme Court, Con-

gressmen James L. Slayden of Texas and Arthur L. Bates of Pennsylvania, William Dudley Foulke of Indiana, President Faunce of Brown University, President Agnes Irwin of Radcliffe College, Bishop W. N. McVickar of Rhode Island, St. Clair McKelway, Editor of the *Brooklyn Eagle*, Rear Admiral Albert S. •Barker, Hon. Robert Treat Paine of Boston, Hon. Frank Plumley of Vermont, and Professor Masujiro Honda of Tokio, Japan.

The introduction of a resolution to protest against naval appropriation for a battleship to outrival the British *Dreadnaught* aroused sharp division of opinion. The platform adopted made no reference to the matter. This platform refers to the steady progress which the world is making in the promotion of international arbitration; pays tribute to the services of the late John Hay; expresses gratification over increasing interest in colleges and among business men; commends the Pan-American Congress; and continues:

"At the present time it is important that public attention should be concentrated



## Highways and Byways

upon the second Hague Conference, soon to be assembled. We hope and believe that the beneficial results of the former conference will be equalled and perhaps surpassed by further deliberations, in the land of Grotius, upon the principles of international law and the best methods for the pacific settlement of international difficulties.

"Especially we hope the second Hague conference will elaborate and propose a plan by which like conferences may be held at stated periods and that in the intervals appropriate offices may be maintained at the Hague, so that these conferences may become a permanent and recognized advisory congress of the nations.

"A general arbitration treaty to be formulated by the Hague conference is most desirable and will doubtless be accepted by all or nearly all of the countries represented in the conference.

"Among other subjects of immediate importance the many unsettled questions arising out of maritime warfare, including the exemption of private property from seizure at sea and the neutralization of ocean routes, are respectfully commended to the consideration of the Hague conference.

"As the general reduction of armaments can only be secured by concurrent international action, as unanimously recommended by the British House of Commons, we earnestly hope that this subject will receive careful and favorable consideration.

"While we shall welcome any action taken by the coming Hague conference in the way of clearly defining the rights and obligations of belligerents, as to each other and to neutrals; of lessening the horrors of war; and of giving increased stability and protection to the Red Cross movement; it is our hope that the conference will remember that it is consecrated to the great work of ending as well as softening war, and of subjecting the relations of nations to the dominion of law rather than force."

Additional resolutions adopted by the conference read:

"Resolved: That this conference records its enthusiastic appreciation of the great and transcendent services in the cause of peace performed by the President of the United States in bringing about the Peace of Portsmouth between Russia and Japan."

"Resolved: That the twelfth annual Lake Mohonk conference on International Arbitration respectfully petitions President Roosevelt to instruct the delegates from the United States to the next Hague conference to urge that body to give favorable consideration to three measures which will greatly conduce to the peace welfare of the world:

"A plan by which the Hague conference may become a permanent and recognized congress of the nations with advisory powers;

"A general arbitration treaty for the acceptance of all nations;

"A plan for the restriction of armaments and if possible for their reduction by concurrent international action."



ORIGINAL MODEL OF PALESTINE AT CHAUTAUQUA, NEW YORK

# A Reading Journey Through Palestine

## Going Up To Jerusalem

By Shailer Mathews, D. D.

Dean of the Divinity School, University of Chicago, Editor *The World Today*, Author of "The Social Teaching of Jesus," "History of New Testament Times in Palestine," C. L. S. C. Book on "The French Revolution," "The Messianic Hope in The New Testament," etc.

WE go to the Holy Land to have geography and social customs minister to our religious knowledge. The fact that so many of its visitors have been disappointed and, as they say, disillusioned, has been due very largely to the fact that they have tried to see what in the nature of things was no longer visible, and even more because they have tried to see everything in a hurried visit of a few days. No man can see Palestine in less than a month. He really ought to have a month for Jerusalem and its vicinity alone. Twelve days in the Holy Land is better than nothing, but it is a very serious mistake to think that a twelve days' visit will do more than let one rush from one impression to another. A

third reason why visitors to Palestine are so often disappointed is the fact that they do not have proper companionship. They are herded together in companies largely composed of those who do not know how to travel, and—they "get on to each other's nerves." There is many a person today who looks back on his visit to Palestine as dreary and tiresome who might recall it as one of the great experiences of his life if he had but gone about his preparation for the journey as sensibly as he goes about his business.

There are two main routes to Palestine\* By the one the traveler takes the steamer at Athens or Constantinople and goes by the way of Smyrna or Beirut, either landing there or going on a night's sail farther

\*Until within the last few years the traveler entered Palestine from the north at Beirut or from the south at Jaffa. Of late years a third port has been developed at Haifa where a railroad may now be taken for the Jordan valley and ultimately for Damascus. Haifa has also become a port for Galilee and one may drive thence over a reasonably good road through Nazareth to the Sea of Galilee. At the best, however, Haifa is only an intermediate port, while the number of those who start from Beirut and Damascus for a tenting trip across the country is growing smaller. Jaffa is the natural port and Jerusalem the natural center of Palestinian tours. A reasonably satisfactory trip in the Holy Land may be made a very simple matter. The traveler lands at Beirut and takes a train for Baalbek and Damascus and thence returns to Beirut. Then he takes a steamer to Haifa whence he goes to Nazareth and the Sea of Galilee and returns to Haifa. He takes the steamer again to Jaffa and goes up to Jerusalem to visit the Judean region. Such a trip as this involves no tents, no horseback riding, no excessive fatigue. There are good hotels in Beirut and Baalbek and Damascus,

passable hotels in Nazareth, Tiberias and Haifa, an excellent one on Mt. Carmel, while in Jerusalem one can be as comfortable as at home. But the man who lives only in hotels will not see the Palestine he ought to see. That lies largely outside of the cities and can be studied only as one travels across the country on a camping trip. More than one who has never been there can realize, the Palestine of the Bible is still in evidence; but to be seen it must be looked for. The half-Europeanized Syrians and Arabs who hang about hotel corridors and play the part of guides are the farthest possible from being the representatives of Abraham, Isaac, and Jacob. To suppose that one will find reproductions of the twelve apostles in the waiters at a table d'hôte dinner is to invite disappointment. The real survivals of Biblical times are first of all the land itself, notwithstanding the desolation to which it has been subjected by friend and foe; second, the buildings of the un-Europeanized towns and regions; and third, the customs of the Bedaween and fellahen. Modern hotels and modern conveniences are desirable but they should be kept in their true perspective.

to Jaffa. The other approach is by the way of Egypt and is the more common and on the whole the more desirable. At all events one should go in at Jaffa rather than at Beirut.

The traveler sails to Alexandria or Port Said from Italy either at Brindisi or Naples. After visiting Egypt he takes a steamer some evening at Port Said and wakes up the next morning to find himself lying off shore with the hills of Judea running like a great wall across the eastern sky and Jaffa rising in tiers of white houses upon its hill. If the sea is not too rough he will find his steamer surrounded with boats containing six or eight oarsmen ready to take him and his luggage ashore. If the traveler has been wise he will have already made arrangements with some tourist company's agent or hotel keeper to meet him. If not, the probability is that the best thing he can do is to entrust himself to the representative of Cook or Gaxe or Hughes of Jerusalem.

As a port Jaffa is as nearly a complete failure as can be imagined. The ancient world recognized this in its story which located here the rescue of Andromeda from the sea monster by Perseus. Indeed in Josephus' day they would have showed you Andromeda's chains and the monster's bones. The true sea monster is still in evidence, a cruel line of rocks which form a sort of breakwater. The entrance to the unsafe harbor is around the northern end of this reef or through a narrow channel between its rocks. Large vessels do not attempt the feat of entering either channel and for safety's sake lie a half mile off shore, transferring their passengers and freight to small boats.

Whoever has landed at Jaffa is not likely to forget the experience. As one looks out on the big breakers dashing over the rocks between which he must pass to shore it seems safer to stay on the steamer. Safer, perhaps, but not more comfortable. The Mediterranean develops a vicious combination of pitch and

roll which even one hardened to the Atlantic finds it difficult to withstand. As a choice between evils you cautiously crawl down the steps and wait for a reasonable conjunction of boat and platform. Then you let yourself go trusting that in some way you will land in the boat below. Generally you do. Once in the boat there are moments of shouting and pitching which make the traveler wonder whether the career which Jonah so inauspiciously began at this point is not to be his; but order comes out of chaos, the six oarsmen swing in time, and the boat makes for the reef and the landing place beyond. If the sea is rough it is well worth while to see the skill with which these boatmen wait to catch the crest of a roller and ride through the opening in the reef into the quiet water beyond. They have few equals in the world.

Once landed the process of going through the custom house is simple. You or your representative fees the custom house official, your bag is not opened, and with your porter you march calmly through the room out into the town. There is, of course, a possible question as to the morality of this proceeding. The fact, however, is that the customs officials' income is supposed to come largely from fees or *baksheesh*. If a man has anything that is actually dutiable he should declare it, but the Turkish custom house official looks upon the ordinary traveler as his legitimate victim. I recall one uniformed rascal at Smyrna who, judging himself improperly feed, proceeded to confiscate every book he could find in my steamer trunk. It is in such predicaments that the tourist agent is of real value in preventing extortion.

Once through the custom house the traveler finds himself in a new world.

Jaffa, the Joppa of the Bible, was probably founded by the Phœnicians. It Bible, but earlier than Biblical reference is mentioned a number of times in the are those made to it in the Tell-el-Amarna



THE CHANNEL AT JAFFA

Tablets in which Amen-hotep IV of Egypt is said to have had an officer "who guarded the Gate of Jaffa." It was successively captured and recaptured by Egypt and Assyria but does not seem to have been in the hands of the Hebrews. At the same time it was the one port Judea could use. It was there that Hiram, King of Tyre, landed the timber to be used in the construction of Solomon's Temple, and thither, too, Ezra shipped his trees to build the second Temple. It was not until 148 B. C., however, that Jonathan the Maccabee captured the city, and not until 142 B. C. that his brother, Simon, made it a Jewish haven, "an entrance to the Isles of the Sea." The subsequent fate of the city was varied. It belonged successively to the Jews, the Romans, and then it became the home of pirates, and was destroyed by Vespasian. It was the seat of a Bishop during the Crusades. It was taken and retaken by the Franks and the Saracens. In 1799 it was captured by the French. Until within comparatively recent times it was surrounded with

walls, but these have now been razed. At present it is a city of possibly 40,000 inhabitants doing an export and import business per year of approximately 20,000,000 francs, and is the home of German agricultural colonies which have been fairly successful. It derives its largest importance, however, from being the pilgrim's port of Palestine. Between twenty and thirty thousand pilgrims are said to land here every year. And last, but by no means least, it is noted as a center of orange culture, and any visitor fortunate enough to arrive in spring will find that Florida has here no mean rival.

As one walks from the custom house to the hotel there is plenty of evidence that he is no longer witnessing a perpetual "Midway" exhibition as in Cairo, but is face to face with a Semitic civilization intent upon its own affairs. The first impression is one of incessant activity. The streets are filled with long lines of horses, mules and camels; yet everywhere is poverty,—pathetic, obtrusive poverty. Nature is kinder to the poor here than she



is in colder climates, but misery is everywhere.

That this misery is uncalled for and is due not to nature but to men will appear to any one who takes the trouble to visit the Free Religious Community of Ger-

great, but as an example of what scientific agriculture can do in Palestine its career has been edifying. There could be no greater contrast than that which exists between the crowded, dirty, ill-smelling streets of Jaffa and the rows of clean

cottages and the splendid orchards of the colony. There is another colony belonging to Germans a little distance from Jaffa which is also showing the possibility of tilling the soil—covered though it sometimes is to the depth of two feet by the drifted sand. To the east of the city there lies also one of the agricultural experiments of the *Alliance Israelite*, a sort of Jewish Agricultural College. A colony has been established here in which the Jews are to be taught agriculture. Its success has not been very



VIEW FROM THE HOUSE OF SIMON THE TANNER, JAFFA

mans known as the Temple of the Friends of Jerusalem. This colony was established in 1868, and is an illustration of the fact so often to meet the traveler that Palestine is the Promised Land of religious fanaticism. The Temple was intended to represent an ideal Christian community and to serve as a center from which to begin the regeneration both of theological and social life in Europe. Starting in a protest against extreme theological and ecclesiastical teaching, the movement at its inception was one of those splendid efforts which have marked the history of the church to put absolute principles of love and fellowship at work in a society too much marked by selfishness. Like all other communistic groups the Temple colony at Jaffa has found it difficult to maintain absolute ideals among ordinary men and women. Its history has been full of difficulties but none the less it still numbers several hundred members. Religiously its influence has not been very

great as yet, however, for the Jewish immigrants of Palestine do not always take kindly to agriculture.

The chief Biblical interest at Jaffa is the so-called House of Simon the Tanner where Simon Peter the apostle is said to have received his vision from Heaven. The building lies next to or is part of a miserable old mosque, and so far as can be discovered has no reasonable claim upon one's credulity. Yet as you stand on its roof you have the satisfaction of knowing that if Simon Peter did not wait for his dinner at the place where you are standing, he at least saw the same stretch of sea and land. It was probably a better harbor in his day, and there certainly was no steamship lying in the offing, but the rocks were there, and the beach, and the far stretching Mediterranean. And thus the newly arrived traveler learns his first and all important lesson for Palestinian travel—to be skeptical of identifications and appreciative of locations.

Beyond the colonies and the House of Simon there is not much of interest in Jaffa unless it be the hotel where the rooms instead of being numbered have been given the names of the tribes of Israel. Instead of going up to No. 5 you go up to Dan. It is Biblical, but as a method of designating rooms would be rather confusing anywhere except in Jaffa!

Few travelers stay more than a half day in Jaffa. They come in the morning and leave as soon as they can. This means in the afternoon if they go up to Jerusalem by rail and in the morning if they go by carriage.

There are those who feel that it is out of keeping to take a train to Jerusalem; they would prefer to ride or drive. Such prejudice generally vanishes when one comes face to face with the facts. Of the two ways to go up to Jerusalem the better way is undoubtedly by carriage but it is

also the more tiresome. The train that runs to the Holy City is not without its individuality for if the statements of one's dragoman are to be believed it has been transported bodily from Panama. This fact at least ought to win a certain amount of consideration from American visitors. Nor is it altogether an ordinary experience to be crowded into a hot little compartment with dwellers from all parts of the world (and some small though active inhabitants of Palestine itself). Yet if one finds it too commonplace one can travel second class and save two-thirds of the fare. A man—a woman ought not to make the experiment—probably will never want to do it again, but it is worth doing once. A second class compartment is probably fifteen feet long with narrow seats running lengthwise along the side and with a low divan or table in the middle. In this compartment you will find long rows of people who make des-



THE MARKET PLACE AT JAFFA

perate attempts to sit cross-legged upon the narrow seat and the divan, mingled with Germans who pendulate between wrath at the spreading knees of their neighbors and fear of draughts from the open windows, and an occasional English resident of Jerusalem. The probability is that after one has sat for half an hour between two Orientals trying to sit cross-legged on a shelf only a foot wide, and has breathed the air which grows rapidly cosmopolitan, he will prefer to ride on the narrow platform outside the door. It may not be safe, but death by wreck is preferable to death by suffocation.

The train runs briskly across the great plain that lies between the mountains of

again, if he is wise, he will have provided for his reception, and will be met by some courier. Driving down the road that winds along the hill on the west of the Vale of Hinnom by the Sultan's Pool where the Arabs play like children with the pipes that bring water from the Pools of Solomon three miles to the south, he finds himself, almost before he is aware of the fact, comfortably situated in one of the hotels of the Holy City.

If, however, the traveler is not in too much of a hurry, and wishes to begin a leisurely appropriation of those impressions which make the journey to Palestine really of value, he will take a carriage from Jaffa and drive to Jerusalem, a trip

of eight or ten hours. He will find a road almost as good as a park boulevard, and, after he is clear of the rows of tall cacti, he will be face to face with that fresh beauty which in spring spreads itself over all Palestine. A carriage is always a more intimate way of traveling than a railway, and intimacy with the land is what the visitor to Palestine should seek.

There is not much to be seen on the road from Jaffa to Jerusalem except the land itself. That indeed is the chief thing



LUNCHEON ON THE WAY

Judea and the Mediterranean; through Lydda with its recollections of Dorcas; through Ramleh with its tall tower dating from the thirteenth century; across the low lying range of hills; twists and turns through the valleys with their memories of the victories of Joshua and David, and comes at last to the station a mile or so from Jerusalem. There the traveler will be surrounded by innumerable Syrians endeavoring to carry his luggage; but here

and the drive is an object lesson in physical geography. Then, too, there are also little towns like Lydda and Ramleh recalling dimly Biblical characters, though also noticeable because they contain ruins from the days of the Crusaders. Indeed the intelligent traveler cannot fail to be impressed with the fact which is to meet him everywhere in Palestine that the little land has a history which the exclusively Biblical student would never surmise.

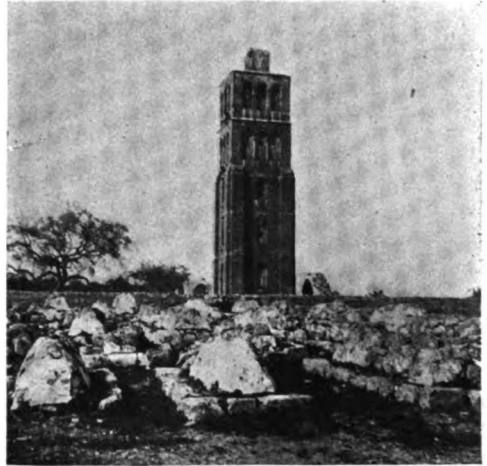
Everywhere one sees the ruins of the Crusader. His ruined castles are on all the commanding hills; the ruins of his churches are in every town. Here in Palestine there was developed the most theoretically perfect feudal state the world ever knew, and here the final decision that medieval Europe should not rule the East was given by the Saracens. Biblical history gives the chief interest to the land, but the deeds of the Crusaders can never be quite forgotten as one stands in the face of the tremendous ruins of their period.

The road from Jaffa to Jerusalem carries one also through the region filled with still other un-Biblical recollections. Just off to the northeast of Lydda on the edge of the hills which rise between the Maritime Plain and the Jordan range is Mediyeh. It is a miserable little town now but once it was Modin, the home of that heroic Mattathias who led the revolt which freed Judea from Syria and laid the foundation of the Maccabean kingdom which his sons Judas, Jonathan, and Simon established. It was there, when ordered by the representative of the Emperor to sacrifice to a heathen God, the old man slew the official, overturned the altar, and, summoning the people to follow him, rushed to the mountains to organize revolt.

Half way between the road and Mediyeh, is Ajalon, at the mouth of the great valley of the same name. It was over it, the old song of Jasher said, the sun stood still while Joshua slew the enemies of the Hebrews.

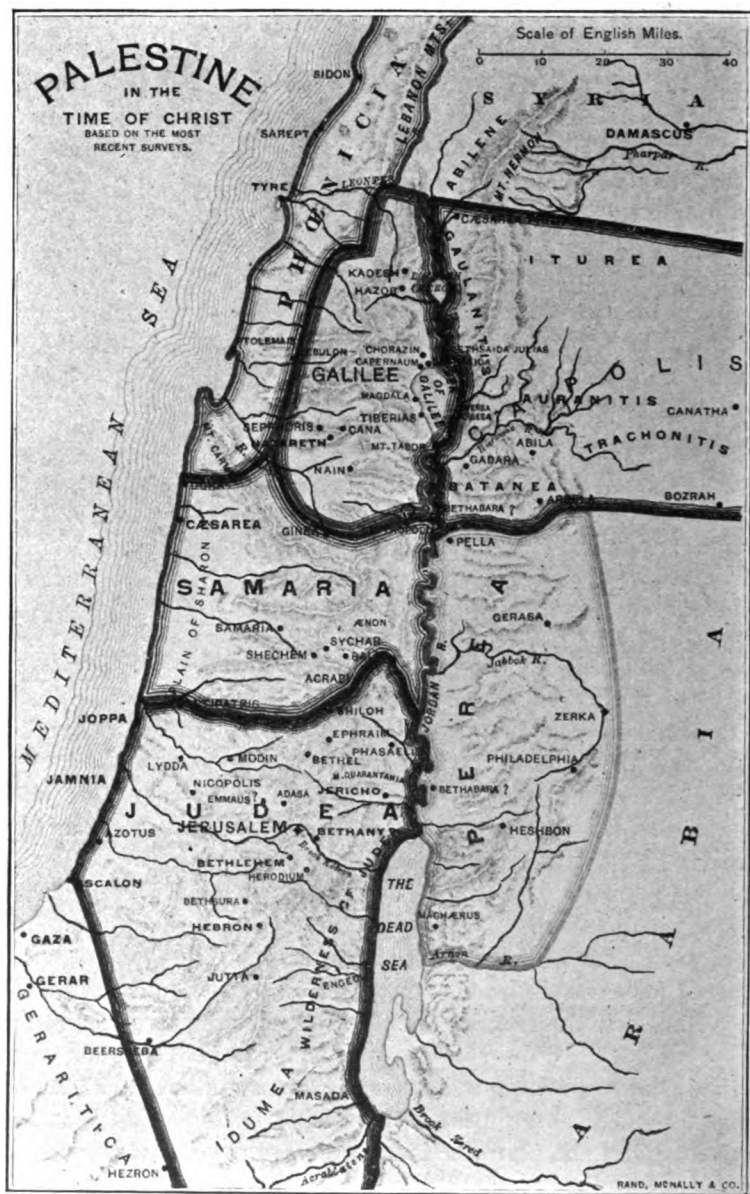
As the road climbs slowly up the sides of the wadies, or valleys that cut the great central range of Judea, the Maritime Plain stretches itself before the eye almost completely. It is a view worth the long drive. The little strip of tillable land which composes Palestine—it is only about ninety miles from the sea to the desert—was the ancient highway between the great river civilization of Egypt and the other great river civilization of Babylon

and Assyria. Along the rolling plain across which one has just driven ran the road by the sea over which armies and caravans have marched for thousands of years. When Abraham came from Ur of the Chaldeas this plain was teeming with cities. A few of them one can locate to-

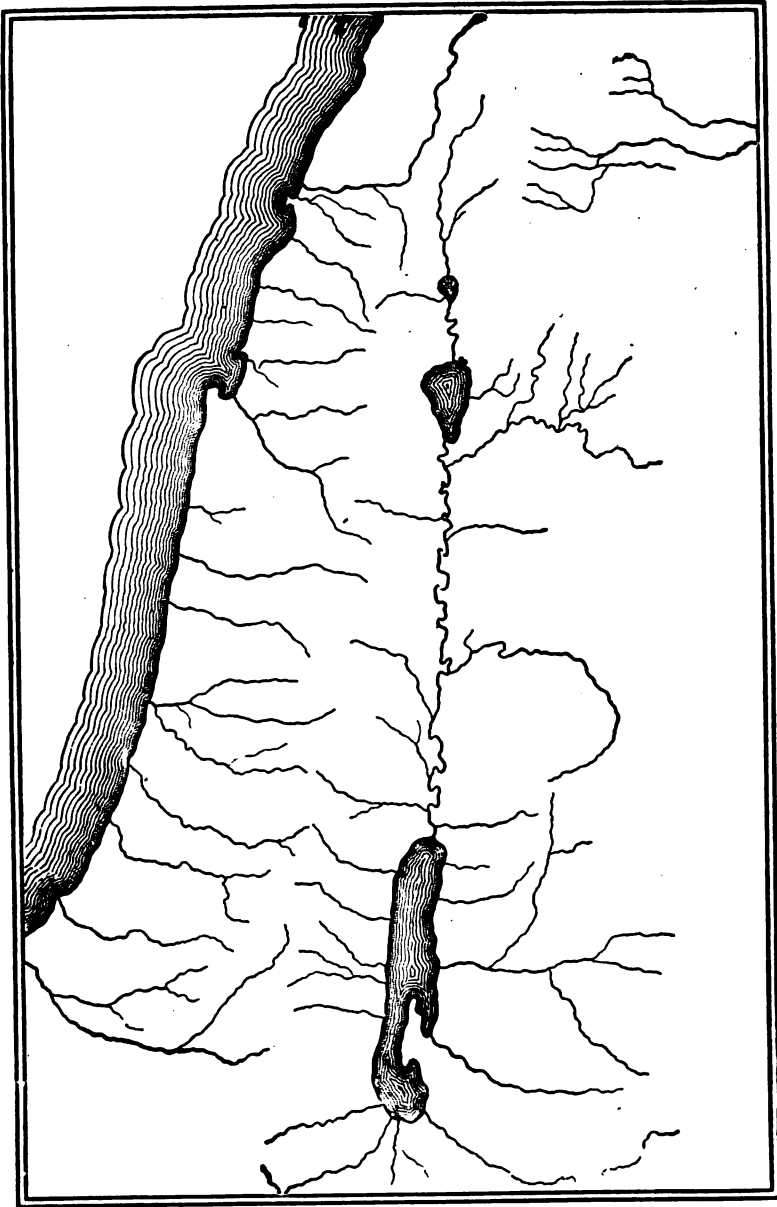


TOWER OF RAMEH

day, but most have disappeared or shrunk into collections of miserable hovels. Off to the south where the sea and the huge sand dunes meet is Gaza, still a town of some importance. But Lachish and Ekron and Ascalon and Gath and Ashdod and Jamnia are all but unmarked. To the north of Jaffa the cities of Antipatris, Appollonia and Cæsarea have all disappeared. The old plain of the Philistines which gave its name, whether Canaan (Low Land) or Palestine (Philistia), to the entire region is covered in places with young grain. The Plain of Sharon to the north is still rich with its flowers, but is richer still in ruins. Not even the enterprise of the Germans has restored it. The Bedaween drift into it in spring and robbers lurk in its few fastnesses. Yet were it again to come under the control of a good government it would blossom into gardens, for the land seems unconquerably fertile. The climate is the climate that gardens love. The water so lacking in many portions of Palestine



OUTLINE MAP OF PALESTINE



SKETCH MAP OF PALESTINE

For use of the reader.

is there in abundance. The Turk it is, with his monstrous taxes and his hatred of modern methods, who prevents the land from being what it once was. Lydda and Ramleh, miserable in the midst of their gardens, are the sad testimonies to Turkish misrule. Order is indeed there and safety. The long line of watch-towers built in 1860 to guard the road from Jaffa to Jerusalem stand empty, and the traveler is in as little danger from robbers as he is anywhere in the world. But if robbers have been destroyed the husbandmen have been destroyed also.

To the south of the road against the southern sky lies the amphi-theatrical range of low hills called the Shephelah, the Hebrew border land. Midway between the Judean hills and the Philistine plain it abounds in reminiscences of the early struggles of the Philistines and the Hebrews. It was there that Samson performed his exploits of love and war, and down its valleys and over its hills army chased army throughout Hebrew history. The Philistines were never able to drive permanently the Hebrews from the territory to the east of the broad valleys that separate these hills from the central range, and Saul and David found these same hills a barrier against campaigns to the west. In the midst of the broad valleys of the Shephelah were cities of considerable size. On the north were Jazar and Timnath, while Zorah, Kirjath-Jearim and Bethshemesh were a little to the south, on the two sides of the valleys through which the railroad now goes up to Jerusalem. Still farther south but quite out of sight from the carriage road is Wady el Afranj, with its recollections of Roman cities, its ruins of Eleutheropolis and its great caverns. It is in this range of hills also that some of the most interesting excavations have been made by the Palestine Exploration Fund, particularly at Tell el Hesy (Lachish) and Tell es Safi (possibly the city of Gath).

With these mounds, or *tells*, which

mark the site of ancient cities the traveler in Palestine soon becomes familiar, and if he be a genuine student of history he has every reason to be thankful that they are so numerous. Within them are buried the ruins of successive generations one above the other. No more trustworthy source of Biblical history could be imagined, when once the archæologist has read their secrets.

Half way to Jerusalem at a little inn among the hills your driver will stop to rest and feed his horses. They deserve such attention; for hours they have scarcely broken from their smart trot. But the traveler who is wise will not enter the café, but will take his luncheon somewhere on the rocks under the trees. For most people it will be the first quiet hour spent in the Holy Land, and such an hour should be spent in the open. First impressions are likely to be lasting. A man who has stretched himself upon his rug and watched the blue sky through the mulberry trees, and felt the warmth of the early spring sun, and breathed the dustless air full of the vigor of sea and mountain, and felt the quiet of a deserted land is not likely to know many hours quite as restful.

There is something appalling in the first touch of the silence of Palestine. It is not the silence of the woods, it is not the silence of the desert or the ocean, it is the silence of a land which once was full of the bustle of life. Everywhere are the ruins of successive generations. No land, except it be the Campagna of Rome, has such a solitude. But in the Campagna one can see the beginnings of new industries which will make desolate places again populous. In Palestine one feels no such hope. Beauty is there, and sacred memories, but no hope; only silence and memories.

The road swings into Jerusalem around a splendid valley across which flicker the early evening lights of the villages. Buildings of a modern sort begin to appear, the



EXTERIOR OF THE JAFFA GATE, JERUSALEM

homes of Jews brought to the Holy Land by piety or charity. It is a new Jerusalem that is growing up along the Jaffa road, a Jerusalem peopled with thousands of Jews who can earn little or nothing and who must be supported by their wealthy brethren in Europe and America. It is an almost uncanny transition from the all but uninhabited hillsides through which the road from Jaffa runs to these rows of tile-roofed tenements broken here and there by some great institution of charity. But such is Jerusalem on the west and north. It is not a picturesque approach to the Holy City, but it is at

least eloquent of the fact that one is approaching a city sacred to three religions. Jews, Mohammedans and Christians alike flock there to share in uneasy partnership the holy sites. The ancient city itself spreads out at first in occasional glimpses and then more generously. And as the driver forces his horses into a final exhibition of speed and pulls up with a flourish before the hotel, the traveler realizes better than he can at Rome with its railroad station that he is at last in one of the cities of history. He has driven across centuries. He has come to a city of his Faith.



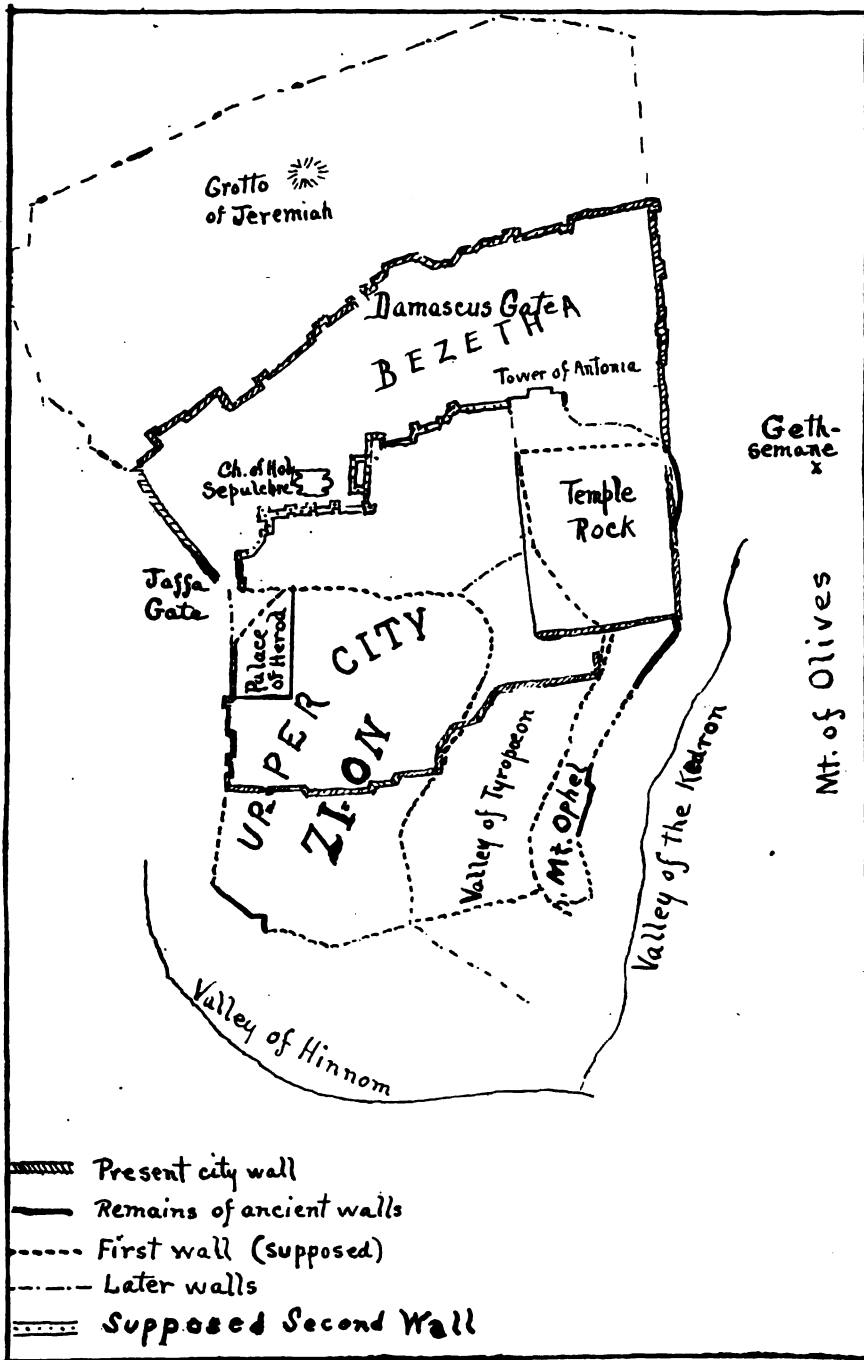
# Jerusalem

THE great central zone that separates the Jordan Valley from the Sea is not a chain of mountain peaks but of hills and valleys, and hills within valleys. Nearly on a line drawn from Jaffa to the northern end of the Dead Sea, this great hill region splits apart with the range of Scopus and Mount of Olives on the east and that of Neby-Samvil or Mizpah on the west. Between these two ranges two hills project southward from the highlands of the north into a valley, like the fore and middle fingers of a gigantic hand. Upon them and the highlands from which they sprang, Jerusalem was built. The western and higher hill is, by general though by no means unanimous consent, to be recognized as Zion. The eastern and lower hill which rises abruptly on the east was Mount Moriah upon which the Temple was built. Between the two hills was the Valley of the Cheese Makers, the Tyropœon, now partially filled with the debris of centuries. On the west and south of the city is the Valley of Hinnom destined to add the lurid name of Gehenna to the vocabulary of religion. On the east of the Temple is Kedron forever sacred with the memories of David and Jesus. To the south of the two projecting highlands, Hinnom and Kedron unite in a valley that, growing ever wilder, finally reaches the Dead Sea. Years ago a brook ran down through Kedron; it even runs today in very rainy seasons. In Hinnom there have been for centuries large reservoirs, one of which, the Sultan's Pool, is still to be seen, though hardly to be used for its proper purposes. In the ancient days the Tyropœon valley was spanned by a noble bridge fifty feet wide, the spring of one of the arches of which bears the name of the American archæologist, Robinson, who discovered it a half century ago. Twenty feet below the surface of the debris excavators found the stones of the entire arch lying on an

ancient pavement. Another bridge, though as yet less accurately located, once spanned the Kedron valley, leading doubtless to the road to Bethany. Across that bridge every year the Priest drove the red heifer as a part of that highly developed ritual with which the Jews of Jesus' day sought to make their peace with Jehovah who had delivered them over for their sins into the hands of their enemies.

Centuries ago when men fought hand to hand, the location of Jerusalem was all but impregnable. Nowadays, within easy range of the Mount of Olives, it is entirely commanded by that height. But Jerusalem was never captured except after desperate fighting and with the aid of famine. It was no mere piece of flattery which led the Roman Senate to build in the Forum at Rome the noble Arch of Titus in memory of the conquest of the city which cost so many thousand lives.

The higher hill, Zion, is 2,550 feet above the Mediterranean; the Temple 2,441 feet. There are not many cities in the world of the same elevation, and it is this among other things which has made and still makes the city healthful notwithstanding the accumulation of the refuse and debris of centuries. Its great lack was water. Yet its supply of even that necessity will appear by no means small when one recalls the intermittent St. Mary's Well, perhaps the ancient Springs of Gishon, connected by a twisting tunnel a third of a mile long, built centuries before Christ, with the Pool of Siloam at the mouth of the Tyropœon Valley; the bath of healing; the pools now called Bethesda near the church of St. Anne; that mysterious pool covered by some of the buidings which now go to make up the Church of the Holy Sepulchre; the Pool of Hezekiah, fed by the Mamilla Pool; the great empty pool now known as the Birket Israel, just north of the Temple area. Every house doubtless had



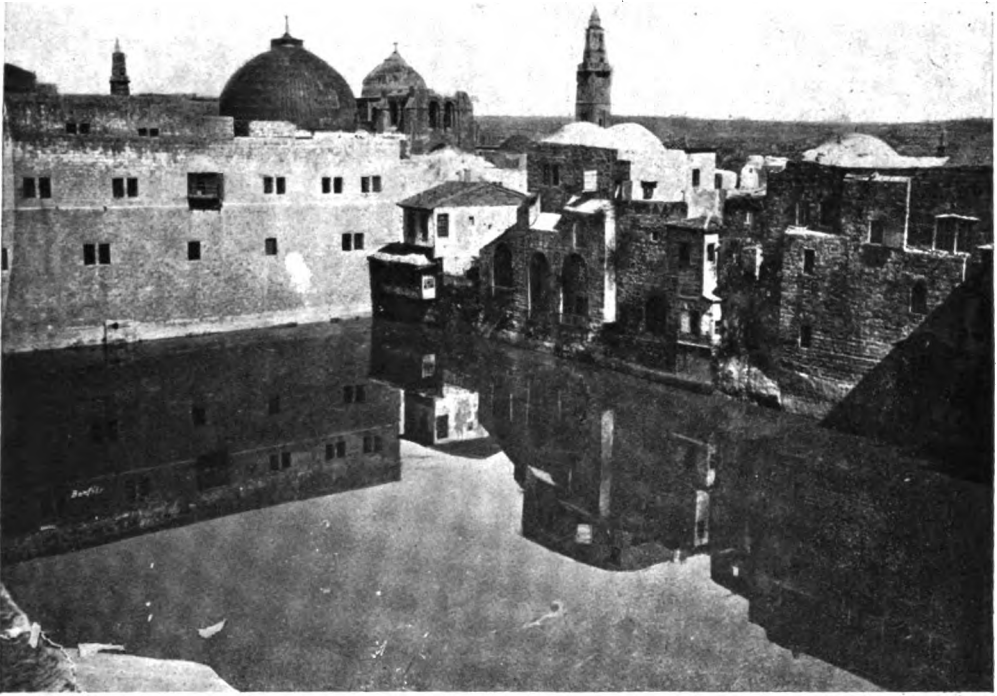
SKETCH MAP OF JERUSALEM

its own small reservoir also. Nor indeed were these the only sources of water supply. One of the most charming excursions which the traveler can hope to take about the city is to the Pools of Solomon on the road to Bethlehem; whence he can trace the windings of the aqueducts which carried the water in a steady descent around the edge of the hills until at last it reached the Holy City. Within the last few years this surface aqueduct which has withstood the storm and stress of centuries, as well as the lawlessness of the fellaheen who steal its waters for irrigating their little farms, has been reinforced by a 4 inch iron pipe which carries the water from the spring just above the western pool across the valley of Hinnom into portions of the city and particularly to the Temple area.

On these hills and slowly working back on to the more level ground to the north was the Jerusalem of the time of Christ. It was considerably larger than the area enclosed today in the two and a half miles of wall, but even in its best estate it could not have been very extensive, hardly more than a good sized ward in a city like New York or Chicago. When the Psalmist invited his readers to walk about Jerusalem and note the towers thereof, he was inviting them to a walk of not more than two or three hours. The ancient Jerusalem covered the southern slopes of the hills where now are fields and gardens. Thanks to the energy of the Palestine Exploration Fund, you will find ruins of ancient walls circling as far south as the Pool of Siloam. Some of these walls like those recently discovered by Bliss ran across the slope of the northern hill and were built upon the ruins of still older fortifications. The sightseer literally burrows through the rubbish of centuries to find them. But there they are, and if the excavations have not been refilled you can put your hand on the threshold of the gate over which men of the Old Testament walked. Indeed, if one only has time and the proper guid-

ance, he can spend days visiting or at any rate studying a Jerusalem buried deep under the ruins piled by the centuries on the southern slopes and valleys. There they are—the pavements with their worn flagstones, the steps which climbed the hills, the carved stones of fallen arches, sewers, aqueducts, all waiting that looked for day when the Turkish government and private avarice will yield to the wishes of Christendom and permit systematic excavation.

On the north the city's wall ran practically on the line formed by the present north wall or still farther to the north. Years ago there could be seen ruins of what looked like a wall far out in the fields and olive groves, beyond even the great heaps of ashes men said had come from the altar in the Temple courts. But whether it was the third wall which enclosed the suburb of Bezetha, or whether it was the remains of some other construction, archaeologists are very vigorously disputing. One thing at least seems to be certain, that the wall which now bounds the city on the east and on the west embodies the remains of the identical eastern and western walls in the time of Jesus. In the Tower of David we may even see the foundation of the great tower of Phasael built by Herod I. The mention of this tower suggests a word about the fortifications of ancient Jerusalem. A walled city it was from its earliest period, but after its destruction by the Assyrians its fortifications fell into ruin. Nehemiah restored them though in rather a small way. It remained for Herod I and his descendants to make the city a veritable fortress, cut up into smaller fortresses. Each section had its own wall. The capture of the Temple did not mean the capture of the Upper City. The two were separated by strong fortifications. Across the northern end of both, linking them together, ran a wall including huge towers. Farther north was still another wall, following the line



THE POOL OF HEZEKIAH, JERUSALEM

of the present wall in which is the Damascus Gate. Still farther north, as has been already said, was another, the third or if some archæologists be correct possibly a fourth line of defense on the north.

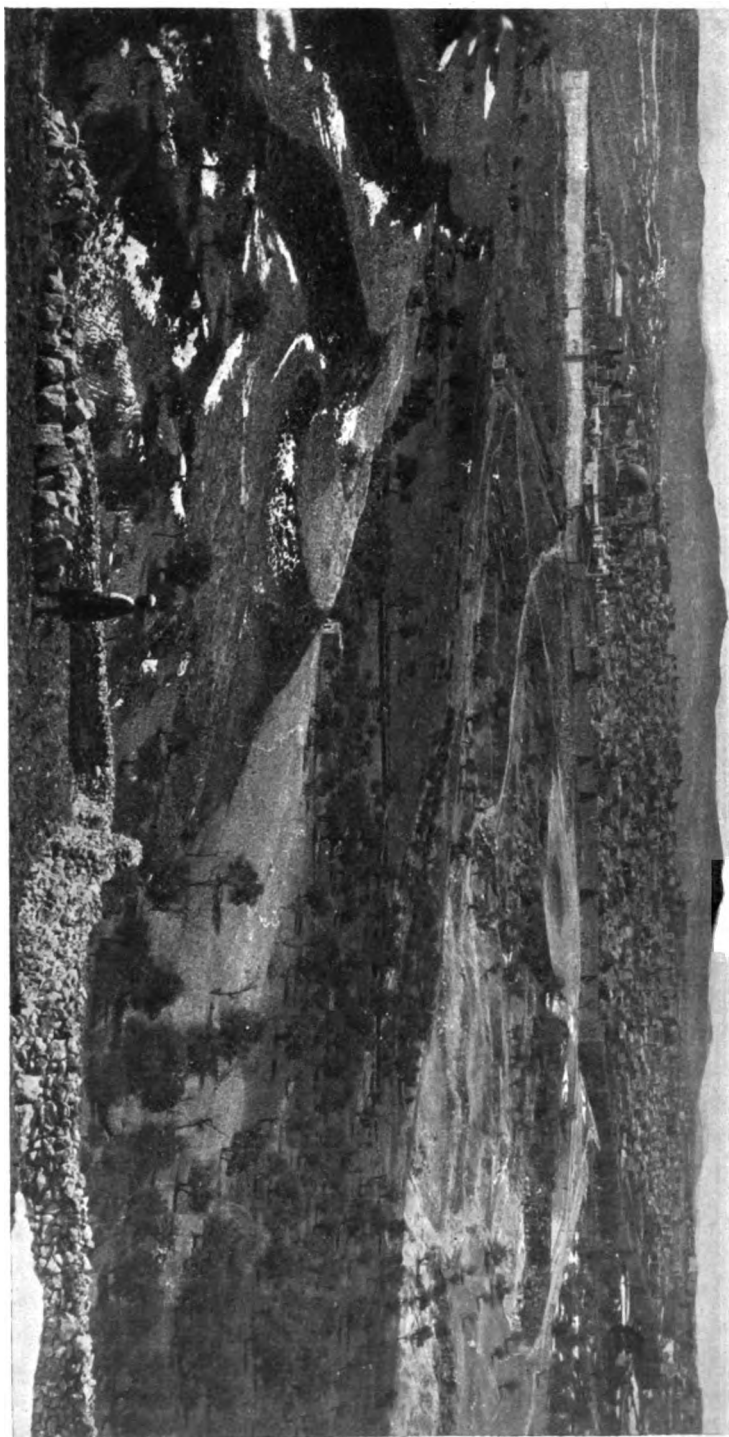
Most modern travelers take up their residence in the suburbs which have grown up outside of Jerusalem on the west and north. Northward, east of the road to Jaffa, there is the great Russian compound which shelters every year thousands of pilgrims who come to be baptized in the river Jordan. All about it is the new Jerusalem. Within this quarter there are few buildings to suggest the Oriental city. On the contrary its blocks of houses solidly built of stone, but for their flat roofs, resemble those of some Italian or southern French town.

It is well to enter the walled city for the first time through the Jaffa Gate. Before the visit of the German Emperor in

1899 the only entrance was through the gate tower in which one turned sharply at right angles to the left in order to enter the city. No vehicle could pass through it. Indeed so small was one of the doors in that which fills the main opening that homiletic ingenuity has seen in it the Needle's Eye through which a camel might, with great difficulty, enter the city! Nowadays, however, as one of the many reminders of the imperial visit, this wall between the Jaffa Gate and the Tower of David has been broken through, and it is possible for a carriage to drive a few rods into David Street, and thence a little farther up the street that runs towards the south. It is almost the only carriage road within the walls.

Along this road between the Jaffa Gate and the abrupt turn to the south is the center of tourist life. There are one or two hotels, a number of shops for the

GENERAL VIEW OF JERUSALEM FROM MT. SCOPUS



sale of curios and photographs, at the turn the office of the consulate of the United States, and always the idle crowd.

In the olden days, as can be seen from the map so strangely preserved in the ruins of a church in the little town of Medaba to the east of the Jordan, Jerusalem was divided by two streets one of which, nearly identical with the modern David Street, ran from the Jaffa Gate due east; the other street ran at right angles from the Damascus Gate south to some gate on the southern wall. The map would lead us to believe that these streets like the principal streets in all Oriental towns of the period were covered with colonnades. The city was thus divided into four quarters, and this division still exists. In the northwest is the Frank or European Christian quarter; in the northeast is the Mohammedan; in the southwest is the Armenian; and in the southeast is the Jewish quarter. Each of these quarters has its place of special historical interest. In the Christian quarter is the Church of the Holy Sepulchre; in the Mohammedan are the so-called Pool of Hezekiah, and the Via Dolorosa, along which Jesus is said to have walked to Calvary; in the Jewish is the great Temple area; and in the Armenian, or rather just outside its limits, is the Mosque of Neby-David, where tradition affirms Jesus ate his Last Supper with his Disciples. But it seems almost invidious to distinguish between places of interest in a city which is full of memories and where every street has some association with the three great religions which the Semitic race has given to the world.

There is a simple rule which can be commended to every traveler: In visiting a strange city, visit first the places of largest significance. In Jerusalem three spots vie with each other for this distinction: The Haram-es-sheiff, or site of the Temple, the Mount of Olives, and Calvary with its sepulchre. The Haram-es-sheiff beyond question covers the low

mountain which has been sacred since the days that Abraham attempted to offer his son Isaac as a sacrifice upon its summit. To it the traveler should go on the first day of his sight seeing.

It is an interesting walk thither—driving is impossible. From David Street the road rapidly descends between little shops, and often is arched by houses. It is never more than a few feet wide and it is crowded with foot passengers, donkeys and camels. The latter, however, are there by sufferance and at the expense of considerable trouble on the part of their drivers, for every few yards iron rods have been set across the street at such a height that a foot passenger may just pass under them, but camels must be unloaded. Turning abruptly, one walks through the narrow Christian Street, passes the Church of the Holy Sepulchre, reserved for a later visit, and comes presently to the tunnel-like cotton market through which one ascends to enter the Haram. Into this sacred area none but a Mohammedan can enter unless he is provided with a *teskerch* or permit from his consul and is accompanied by a gorgeously clothed *kavass* or messenger of the consulate. Whether or not it would be absolutely unsafe to venture into the enclosure without such protection it would be hard to say. Very probably the provision is an ingenious means of extorting a considerable fee from the visitor. Be that as it may, after one's pass has been examined by the guards he is entirely at liberty to go and see what he wishes.

And it is no ordinary place to which he has come. An area more than 1,500 feet long by 1,000 feet wide rises by a series of terraces to a great stone pavement on which towers one of the most beautiful buildings in all the world, the octagonal Dome of the Rock, or as it is popularly though incorrectly called, the Mosque of Omar. The area in which the building stands is approached by four gates set at the four cardinal points of the compass. It



TOWER OF DAVID (ON THE RIGHT), JERUSALEM

stands directly over the top of the great ledge which forms the mountain. The building was erected at least 1,000 years ago but it has been repaired repeatedly. Each of its sides is 66 feet 7 inches in length and it is covered with blue and yellow tiles which at the window sills meet a wainscoting of polished marble. The entire building is said to have once been faced with marble and the porcelain is said to have been added by Solomon the Magnificent in 1561. No color scheme could be more beautiful: blue and white and yellow and green are brought together with the beauty of a Turkish carpet.

Entering one finds one's self in a building 58 yards in diameter divided into three concentric parts by two series of columns of marble, each one taken from some old heathen temple. The marble floor is covered with oriental rugs and the light streams in through colored glass windows of marvelous richness. In the middle of

the building is the dome carried by the inner ring of pillars and rising nearly 160 feet from the floor. Beneath it is the rock. It was here that once stood the altar of burnt sacrifices of the Jewish Temple. You can still see hewn on its sides the steps which led up to the altar. The rock itself is 57 feet long, 43 feet wide, and  $6\frac{1}{2}$  feet above the pavement. According to Jewish tradition it was here that Abraham was about to slay Isaac, here too that the Ark of the Covenant once stood, and on its sides one can still see traces of the channel for carrying off the blood of the victims slain by Jewish priests before the fatal year, 70 A. D., when the Temple was destroyed.

It is possible to go under the rock into a cave caused according to the Mohammedan legend by the rock's attempt to follow Mahomet, while the prophet was being translated to heaven. Evidently the rock made an honest effort, and it is easy



GENERAL VIEW OF THE SITE OF SOLOMON'S TEMPLE

to see that, as the Mohammedans say, it might have succeeded if the angel Gabriel had not held it down. Even Gabriel seems to have had difficulty in restraining the faithful rock, for they will show you the dent made by his hand on its west side.

✓ The Dome of the Rock is surrounded by a great pavement of stone from which a flight of steps leads down to another pavement on which is the noble Mosque of Aksa. This great building was originally a Christian church dating from the time of the Emperor Justinian. Its ceiling is borne by two rows of columns, but there is a large question as to whether much of the building as it now stands dates from Christian times. Yet even in its present condition and despite the buildings herded about it, the mosque is a fine illustration of the basilica style of architecture.

But the interest which one has in the Temple area is not so much Christian and

Mohammedan as Jewish, and most travelers wait with some impatience the opportunity to go down to the vault below Aksa, to come at length to the remains of a great gate, now filled up, which must have led in Jesus' time to the lower city on the side of Ophel, the projection of the hill to the south. On each side of the few yards of ancient street are to be seen the remains of the huge stones on which the Temple and the temple areas of the time of Jesus rested. On the right they are built into a wall; on the left they stand in huge pillars.

Still farther below the pavement on which el Aksa rests, though not directly beneath the mosque itself, are the so-called Stables of Solomon, a series of nobly arched vaults about twenty feet high resting on one hundred square pillars. These vaults were undoubtedly here in Christ's time and are a part of the great substructures erected possibly by Herod



if, indeed, not by Solomon. In the Middle Ages the Knights Templar and the Frank Kings kept their horses here and one can still see the rings to which they were fastened. What lies below these stables it is not yet possible to say, but we know well that the great masonry runs far be-



STABLES OF SOLOMON, JERUSALEM

low the level of the ground—eighty feet in places—and testifies to the magnificence of the original structure which towered above the Kedron valley.

There are few places in the world where associations crowd themselves so rapidly upon the traveler as on the blinding pavement of the Haram-esh-sheikh. He knows that he is standing on the spot where Solomon built his Temple, where generation upon generation offered sacrifice to Jehovah, where the returning exiles struggled to reproduce the glory of a departed past, where Herod and his sons built a structure so beautiful as even to awe the Roman conqueror, on which Jesus walked and taught, where thousands of Jews struggled desperately and finally poured out their blood in a mad effort to

attain independence, where Saracens and Franks struggled to maintain supremacy over a land each judged holy. Athens and Rome have their noble memories, Egypt has its antiquity, but in no place in the world are memories of faith and self-sacrifice and heroism and the making of history more compelling than here upon the pavement which rests upon the foundation laid by Phoenicians hired by the great son of David.

From the Dome of the Rock one should visit the Mount of Olives, not alone because of its associations with Jesus, but because it gives one a remarkable vantage ground to appreciate Palestine as a land.

There are two or three ways of reaching the road to the summit (2,723 feet above the sea) and there are numerous points of interest on each of the routes. One route is the Road by the Captivity, around the towering southeast corner of the city wall, down into the Kedron valley, passing those strange monuments of the Graeco-Roman period, the Tombs of Zechariah, James and Absalom, to Gethsemane. The more usual route, however, leads from Stephen's Gate along a broad winding road to the Kedron Bridge with its horrible beggars. There you find yourself between the Garden of Gethsemane and the Tomb of the Virgin. In the latter according to tradition Mary was interred by the apostles. The tradition itself is probably not very valuable, but it is undoubtedly true that it has been regarded ever since the third or fourth century as the place of burial of the mother of our Lord. To enter the church you descend a flight of 47 marble steps to find yourself 35 feet below the square in front of the building. Here is located also the cavern where Jesus is said to have retired before going to the Garden of Gethsemane.

But a far more interesting and credible identification is that of the traditional Garden of Gethsemane.\* The earliest ac-

\*See frontispiece.

count of the Garden dates from the fourth century. At the present time it is a comparatively small area about 600 feet wide surrounded by a wall erected in 1847 by the Franciscans. Around the wall are fourteen stations representing the sufferings of our Lord. The ordinary traveler has comparatively small interest in these, though it is impressive to watch the simple faith of the Russian pilgrims as they bow before each station. Our attention is more drawn to the eight ancient olive trees. No one can tell how old they are. Tradition says they date from the time of Christ. This is hardly probable, but ancient they certainly are; and no one can move about the quiet garden and watch the monks as they tend their flowers without sharing the reverence which for centuries has been paid this place.

Up above the garden is the hideous Russian Church of Saint Magdalene. As one goes farther up the mountain he passes the rock where tradition says the Virgin as she was being received up into Heaven gave her girdle to St. Thomas.

Ascension, and forgetting the great tower and the churches one is face to face with one of the most extraordinary landscapes in the world. As far as eye can see to the south are rolling, treeless hills. In the distance rises the truncated cone of Frank



A STREET IN JERUSALEM



A BREAD SELLER, JERUSALEM

Passing between some narrow houses out into the broad plateau on the summit of the mountain, a few steps bring you to the terrace surrounding the Chapel of the

Mountain where Herod built the great castle of Herodium. At your feet is the miserable little town of Bethany with its ruins. Turn to the east and there is the broad valley of the Jordan overhung with mist, the river itself looking like a twisted yellow ribbon at the foot of the great wall of the mountains of Moab. East of the Judean hill country lies the Dead Sea, its lower half hid by the towering cliffs with which it is surrounded, but the upper glistening in the sun, almost at your feet. There is nothing like it for surprise. It seems incredible that the valley and the sea are twenty miles away and nearly a mile below you.

If the wind is not too strong, ascend the tower which the Russians have built on the highest peak close to the place where Jesus is said to have ascended, and this



THE DEAD SEA AS SEEN FROM THE MOUNT OF OLIVES

landscape stretches out amazingly. Palestine, cut into four great sections running north and south, lies below you like a huge physical map. You cannot see the Maritime Plain, but to the west there runs the great central range of Palestine, the Holy Land of the Old Testament. To the east lies the third great division of the country, the *ghor* or ditch, as the Arabs call it, of the Jordon, with the fourth great parallel section, the hills of Moab, beyond. Jerusalem lies at your feet. In all directions, although not always clearly to be seen because of the hills, are places made familiar by the Bible, Jericho, Bethel, Mizpah, Bethlehem, Bethany.

To return to Jerusalem one should follow the road built in honor of the German Emperor which runs on the crest of the great range called Scopus and brings you in to Jerusalem on the north. From this range there is to be found one of the finest views of Jerusalem. It is the view point of the Crusaders. Somewhere here

Richard the Lion Hearted refused to look out upon the Holy City because, though so near, he found himself unable to capture it. Along this range Titus and his legions camped as they closed in upon the doomed city. In fact, to almost every spot there clings some memory not to be dispelled even by the obtrusive chapel which too often in Palestine covers sites made sacred by tradition if not by fact. Days are required to explore these sites many of which like the Tombs of the Prophets are caverns. The ordinary tourist, however, who is allowed only three or four days for the entire region of Jerusalem utterly fails to appreciate the wealth of historic material all about him, and is hurried from point to point by the irrepressible dragoman until his mind is a sad jumble of memories of traditions, Biblical heroes, and importunate beggars.

The third point of central interest in Jerusalem is that made sacred by the death and resurrection of Jesus. Can it

be located? Two sites are rivals for the honor, and each has its strenuous defenders.

The first is that covered by the Church of the Holy Sepulchre. Ever since the fourth century, at least, men have believed the identification trustworthy. Indeed, Helena, the mother of the Emperor Constantine, is said to have been divinely directed to the precise spot on which the crucifixion occurred and there found the true cross. Whatever weight one may attach to this legend, no serious minded person can fail to respect a place which, whether justly or not, has for a millennium and a half been the most sacred of all Christian sacred sites.

You enter the church after having crossed a paved square that still gives evidence of its use as an atrium of the original building, which in the course of centuries has become the nucleus of chapels, churches, monasteries and shrines. Just beyond the door you see the Moslem guards of the church sitting

quietly on their divan, and more than likely pass a Turkish soldier with rifle in hand. Christian pilgrims are likely to develop a •murderous fanaticism within these precincts. At Easter this danger is acute. Seldom a year passes without some disturbance which too frequently results in wounds and even death.

Beyond the guards is the stone on which Jesus was anointed for his burial. And a little farther under the great lead covered dome of the church is the sepulchre. To see it you enter a little thick-walled chapel standing clear of the rest of the building. Within is a long shelf-like piece of rock. That, if we overlook the lamps and drapery and the priest on guard, is all. There is no illusion. The place carries no conviction. It is simply sacred.

Yes, it is sacred. That simple Russian on his knees just outside the chapel door in prayer, bowing so vigorously that he strikes his nose upon the pavement and wipes up his own blood from the holy



JEREMIAH'S CAVE AND CONVENT OF ST. STEPHEN



"GORDON'S TOMB," A SUPPOSED SITE OF THE HOLY SEPULCHRE

stones, finds it sacrosanct. And even the most disillusioned Philistine of a traveler cannot escape its grip. It is hard to despise the faith of millions.

And why should one despise it? There is certainly as good reason for holding this site authentic as any other. Perhaps even a little better. The original tomb is lost, and the best one can do is to conjecture where it might have been. And if the third wall ran where the present north wall of Jerusalem runs, a concession it is true a good many scholars will not make, it is not unlikely that Jesus was crucified and buried on ground now covered by these huge buildings or rather this group of buildings.

But you will not for a moment think the three holes, the central one faced with silver, they show you in the chapel of Golgotha are those in which the three crosses stood. Nor can one look upon the other chapels, each consecrated to some incident of the last days of Jesus, with more respect than that begotten of a knowledge that others hold them sacred.

It is the proper thing for anyone in Jerusalem at Easter to visit the "Miracle" of the Holy Fire here at the tomb. The great church is packed with eager, hysterical pilgrims each with a taper waiting for that fire their priests have told them comes down from heaven. At last it comes! Through an opening in the little

chapel's walls, apparently from the tomb itself, a tiny flame emerges. A hundred hands stretch out tapers to catch it. In a moment the huge crowd is mad. Men crowd and push and fight. Sometimes they kill each other. And all because of a palpable fraud. A priest is within the chapel, and the fire comes from his taper.

The other claimant for the supreme honors of Calvary is the green hill without the city's walls, of which we have sung so often. It lies just without the Damascus Gate—a smooth knoll in which is the Grotto of Jeremiah. From a distance it certainly resembles roughly a skull; a resemblance increased by the two caverns cut during the Middle Ages in its southern side. For centuries it has been a Moslem burying ground, and it is doubtless because of this fact that it has never been covered by a church.

On its western side a number of tombs have been found. One of them General Gordon of Khartoum fame came to believe was the veritable one in which Joseph laid the body of Jesus. Others came to share in his belief and at last an English society purchased the ground in which the tomb was and surrounded it with a wall. Straightway the dragomans and some scholars took up the cause, and to-day few Americans or English leave Jerusalem without the conviction that in "Gordon's Calvary" and "Gordon's Tomb" they have seen the actual place of Jesus' death and burial.

The theory is plausible, and if one is not convinced of the arguments in favor of the traditional site may be held as well as any other. The tomb is certainly unfinished. It has a window through which the women or the apostles might have looked; and across its entrance it is plain to see was once rolled a huge stone. Other tombs, like those of the kings, just outside the city, have wheel-like stones to roll across their small entrances, but this stone to judge from the circle cut on the face of

the tomb must have been six to ten feet in diameter. This much is certain, even if Jesus was not buried in this particular tomb, he must have been buried in one very much like it. Thus Gordon's Tomb, unlike the Holy Sepulchre, helps one to realize the great fact.

There are many other places one should see in Jerusalem. The great pillar half cut from the ledge in the Russian compound; the Tombs of the Kings and of the Prophets and of Mariamne; the great cavern under the city men call with or without evidence the Quarries of Solomon; the schools and hospitals maintained by Christians and Jews; the pathetic English cemetery; the Coenaculum in the Mosque of Neby David where Jesus is believed to have eaten the Last Supper; the great Jewish synagogues; the Muristan or the old home of the Hospitallers now being renovated by the Germans; remains of ancient walls;



ROLLING STONE DOOR IN TOMB OF THE  
KINGS

the convent of the Sisters of Zion with its pavement on which Pilate may have sat when he came out from the splendid palace the walls of which are, or at least may be, seen in the convent chapel; the Pool of Siloam; the new English cathedral; the Via Dolorosa with its Ecce



THE JEWS' WAILING PLACE ON A FRIDAY

Homo arch—in short every foot in the confused little city. But it must suffice here to describe only the Jews' Wailing Place.

On the west of the Haram-esh-sheff, the vast stones which form its foundations are exposed for several rods. Thither come crowds of Jews every Friday and every Jewish festival to kiss the rough stones, and weep and wail over the sad fate of their nation. There are possibly 40,000 Jews in the city, and the little square on a Friday afternoon is crowded.

You can hear their lamentations for blocks. Towards evening a litany is chanted which in part runs like this:

*Leader:* For the palace that lies desolate

*People:* We sit in solitude and mourn.

*Leader:* For the walls that are overturned

*People:* We sit in solitude and mourn.

It is pathetic. But it is only a part of a great fact. The ancient city is no longer for Jews alone. It is the Holy Place for Jew and Christian and Moslem. There is no other city like it.



# Round About Jerusalem

**I**NTERESTING as is Jerusalem in itself, it is quite as important as a center from which to visit places of significance to the student of the Bible. It is well to intersperse sight seeing in the city with excursions to these smaller towns. Years ago such excursions would have involved no small fatigue, but nowadays, with a few exceptions like Mar Saba and Emmaus, all places of chief interest in the vicinity of Jerusalem may be reached in carriages over park-like boulevards.

It is well to go first to Hebron and Bethlehem. The trip can be made in a single day, visiting the farther point in the morning and Bethlehem on the return; but two excursions are preferable.

The road south from the Jaffa Gate follows the wall of the city for a few minutes and then crosses the valley of Hinnom to climb slowly to the great upland plain of Rephaim or "Bekaa" as it is now called. The route is full of memories, most of them legendary. You pass the well where the Wise Men saw again the Star; another where Joseph and Mary drank. A little farther is the tomb of Rachel—a not impossible identification. As you come near to Bethlehem you pass David's Well and enjoy a capital view of Bethlehem itself. A few moments more and you are rattling along one of the narrow streets of the town, looking into cavern-like houses, never meeting a vehicle, for in Bethlehem travel can be only in one direction on the same street. And then you come to the market place and the curio-venders.

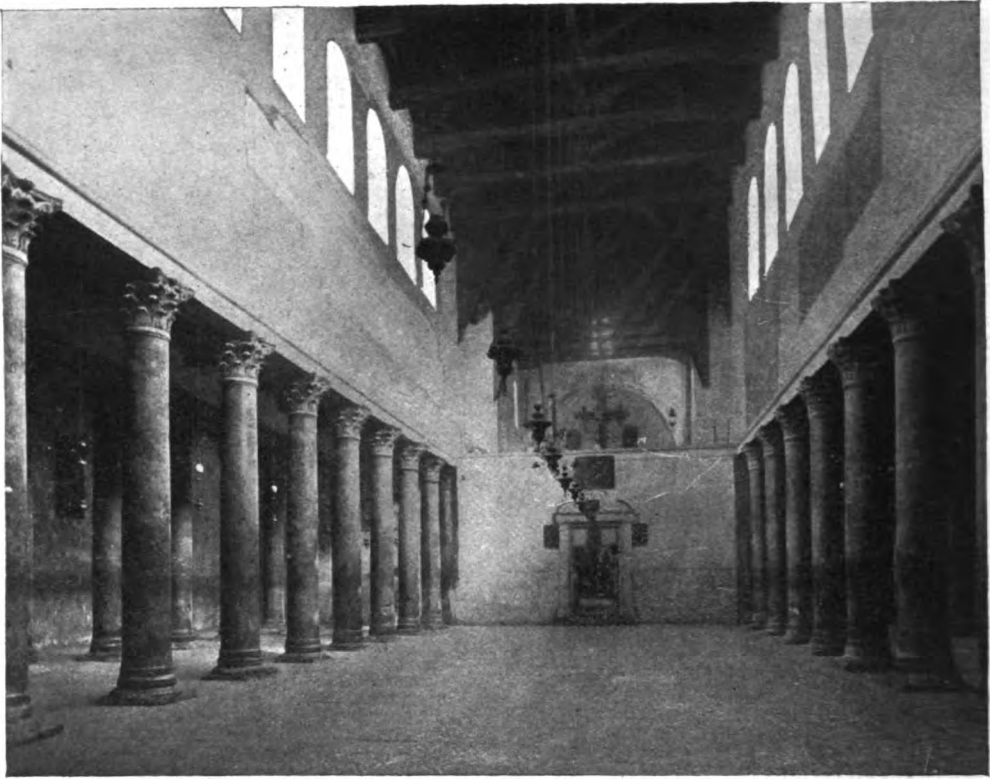
It is doubtful whether in all the world there are more persistent, clamorous and altogether more obtrusive shop-keepers than those of Bethlehem. Perhaps it is because they are all Christians and not Moslems. They swarm about your carriage like beggars in Naples. They shout, wheedle, flatter, beg, and even fight. You cannot drive them off. You may flee from them and find safety in the church, but

they will camp on your trail, and inevitably capture you on your return to the carriage. You surrender, buy their olive-wood candlesticks, pen-holders and rulers, their mother of pearl and olive-stone rosaries, their photographs and picture frames, and six months later you are wishing you had bought twice as many to distribute among friends at home.

But the chief object of interest, indeed the only object of real interest at Bethlehem, is the Place of the Nativity. Bethlehem is the city of children and in particular of the Child.

According to very ancient tradition the manger in which Jesus was laid was in a cave. It is by no means improbable. You can see animals kept in caves today. At any rate, ever since Christendom in the second century undertook to locate the precise spot where Jesus was born, it has chosen a cave. And that cave is under the noble great basilica of St. Mary. The present church was erected in the fourth century, but was thoroughly rebuilt in the sixth. It is thus one of the most ancient Christian buildings in the world. The Crusaders used it to crown Baldwin king; European monarchs have beautified or repaired it; Greek and Latin Christians have fought to control it. At present Greek, Latin and Armenian Christians own it together, each church having its particular chapel or section of the main building. This division is extremely unfortunate not alone from the point of view of Christian tolerance and comity, but from that of architecture as well. In 1842 the Greeks built a brick wall cutting off the transept and apse from the nave. Thus much of the effect of the splendid simplicity of the church, with its two double rows of pillars, is lost. Most of the old mosaics have disappeared, and the entire building stands, even more than the Church of the Holy Sepulchre, an almost pathetic instance of the injury wrought by the bigotry of rival churches.





CHURCH OF THE NATIVITY, BETHLEHEM

The Chapel of The Nativity is in the crypt. It is clearly a cavern, but its walls and floor have been covered with marble. On the eastern side is a recess in which is an altar. Before it is a silver star set in the pavement with the inscription, "*Hic de Virgine Maria Jesus Christus natus est*," "Here Jesus Christ was born of the Virgin Mary." Opposite this recess, but three steps lower, is a niche in the wall. This so tradition says, is the manger in which Jesus was laid. It is richly hung with tapestry and contains a wax doll, the representative of the Holy Child.

There are other caves—those where some of the babes of Bethlehem were killed by the order of Herod, those in which St. Jerome lived and was buried. You will not care much for them, but, no matter how great may be your incredulity, you cannot stand unmoved before that star and that manger. Even the sight of the Turkish guard with arms in hand to

keep the peace cannot quite destroy the effect of the place. You will never forget it. You ought not to forget it. Even though Jesus may not certainly have been born there, it is one of the few supremely sacred spots for all Christians. He is indeed unfortunate who cannot share in the reverence poured out in this place by the millions of the past and the thousands of today.

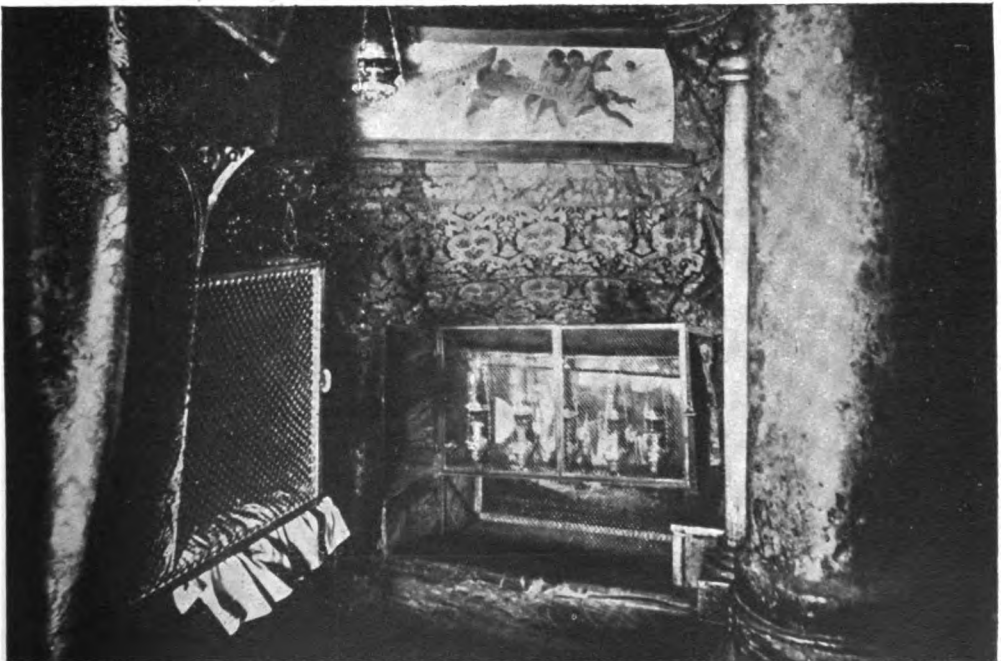
On leaving the church it is worth while noticing the many evidences of the days when churches and monasteries were a place of defence as well as of worship. The door through which you enter is so low that you must needs bow as you step through it. The great monasteries of the Greeks, Latins and Armenians which join the church are genuine fortifications. Bethlehem like every town in Palestine has its history of bloody fights and massacres.

An hour south of Bethlehem—one always

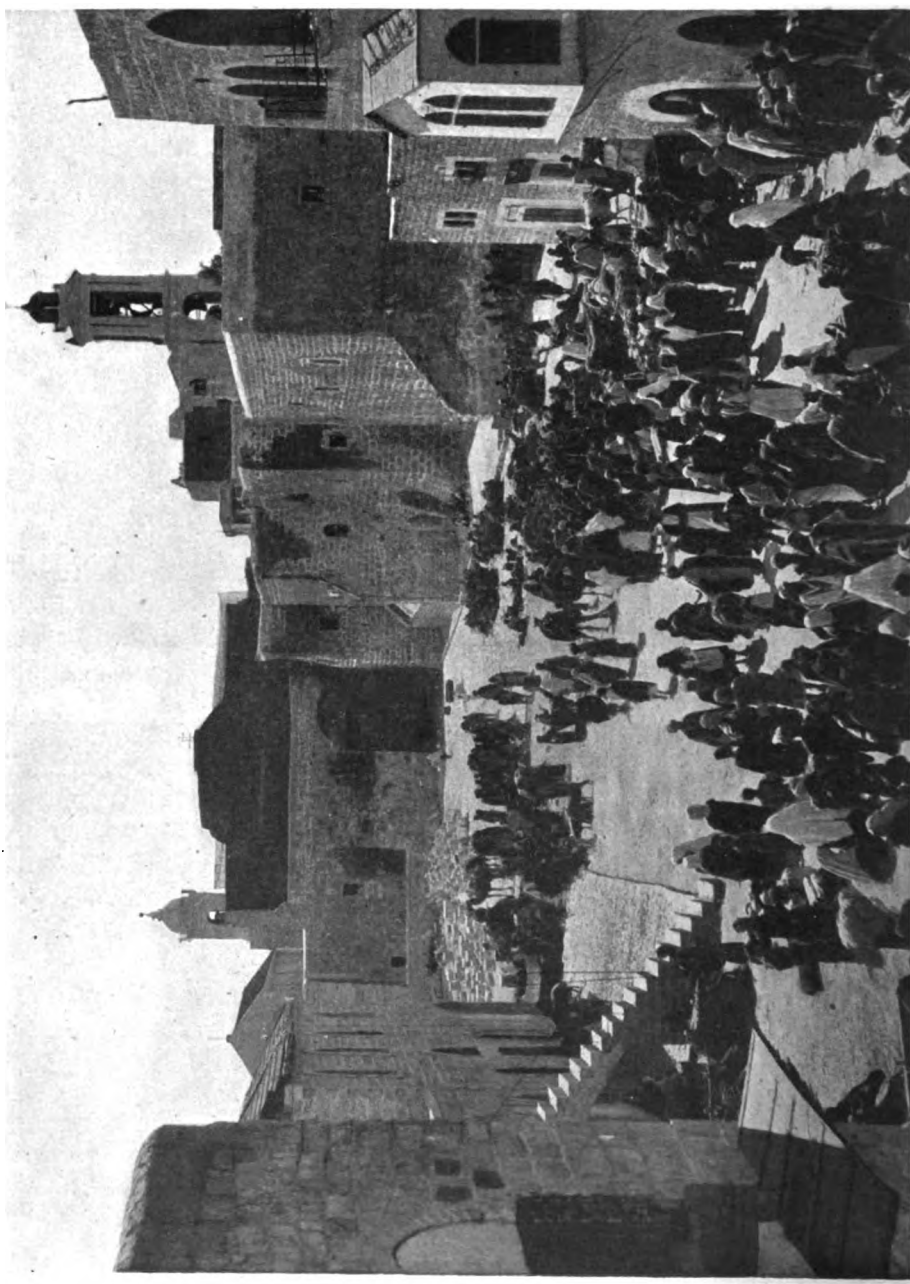
reckons distances by hours in Palestine—guarded by a Turkish castle built in the seventeenth century are the three great reservoirs called the Pools of Solomon. They are cut in the rock of the valley and faced with fine cement. The first and highest is 127 yards long, 76 (79 at the lower end) wide, and is 38 feet deep; the next is 141 yards long by 53 (83 at the lower end) wide and is 38 feet deep; the lowest is 194 yards long, 49-69 yards wide, and in places 48 feet deep. These pools may be those built by Solomon (see Ecclesiastes 2:6) or they may be the work of the Arabs of the Middle Ages. In either event they are certainly worthy of any great monarch. They are fed by a number of springs, one of them the "Sealed Spring" being exceptionally large. On the sides of the hill may be seen the channels cut in rock to collect rain water for them also, and, even more important, one may still trace the ancient aqueducts that carried and in fact still carry the water from the pools along the slopes of the hills to Jerusalem.

From these pools one may visit the so-called cave of Adullam, and the Frank Mountain with its ruins of Herod's palace. We choose rather to proceed to Hebron. The road passes few places of note, if we except one of the various burial places of the prophet Jonah, and Bethzur, famous yet for the victory of Judas Maccabeus, but the views on either side are unique. Some travelers find the Palestinian landscape hopelessly barren. Such persons can have no eye for color. The very absence of trees brings out all the more clearly the almost uncanny combinations of the green and gray of the hillsides, the brown of the plowed fields, the purples and scarlets of the field flowers. So clear is the air that distances are most deceptive, and yet over the Jordan valley and the Dead Sea there always hangs a gloriously colored haze in which the hills of Moab rise an unbroken wall of blue.

The Hebron of today is a town of some considerable size filled to the full with Moslem fanaticism. It contains little of importance except its two pools near one of



THE MANGER, BETHLEHEM



MARKET PLACE, BETHLEHEM

which David hanged the murderers of the unfortunate Ishbosheth, and the great mosque which is believed to cover the cave of Machpelah. Visitors are not allowed to enter the mosque, according to the guide, under the penalty of death. Perhaps anyone who made the attempt would not be killed, but nobody to my knowledge has ever taken the risk. After you reach the third step in the flight leading to the entrance of the mosque, your attendant tells you to stop. You stop. The fact you have been obliged to engage a soldier to conduct you through the town and to protect you from the insults or worse of gangs of boys, argues the foolishness of making experiments. So you put your arm down into the hole in the side of the mosque where the Arabs deposit letters for the patriarchs, look longingly at the entrance just above you, and return to the bazaars to watch the shopkeepers sell grain and glass bracelets to the Bedaween.

Yet a few Europeans have entered the mosque. Dean Stanley went with the Prince of Wales, the present king of England, and from his description it is not easy to conclude that important discoveries will ever be made within its walls. On the floor stand six cenotaphs believed by the Moslems to mark the spots where Abraham, Isaac, and Jacob with their wives Sarah, Rebecca, and Leah were buried. Perhaps they do.

Half an hour or so from Hebron is the so-called oak of Mamre, under which Abraham is said to have received his angelic visitors. The tree has been sacred since the sixteenth century, and is a huge specimen of its kind, but now is all but dead. The Russians who have built a church and tower near by have built an iron fence about it, and its last days are evidently to be passed in peace. It is worth seeing as a curiosity, nothing more.

After one has thus had a taste of the legendary identifications of Biblical sites, the trip to Jericho and the Dead Sea comes

with something like relief. The Jordan and the Dead Sea are unquestionably authentic! But you are not done with tradition. An hour from Jerusalem is Bethany, a collection of miserable hovels occupying the site of the ancient town of Mary and Martha and Lazarus. There is only one spot of interest in the poor little place, and that is the wholly impossible Tomb of Lazarus in a vault under an underground chapel. You go there as a matter of course. But for satisfying your curiosity you might as well stay away. It is idle to look for the home of the two sisters. They will show you where it stood, but the site—or sites, for some insist Mary and Martha had independent households—is not worth the trouble a visit occasions. It is better to be content with the simple fact that you are where Bethany was.

In the carriage again you are swept along the splendid road past the Apostles' Fountain, a resting place to be welcomed on the return drive, through an ever narrowing valley to the Khan of the Good Samaritan, half way to Jericho. By this time every traveler has yielded to the custom of the country and rests wherever there is an opportunity to get a drink of water and a few minutes' relief from the ever increasing heat. A verisimilitude is given to one's recollection of the parable with its highwaymen by the fact that somewhere between the Khan and Jerusalem a guard has joined one's party. His presence is quite unnecessary, but it is a recognized right of one of the Arab Sheiks of the neighborhood to furnish guards and so make an easy living. As things are it is doubtless wise to hire him, otherwise your harnesses might be found mysteriously cut after a night's stay at Jericho.

The road is certainly lonely and as far as one can discover from the carriage must always have been a fair field for highwaymen. But even more lonely is the Wady Kelt, or as tradition would have



KHAN EL AHMAR: SUPPOSED SCENE OF THE "GOOD SAMARITAN" EPISODE



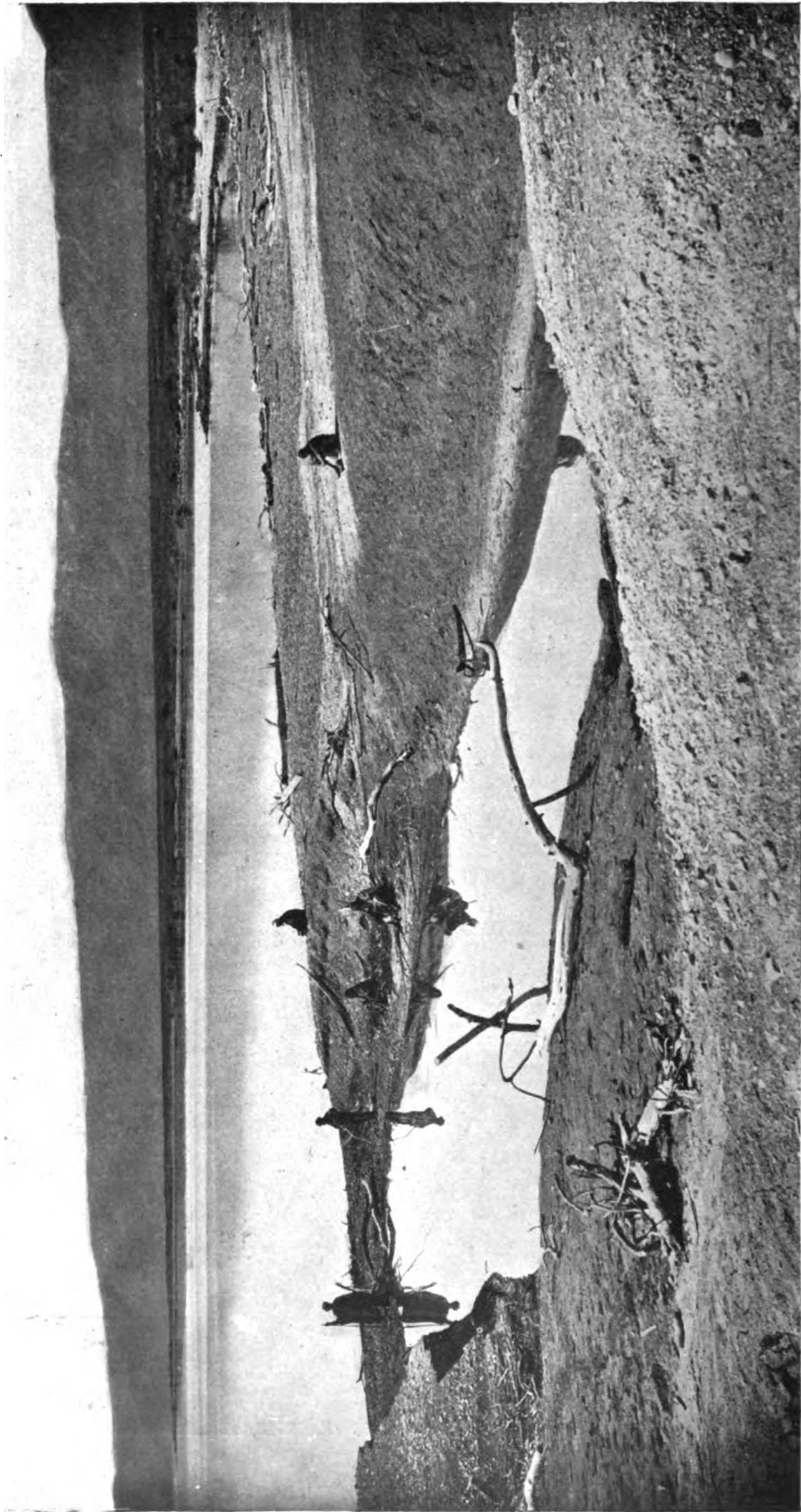
THE WINDINGS OF THE JORDAN



THE POOLS OF SOLOMON



HEBRON



BY THE SHORES OF THE DEAD SEA



it, the Brook Cherith, over which you can look from the road and through which if you are wise you will walk. To most travelers the stupendous gorge comes as a surprise. We do not ordinarily think of Palestine as furnishing anything of this sort. But there it is, a huge gash in the rocks, its steep banks the home of hermits and thousands of wild pigeons. It is worth all the trouble it costs to walk over the narrow path that somehow finds its way along the northern cliffs. Far below you runs the green brook, above you are the cliffs. Everywhere are there traces of that happier day when the Romans possessed the land. Ruined aqueducts cling to the cliffs, and ruined bridges cross the stream. There are deeper gorges but none wilder or more lonely. The monastery of St. Elias plastered on the side of the cliff only adds to the solemnity of the cañon.

The Jordan valley at Jericho is 825 feet, and the Dead Sea is 1,293 feet below the level of the ocean. As a consequence the region is subtropical in its vegetation. In spring the air is fragrant with flowers and fruit trees in blossom. The heat, however, except in early spring and winter is oppressive and such inhabitants as modern Jericho has are thoroughly degenerate.

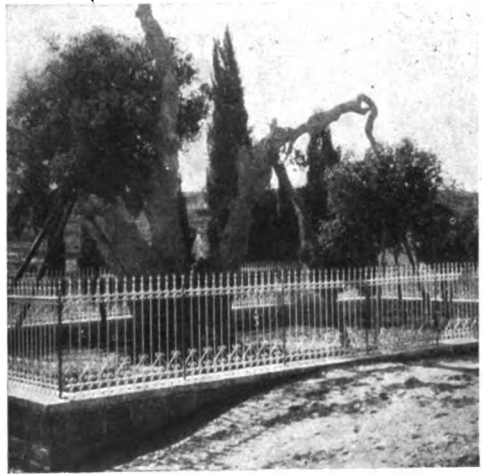
There are not many places of interest in Jericho itself. In its vicinity, however, are Roman ruins, a *tell*, or mound, that may mark the site of ancient Gilgal, a great spring of warm water where the Arabs bathe and enterprising Syrians sell curios, and Mt. Karantel or Quarantania, where tradition locates the temptation of Jesus.

It is a huge mass of rock lifting itself high above the plain, with caves peopled with hermits. Half way up its side is a monastery from the balconies of which if only one dares to stand out upon them there is a superb view of the Jordan valley and the mountains of Moab.

In dry weather one may drive to the

Dead Sea and the Jordan, and it is best to visit the two places in this order—especially if one intends to bathe in the Sea. It is almost necessary to wash off in the Jordan the salt left by such a bath.

There is no road except the level campagna that surrounds Jericho. For some distance the descent is imperceptible, but one comes soon to the series of terraces over the edge of which the carriage plunges uncertainly. As one drives on, the landscape changes. Trees and shrubs disappear; grass grows in spots; the naked soil baked with the almost tropical heat, washed by sudden showers, assumes

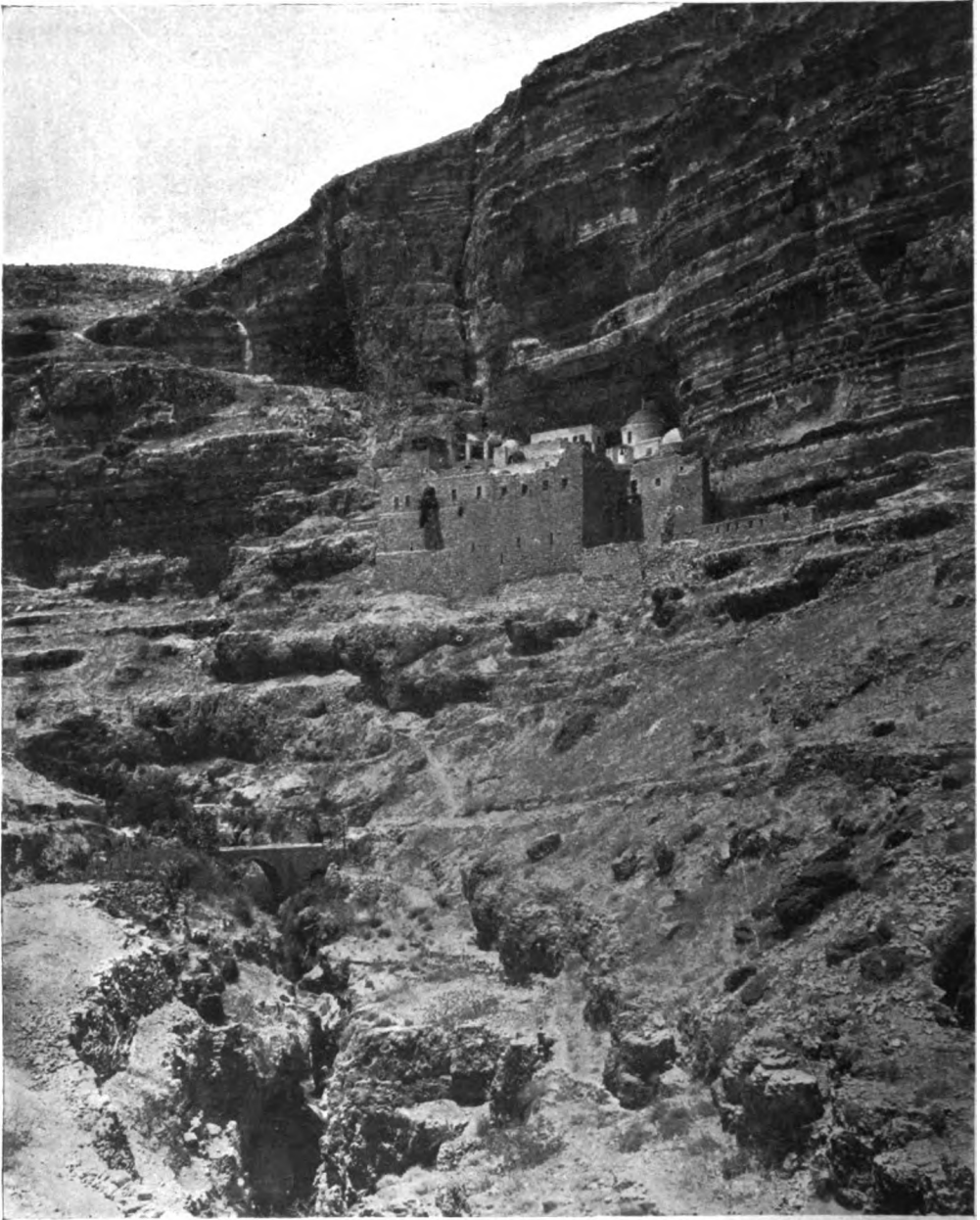


ABRAHAM'S OAK, HEBRON

strange and ever more forbidding shapes. The very soil seems full of salt, and you will see the miserable *fellaheen* scratching for it with their fingers. At last you plunge over the last terrace and find yourself in the midst of desolation. No living thing is there, the very grass has all but disappeared. And you face the Dead Sea.

A more beautiful body of water it would be hard to find. For forty-seven miles it stretches its brilliant green self south between its awful cliffs; but its southern half is hidden under that purple golden haze that tells of the ceaseless evaporation of its surface. Day after day what the Jordan brings down the sun draws up and the





WADY EL KELT: CONVENT OF ST. ELIAS

equilibrium is kept all but invariable. And the sum of the work of the sun is 6,000,000 tons of water raised to heaven every day. The Sea is about the length of the Lake of Geneva, and has about the same surface specific gravity as Salt Lake, Utah, (1.166 on the average). It contains something like 25 per cent. of solid substances,

mostly salt. You might almost say that the Dead Sea is the Jordan boiled thick! For this reason bathing in it is a novel experience, and sailing upon it is dangerous in case of a storm. Its exploration has cost more than one valuable life.

There are no cities on its banks, but in ancient days it was used somewhat as a

means of communication between the towns on the eastern highlands and those of the Jordan valley and the wadies (like Engedi) on the Judean side.

The memories of the place are wholly those of death. Somewhere near it lay Sodom and Gomorrha of evil name; on the eastern highlands Moses and Elijah died; at Machaerus, Herod's great castle on his Arabian border, John the Baptist was executed; and on the peak of Masada on the western shore the last of the desperate Zealots killed each other after Jerusalem had been taken rather than fall into the hands of Titus. He who will venture to ascend will still find traces of their fortress. There is little need of the ancient superstition that no bird could fly across its glistening waters to justify the Sea's name.

The drive from the white beach of the Dead Sea to the place where the pilgrims are baptized in the Jordan is not without

its excitements. Despite your ornamental guard you may be called upon rather insolently to pay baksheesh to some wandering company of Bedaween, or your carriage may get mired in one of the "slime pits" that helped Abraham destroy the forces of the five kings. But you come at last to the place the church has chosen to regard as that where Jesus was baptized and there get your first near view of the Jordan.

A swift, dirty, treacherous river it is as, true to its name, the Down Comer, it rushes through the tangle of oleanders and poplars that line its banks. A useless river it is as well. Its bed is so far below the level of the plain that it cannot be used to irrigate the rich but barren soil; while it has so many fords that except in its lower stretches it could never have proved an effective military boundary. Yet boundary it was for the ancient Hebrews as the book of Joshua so dramatically des-



VIEW OF BETHANY

cribes, and boundary it is in the usage of Christendom—but between life and death. Had ever any other river so strange a place in the vocabulary of religion?

Every year, but especially after the Easter ceremonies in Jerusalem, crowds of pilgrims come hither to be baptized as the great conclusion of their pilgrimage. Each wears a white dress, which after the baptism is kept for use as its owner's shroud. The baptism is often performed at night by the light of torches. A weirder scene could hardly be imagined than that of the thousands of men, women and even children rushing joyously into the water to be immersed by the priests.

Two other excursions should be made from Jerusalem, the one to the convent of Mar Saba in the Kedron valley, and the other to Neby Samwil and Emmaus. These are to be recommended not so much for the sake of historical associations as to gain necessary experience preparatory to the long trip on horse-back across the country to Damascus.

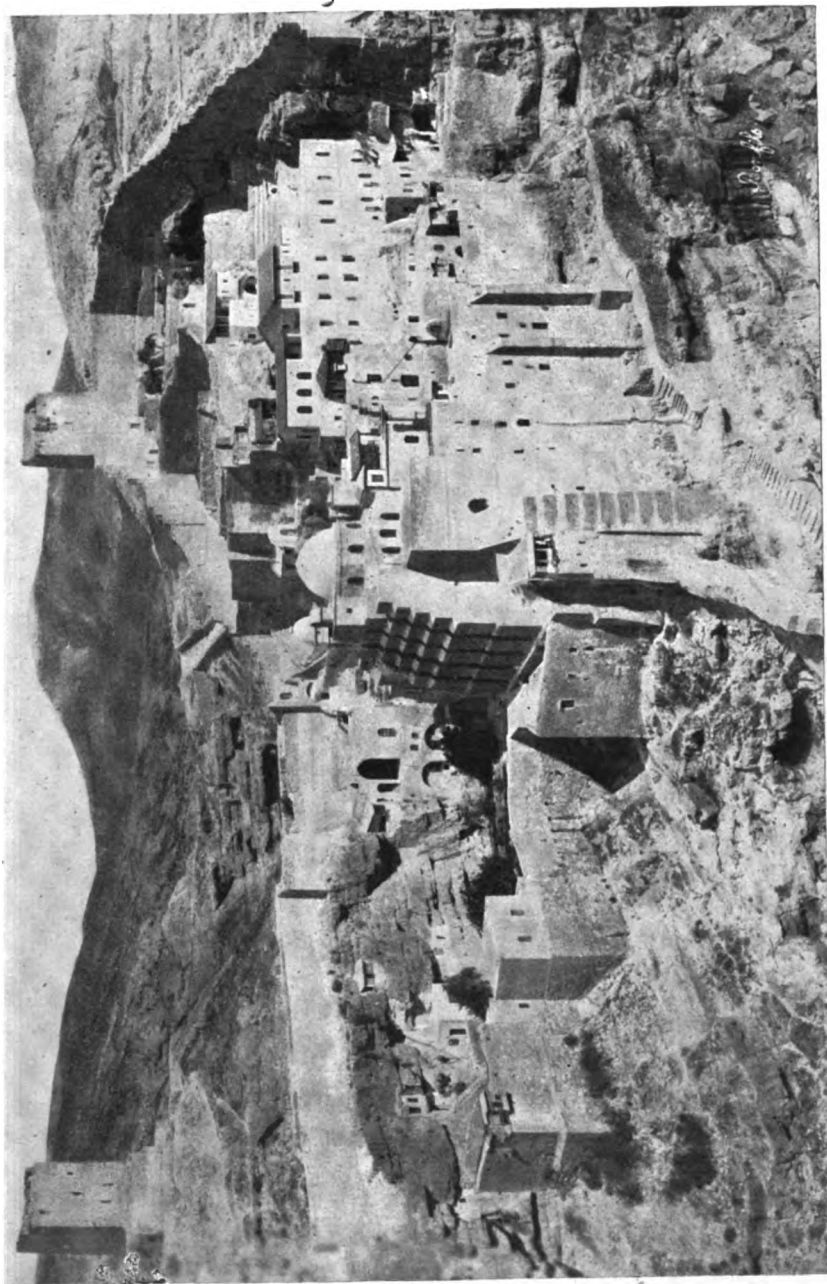
The trip to Mar Saba takes one into the Wilderness of Judea, through some of the wildest scenery in Palestine. The road is not fit for carriages but is good as most roads go in the country. The monastery of Mar Saba dates from the fifth century and bears the name of an extremely holy monk, Sabas of Cappadocia, who entered a monastery when but eight years of age, and this particular monastery when but eighteen. The present buildings climb most picturesquely up the steep sides of the Kedron gorge which is here something like 600 feet deep. They are strongly fortified, for the wealth of the community has frequently exposed it to pillage. Indeed the monks will show you the skulls and bones of many of their predecessors who were massacred by the Persians in the seventh century—a decidedly gruesome spectacle. The cave in which Sabas lived with a lion is still to be seen, as is his empty tomb. The saint's body reposes in Venice. The

monks are mostly those under ecclesiastical discipline and are decidedly ascetic, having little to do except to take care of a few lunatics and to feed wild pigeons and other birds. They are particularly averse to women, and any woman who visits the monastery must wait outside while the members of the less feared sex are shown through the establishment. It is said, though one would hardly like to vouch for the statement, that the monks are so far swayed by their prejudices as not to permit even a hen within the walls!

The trip to Neby Samwil and Emmaus is less picturesque, but from the top of the former—the ancient Mizpah, where Samuel so often was, (2,852 feet above the sea), one gets a wonderfully extensive view of Judea from Moab to the Mediterranean. It is easy to see how the mountain was the "Mount Joy" of the Crusaders. After all their toil, at last from *Biddu* on its flank they got their first view of Jerusalem. The modern name is derived from the Moslem's certainty that Samuel is buried in the mosque which they have made from the Crusaders' church that crowned the summit.

A rather rough ride brings one to the Franciscan monastery at El Kubebeh, a very probable site for that Emmaus to which the two disciples were walking when they met their risen Lord. Here again are ruins of a Crusaders' church. It may be added that the monks will serve the visitor one of the most elaborate and best-cooked luncheons in Palestine.

There are many other places within easy reach of Jerusalem which the thorough student would enjoy visiting, but such prolonged study would require far more time than the sightseer can ordinarily afford. Those we have described are by far the most significant and, unfortunately, more than most tourists visit. He who gives a month to Jerusalem and its surroundings can easily make an excursion daily which will illumine some difficult field of archaeology or history.



THE CONVENT OF MAR SABA

# From Jerusalem to Galilee

**R**EALLY to appreciate Palestine it is necessary to travel across the country. The towns are too Europeanized to be particularly novel, but in the country you will still see the Bedaween living in their black tents quite as they lived in Bible times. The fellah still plows his fields with his rude wooden plough, and the women still pluck the weeds from the midst of the wheat. Once clear of the hotel and mounted on your horse, you get on intimate terms with a land that always repays friendships generously.

A camping trip may be fatiguing to those unaccustomed to horseback riding,



ON THE DAY'S MARCH

but it involves no hardships. Your tents are made homelike with gorgeous linings, rugs, and a folding chair or two. You have as good a breakfast as you need; your luncheon is carried by an attendant and eaten picnic fashion under some hospitable tree; your dinner begins with soup and runs through five courses to fruit, nuts, and black coffee; and you sleep in a comfortable cot bed. If you prefer not to risk a horse, you can be conveyed in a sedan chair carried by two serious-minded mules, or ride a burro. I once went across the country with a party, one young woman of which chose the latter means of conveyance. Her little mount kept her

at the head of the file, and never brought her to grief except occasionally when endeavoring to rival a horse in climbing a steep bank he found himself, like Zacheus, handicapped by his stature, and had to call on the members of the camp to lift him and his embarrassed rider to the height attained by his fore legs.

For a party of any considerable size, the camp swells into a veritable caravan. Every member has his horse. Tents, food and baggage must be carried on mules. Altogether, for a party of eight persons, thirty to forty animals, four or five tents, and eight to a dozen men are needed. But if you ever wish to feel like a thorough-going aristocrat, go up across the country alone and watch your mule train start for the next camp!

The first day's travel across the country is not soon to be forgotten. The novelty of the entire arrangement, the sense of proprietorship in an expedition, the bustle of departure, and the unexpected and new sense of freedom come only as one thus, in an historic land, breaks with the present and goes out into an unknown world and the past. The morning's ride is at first over the boulevard being pushed from Jerusalem to Nablus by way of Ramallah. The last look at Jerusalem from Scopus, is one likely to be remembered. The city lies so far beneath and at such a distance from one that it can be seen as a whole, like Florence from Fiesole. It is well to sit a moment in silence on your horse and drink the scene in. It is probably the last you will ever see of the Holy City. If the camping trip is the success it ought to be, you will want to come again. But you probably never will. And then below you is Jerusalem.

As one follows the ancient caravan north, the Old Testament becomes his guidebook. On the right is Gilboa, where David permitted the murder of the seven sons of Saul. Farther on is El Bireh with a spring the traveler welcomes. Here it

was, according to the belief of fourteenth century Christians, his parents discovered the absence of the child Jesus. Three-quarters of an hour farther lies Betin, the ancient Bethel where Jacob had his vision. It is worth noticing, perhaps, that up on the hill north of the present miserable little village are some large stones, apparently placed in a circle. May this have been one of the few "high places" on the west of Jordan that escaped the reforming zeal of Josiah?

Every hill has its associations. Here the prophet Samuel used to walk in his circuit from Mizpah to Bethel and Shiloh. Here Benjamin and Judah found their vantage point for the development of the southern kingdom. Crusaders fortified strategic points with their castles, and the Arabs built their Khans to protect the trade routes. Yet as you sit your horse, while he picks his way along the rough road, it is hard to realize that all this life was once there. You seem rather to be going away from history than into it.

Nor are such impressions quite shattered when late in the afternoon you climb the hill of Sinjil, where was once the castle of Count Raymond of St. Giles, and find the tents ready for the night. It is generally a moment of immense satisfaction to the traveler, lame and stiff from his six hours in the saddle. The tents stand in a semi-circle, with the cook's tent at one end and a dining tent near by. At a little distance the pack mules are finding some rest from their day's labor, browsing on the short grass. A crowd of silent natives watch the party arrive, and as you come up to your tent, all the muleteers and various camp followers salute you with enthusiasm, each one of them with a thought of the baksheesh he expects at the end of the journey.

The first night in camp is always full of novelty. Tired as you are, you lie awake at the very strangeness of your situation. You are as far away from the life of cities as if you were in another

world. Outside, your dragoman or one of the men is sleeping across the door of your tent. Every now and then you hear the soft whistle of a watchman with its answer that tells that both are on duty.



TRAVELER'S CAMP

You hear the stamp of the horses as they stand in long lines with their fore feet fastened to a long rope picketed to the ground. Perhaps one of the horses breaks loose and runs amuck among his brethren, and you hear the sudden rush of the men to bring back order. And then, just as you are falling off to sleep, there comes the unearthly yell of the jackal, which, unless your nerves are pretty steady, will for a moment almost startle you into something like a panic. But at last silence reigns again and you fall asleep, the low whistling of the guards being the last sound you hear until you suddenly awake in the morning to find the camp alive with the preparations for the new day.

The process of taking down the tents and making ready for the day's march goes on as breakfast is being served. By the time you are ready, say at half past six in the morning, your horses are saddled, tents are down, and you fall again into single file, leaving the men hard at work bundling up tents and loading them on the patient mules. They are to take the most direct route to the camping place without any long rest in the middle of the

day, and by the time you overtake them in the evening you will find the tents again ready for occupancy. The novelty on the second evening will be largely diminished, but the camp chairs and the cup of tea will be just as welcome.

Off to the northeast of Sinjil a little path crosses the valley, leading to the site of ancient Shiloh. Although there is little to be seen there now except the ruins of an ancient building, very probably a church subsequently used as a mosque, the place can never lose the charm that



SHEPHERD AND SHEEP

has attached to it ever since children have heard the story of the boy Samuel. It was there that the Ark of the Covenant remained so long under the charge of Eli. It was there the young Samuel heard the voice of Jehovah. It is a noble location for a sanctuary.

As the road leads northward, the peaks of Ebal and Gerizim grow more distinct. The road at places is unbelievably rough. In some places a self-respecting New England brook would refuse to follow it. But by trusting the sure-footed horses and, occasionally, as even this trust fails, by dismounting and walking down the steepest parts, you come at last into the broad plain in which is Jacob's Well under the shadow of Gerizim. No place in Palestine is more certainly located than this spot where Jesus talked with the woman

of Samaria. At present it is surrounded by a wall within which the Greeks are endeavoring to build one of those churches which are the exasperation of every traveler. As it is, the well is in the crypt of an ancient church and is reached by a flight of narrow steps. The well is very deep, something like seventy or eighty feet. It once was even deeper but has been partly filled by the irrational impulse of the Arabs to throw stones into it as a sacred spot, doubtless to remind the patriarch of their visit and their prayers. It is seven and a half feet in diameter, and except at the very depths of summer contains palatable water.

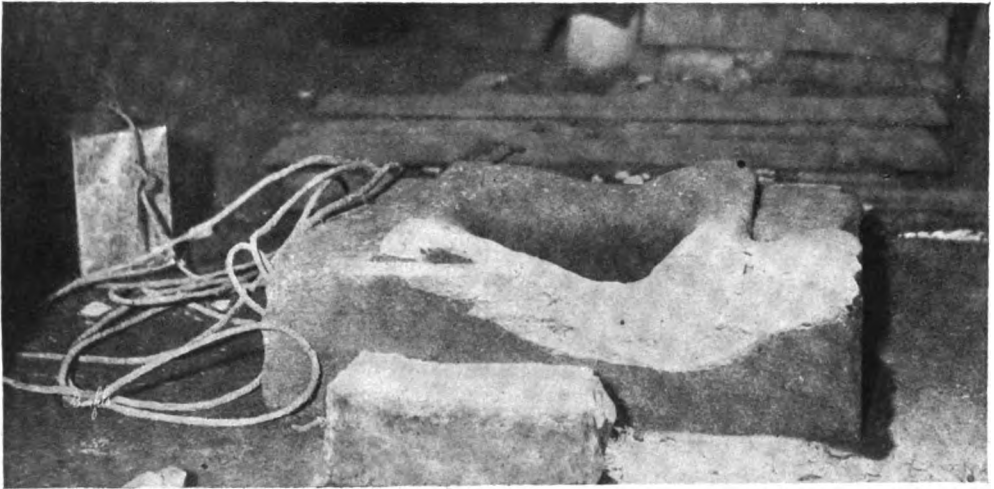
It is a short ride from Jacob's Well to the prosperous city of Nablus, the ancient Shechem, hidden among the gardens. On the one side is Ebal and on the other Gerizim. If time permits you can ride almost to the top of Gerizim and enjoy the glorious view and at the same time see the spot where every year the few remaining descendants of the ancient Samaritans who still live in Nablus sacrifice the Passover. Or a party may divide, one-



PLOWING

half going across to the side of Ebal, and try the experiment of talking across the valley to prove the possibility of the antiphonal service which the Jews held on the sides of the two mountains so many centuries ago.





TOP OF JACOB'S WELL IN CAVERN NEAR NEAPOLIS (SHECHEM)

But there is one object in Nablus itself that deserves attention—the synagogue of the Samaritans. There are only a few hundreds of these Samaritans now living in the midst of the fanatical Moslems, and their synagogue is a small affair. They still have their high priest who is a direct descendant of the tribe of Levi. In the synagogue is preserved the ancient manuscript of the Samaritan Pentateuch, one of the very oldest manuscripts in the world, just how old no one is able to say. The Samaritans themselves claim that it was written by a grandson or great-grandson of Aaron himself. Such a claim can hardly be treated seriously, but it is undoubtedly of great antiquity. The high priest himself oversees its exhibition to the traveler and will be highly gratified to sell copies of it written in the Samaritan letters—which differ distinctly from the Hebrew—for an absurdly small sum.

Nablus is also the headquarters for the sale of antiquities, notably for lamps and glass. Just how genuine these antiquities are, everyone must decide for himself. But few persons who care at all for antiquities can resist the temptation to purchase little iridescent glass bottles said to have come from the graves of the

Roman period, and lamps such as one fancies the wise virgins carried.

A few hours' ride across the hills brings you to the great valley of Samaria. There is little left of the ancient capital of the northern kingdom except some of the ruins of Sebaste, the splendid heathen city built upon the conical hill by Herod I, and the ruins of the church of St. John, one of the largest ruins of crusading times in Palestine, in which John the Baptist is said to be buried. But by this time one has been largely weaned from traditional tombs and is far more ready to ride up on the great hill of the ancient city, past the great terrace on which the Temple of Augustus stood, and along the Street of Columns, once more than a mile in length and even now to be traced by the columns still standing. Another evidence of the splendid city that Herod built is to be seen on the side of the hill where are the ruins of a hippodrome.

From Samaria as one goes north it is possible to make a detour to the plain of Dothan, where Joseph was sold by his brothers to the caravan traveling to Egypt. It is a noble great plain, extensively cultivated, altogether one of the most fertile regions of the country. Thence





GENERAL VIEW OF DJENIN (JENIN), SHOWING PLAIN OF ESDRAELON



THE VALLEY OF NEAPOLIS (SHECHEM) WITH MTS. EBAL AND GERIZIM

the road runs over one of the great thoroughfares of the ancient world to Jenin, and the third camping place.

Jenin lies on the southern edge of the great plain of Esdraelon or Jezreel. It is probably the ancient town of Engannim. This, as far as can be judged from the topography, must always have been a town of some importance, because it lies on one of the thoroughfares of antiquity. Northward the road leads directly across the great plain for twenty miles. The plain is of a rich alluvial soil and is cut by the Brook Kishon, at ordinary times containing little water, but liable after storms to sudden inundations, as when it swept away the army of Sisera.

A view across the plain from Jenin is very impressive. To the left the great central range over which one has been traveling for the last three days turns off to the west to end abruptly in the great cliff of Carmel, pushing out into the Mediterranean. Anyone who so desires may view that mountain so strongly associated with the prophet Elijah, and may even be shown the exact place (according to tradition again!) where his great contest occurred with the prophets of Baal. The traveler whose time is limited, however, will ride northward across the plain to Zerin, the ancient Jezreel, the city of Ahab. It lies on a mass of rock rising abruptly from the plain and controls the entire district. Its site has never been excavated, but it still carries remains of ancient fortifications which some day will reward the efforts of the archæologists. It is hard to realize as one rides through the miserable collection of hovels which make up the modern town that here was the palace of Ivory, built by Ahab for the unspeakable Jezebel.

Zerin stands at the head of the great valley that runs between the mountains of Gilboa, with their memories of the defeat and death of King Saul, and the range of Little Hermon. It is a beautiful plain, dipping gently to the east until something

like twenty miles away it plunges into the valley of the Jordan near Beisan, the ancient city of Bethshean or Scythopolis, the capital of the Decapolis. Not far from Zerin also is the great spring now called Ainjalud, where Gideon chose his three hundred as they rushed through its shallow waters, not even stopping to drink except as they caught the water up in their hands. The spring itself is in a great cave upon the side of the mountain but overflows into a broad shallow pool in which the small black cattle of the country stand knee deep. Until very recently the



COLONNADE OF SEBASTE (SAMARIA)

Bedaween came up every year into this great valley and filled it with their black tents. Now it is largely tilled by a syndicate, whose red-tiled barns are a prophecy of the coming day when the Bedaween will be crowded back into the Jordan valley, if not to the highlands beyond. But ten years ago, as one rested under the shadow of some great rock on the side of Gilboa, it was easy to imagine one was looking down on something like the same spectacle Deborah herself must have seen when she watched the Midianites come up to plunder the disheartened Israelites.



NAZARETH FROM THE ROAD TO CANA

Across the valley, in sight of the beautiful cone of Tabor, was the village of Nain, now a cluster of clay huts. From here to the foot of the hills behind which is Nazareth the road opens up a view of Megiddo, the great battle ground of the nations. From the most ancient times until the day when Kleber and Napoleon himself at the head of 1,500 men defeated the Syrian army of 25,000, it has been swept by armies. So peaceful is the view it is hard to realize the military significance of the plain; but as one observes the high roads from all directions centering here, it is possible to see that here was the inevitable battle-field for antiquity; for here Egyptian and Assyrian commanders could use their war-chariots in something like scientific warfare.

The road to Nazareth climbs up the side of a steep hill and descends to the home of Jesus' boyhood. The town must always have lain off the main routes of travel and

yet is charmingly located on the side of an amphitheater of hills. It is a Christian town today and shows the fact in its well-built houses and general air of prosperity. Two points are of real interest. The first is the fountain of the Virgin over which there is the inevitable church, but from which water is carried by pipes to a public fountain where women still gather to fill their water jars and help one to imagine how Mary must have looked as she went to the well accompanied by her son. And then there is the great hill which lies above the town. The cliff from which his fellow-townsmen would have hurled Jesus is located by some as lying a mile from the present valley, by others in the very heart of the town itself. It might have been located in many places so prosperous is the region. But there can be no question that the hill with its splendid view is the one to which Jesus must often have climbed. As one

stands there it is easy to realize how the view which it commands might have been in his mind in the great moment when the kingdoms of the world lay ready for his grasp. There was the great sea over which the commerce of Rome floated, with the great port of Ptolemais seemingly almost at his feet. To the south was the great plain over which the caravans were constantly passing and repassing. To the east where the great hills of Moab, in his day alive with prosperous Greek cities, and up to the north between him and Hermon was another great plain in which was Sepphoris the metropolis of Galilee.

After one has looked out on the identical landscape which in spite of all the years was the one on which Jesus looked, one has little heart to visit the traditional church of the Annunciation, and to listen to the story of the miraculous removal of the house of Mary by the angels to Loreto, in Italy—a miracle confirmed in the pontificate of Paul II.

From Nazareth one follows a bit of splendid road to Kefr Kenna, one of the

is a relief to find oneself again in the open country following the broad, fertile plain of Buttauf towards Tiberias.

Something like two or three hours this side of the lake the road passes the two peaked hill known as Horns of Hattin. Here Jesus is said to have delivered the Sermon on the Mount, and your guide will show you with every evidence of conviction the amphitheater where the



CARRYING WATER JARS, NAZARETH



CATTLE IN POOL OF JALUD

sites which claim the honor of being the ancient Cana where the water was turned into wine. The town still abounds in springs and the children used to run after the traveler offering him water to drink. Nowadays they run after him demanding, like their elders, baksheesh. There is nothing to cause one to linger here and it

multitude stood while Jesus went up "into the mountain" to speak down to them. Far more certain than its claim to this honor is the distinction which comes to this low mountain in being the place in which in 1187 the death blow was given by the great Saladin to the Frankish control of Palestine. No more terrible defeat is to be found in history, and with it ended anything like possibility of Palestine's remaining in the hands of Europeans.

From the Horns of Hattin the way lies straight to the Sea of Galilee. Little by little the depression in which the lake lies grows outlined, although the lake itself, which lies hundreds of feet below the level of the plain, is not to be seen until one comes to the edge of the highlands and looks down upon it with

Tiberias lying like a toy city on its banks. It is an hour's ride down the precipitous cliff to the side of the lake, lying sparkling in the sun, or darkened with the sudden winds which sweep down from the Jordan valley. All around it is desolation. Great wadies open to it, many of them filled with recollections of tragedy. The view is surprising and beautiful. It is also sadden-

ing, for with the exception of Tiberias there is nothing left of that extraordinary life which once surrounded the lake. But the tiresome ride is almost forgotten. Every troubled step of your horse is carrying you so much nearer to the spot which, for Christendom, divides with Jerusalem and Bethlehem the honor of being the most sacred spot in the world.



THE MOUNT OF BEATITUDES



## The Sea of Galilee

TO one standing on the edge of the great highland which surrounds the Sea of Galilee, the reason for its ancient name of Kinneret or "the Harp" is plain. In shape it resembles a harp. From north to south it measures something like thirteen miles. Its greatest width measured from the Plain of Genesaret to the east coast is about six miles, but at the southern end it is much narrower. Its surface is 691 feet below the Mediterranean and in depth it varies from about 150 to 820 feet. The Jordan enters the lake close to the northeast corner. In New Testament times it was believed that its current could be traced throughout the entire lake, but this is certainly not the case at present. The waters of the lake are beautifully clear and fit to drink. It abounds in fish and to this day the fishermen, though now few in number, sometimes make extraordinary hauls. Stories are current of one great catch which, after supplying the neighboring towns, served as fertilizer for the fields. The fishing business in New Testament times was very considerable, and there were extensive salt works at the southern end of the lake. At the present time the fishermen are not very numerous, but the number of boats upon the lake is increasing, thanks to the great incoming of visitors.

The point of departure for a sail upon the lake is Tiberias. The city viewed from some distance is decidedly picturesque, with a high wall and ruined castle on the north and towers built in the lake itself. The Turkish government maintains that Tiberias is fortified and will not permit its inhabitants to live outside the walls! It is one of the four sacred cities of Judaism and includes in its inhabitants a very large number of Jews. After the fall of Jerusalem it became the chief seat of rabbinical learning and it was here that Rabbi Judah the Holy first published that section of the Talmud known as the Mishna. At the present time the Jews

are largely supported by charity, and the town itself, were it not for the splendid buildings erected by the Scottish Presbyterian missionaries, would be unattractive.

There is little left of the splendid town that Herod Antipas built during the lifetime of Jesus, but along the side of the lake south of the city are remains of a great wall, an ancient street, an aqueduct and buildings of considerable size. On a high hill immediately above the city are to be seen the remains of the castle which Antipas built and decorated, much to the horror of the Jews, with figures of animals. The castle was very probably rebuilt and used by the Crusaders for whom Tiberias was an important center. For the Talmudic student the immediate vicinity of Tiberias is also notable from the fact that the graves of some of the most celebrated Rabbis are to be seen there.

The city of Tiberias has no immediate connection with the New Testament. The fact that it occupied the site of an ancient graveyard for a considerable time made it unholy for the Jews and splendid city though it was, there is no record of Jesus' having visited it. The real interest which the traveler feels in the lake is in its northern end, where the cities were thoroughly Jewish. To reach the large ruins of these ancient towns as well as the entrance of the Jordan, one should take a boat from Tiberias. Although it is possible to make the trip on horseback along the western part of the lake, the boat trip is far more acceptable after the long days in the saddle. The boats are the size of a large whale boat and are manned by six or eight oarsmen. They carry also a sail, which with the mast may be unshipped and stowed away on the thwarts. The traveler seats himself on a little platform in the stern, and stretching out upon his rugs watches the performance of the men to whom at first he feels he has rather adventurously en-



THE BATHS OF EMMAUS AND THE LAKE, LOOKING NORTH TO TIBERIAS



GENERAL VIEW OF MAGDALA WITH PLAIN OF GENNESARET





SEA OF GALILEE WITH GERMAN COLONY AND PLAIN OF GENNESARET IN THE DISTANCE



TIBERIAS AND THE LAKE (SEA OF GALILEE)



trusted himself. On a calm day with a fair breeze the trip is without any excitement, but should one of those squalls which come down the lake break upon you, you are liable to have a disagreeable quarter of an hour. The mast seems very frail, the sail very rotten, and the method



MENDING NETS BY THE JORDAN

of navigation of the steersman very questionable. But when the boat is fairly under way you realize that your anxiety was unnecessary. The mast holds and the ancient man at the helm proves an able seaman and before many moments have passed your anxiety is lost in your enjoyment of the great hills with their constantly changing colors.

It is hard to realize that in the time of Jesus this lake was surrounded by ten or a dozen towns of considerable size. At the northeast, although something like four miles from the shore, was the splendid town of Bethsaida-Julias, now hardly a mass of ruins. By the side of the Jordan and stretching to the south of these ruins is a plain of considerable size where Jesus may have fed the multitude. It is a charming stretch of green on which, close to the Jordan, the fishermen spread their long nets. It is like a scene from the ancient world to watch the old man and his sons with the hordes of little children

about them mending these nets. You might almost think you were watching Zebedee and his family.

About two miles west of the mouth of the Jordan are the ruins of Tell Hum one of the two rival sites identified as Capernaum. Years ago one could see there ruins of considerable extent, including those of a synagogue. At present, however, the Franciscans have covered these ruins waiting the time when they can get full title to the land and its contents and have inclosed the entire field in a wall within which they have built a small monastery. Already the customary identifications are being made by the new owners of the land. They will show you where Peter's house stood and the synagogue, and the little inclosure is on the fair road to a conventional holy place. Yet unless archæologists are pretty generally in the wrong, Capernaum was not situated at Tell Hum but was three to five miles further west at Khan Minyeh.

On the hills up above Tell Hum is Kerazeh, whose name suggests the identification with Chorazin, one of the cities which shared with Capernaum the woes uttered by Jesus. The ruins cover a number of acres and some of the walls of the houses are still standing in part; there are also the remains of a synagogue beautifully ornamented. There are few places in Palestine commanding a more beautiful view. On the one side is a deep water-course, by which the city was built, while to the south the eye follows the course of the Jordan valley until it is lost in the haze.

A path along the shore of the lake leads those who prefer walking to sailing to a remarkable hot spring, known as Ain et Tabigha, near which some have thought might have been Bethsaida the home of so many of the disciples of Jesus. It is clear that in the past this hot spring was used for bathing purposes for it is inclosed with masonry of a good sort. At the present time its waters seem to be used

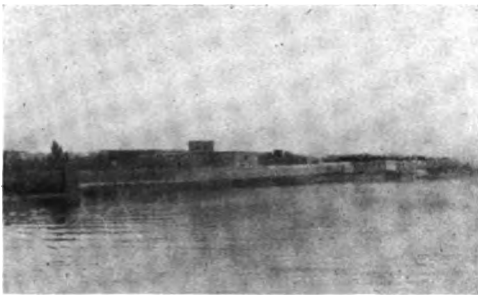
chiefly for running a small mill. The entire region is filled with luxuriant vegetation, and a little farther to the west a German colony has been established, which is well worth visiting if for nothing more than to get an object lesson in the possibilities of this poor country under proper cultivation.

Not far beyond this colony the road which has never been better than a trail finally is carried in an aqueduct cut in the solid rock. Some have thought this a part of a system which used to supply Capernaum with water. At all events there must have been some place in the vicinity to warrant this elaborate piece of engineering. Khan Minyeh itself was built in the time of Saladin to protect the great thoroughfares which here lead north through the mountains. In the vicinity are ruins of considerable extent and some of them climb up the great headland which here pushes itself into the lake. It is these facts together with its general similarity to the location of Capernaum as described by Josephus that have led to the

it in his day as a prodigy of nature. Fruit ripened there steadily through the year, thanks to the fact that it is so far below the Mediterranean. Today its soil is very fertile and well watered by a large number of springs. A few years ago the entire plain could have been purchased for \$10,000. Probably its price is not very much higher today. If so, it would seem a great pity that it could not come into the possession of those who would give it something of that care which is due it because of its associations with Jesus.



VIEW OF PRESBYTERIAN HOSPITAL AT  
TIBERIAS, SHOWING ALSO TOWER  
IN THE LAKE



MONASTERY OF TELL HUM

identification of this site with that of the home of Jesus. The region needs to be thoroughly excavated before any final conclusion as to the correctness of this identification can be reached.

South of Khan Minyeh there stretches the great plain of Gennesaret. It is a sad enough place today, unkempt, uncultivated, and given over to the tender mercies of the Arabs. Josephus, however, regarded

As the boat slowly skirts along the beautiful wide beach with its little white shells, it comes opposite to a few palm trees rising from the extreme southern limit of the plain. There too are a few tombs and a miserable little village. It is Mejdol, the ancient Magdala, the home of Mary of Magdala.

Between Magdala and Tiberias the cliffs come down to the water's edge and if one were riding it would sometimes become necessary for a horse to find his way in the water. If, as is probable, the return to Tiberias is made after the moon has risen, the effect of Tiberias with its towers rising out of the water is almost startling. All its poverty and decay are hidden and the moonlight gives it back something of that old stateliness which



THE CEDARS OF LEBANON

belonged to it in the days when the Tetrarch had his palace on the heights the surface of the lake was covered with vigorous Galileans.

Any excursion to the eastern side of the lake is far less interesting than that to the ruins of the cities of the north and western bank. The hills here are very precipitous and the valleys hardly more than gorges. Yet here were also numerous towns — Gamala, the ruins of which are still on the precipitous heights which it crowned; Hippos, one of the cities of the Decapolis; Kersa, near which are the cliffs down which the swine are said to have rushed

to their death; and Gadara a few miles to the south, but within territory stretching up to the lake itself.

It is indeed a place where the past becomes exceedingly vivid. The very boat in which you sail might have belonged to Zebedee, and the naked fisherman you see wading in the shallow water casting his net far in front of him might be Peter or John. The cities have indeed disappeared, but the lake and the hills and the plain are the same as they were when Jesus saw them. For this reason if for no other the figure of the Master seems more vivid by the Sea of Galilee than in any other place in the world.

## From Galilee to Beirut

**A**T Galilee a tour of Palestine leaves the region of peculiarly Biblical interest, but perhaps for that very reason has added novelty. For few persons appreciate the fact that all about Judea and Galilee there was until the sixth century of our era a prosperous, bustling Greek population which built splendid cities with all the accompaniments of a Greek civilization. Yet it is hardly precise to speak of these cities as Greek. They were rather the outcome of that composite life which resulted from the union of Greek customs, Roman laws, and Semitic surroundings. For many students this Graeco-Roman civilization is quite as interesting as that of Greece or Rome. Certainly it has left splendid survivals of itself.

Galilee was on the border of the non-Jewish region of the Decapolis, a confederacy to which all the more important of the cities belonged. A few miles south of the lake was Scythopolis, a prosperous city by no means to be recognized in the poor little town of Beisan. But the acropolis with its gateway and ruined walls still dominates the plain of Jezreel as far west as Zerin; while the level stretch of its hippodrome, the walls of its great theater, a few columns of its colonnaded street, show how devoted were its ancient inhabitants to the amusements of their race. Few travelers camp at Beisan, but it is well worth the detour to watch the sun go down behind the Galilean hills and to realize that you are face to face with a past that, despite the scantiness of its literary remains, was a worthy representation of that great empire too often known only from the ruins of its capital.

Two routes lead from Tiberias to Damascus, and each has its attractions.

The first is that by way of Banias, or Cæsarea Philippi. It leads due north from Khan Minyeh and may include Safed, another holy city of the Jews. It is certainly a city set on a hill. From it

the Jews believe the Messiah is to come. But apart from its sanctity—which does not extend far towards cleanliness—and its superb view, Safed has little to interest the traveler, and the energy required to climb its hill may well be spared for more important matters. The direct road north towards Hermon climbs the hill beyond the so-called Pit of Joseph—a spot certainly not that where the patriarch was mistreated by his brothers—and suddenly overlooks a landscape which for a moment makes you feel as if in a dream. For days you have been in the midst of a poverty-stricken oriental world. You have seen houses made of mud, and doors reinforced by pieces of tin boxes in which petroleum is imported; you have seen no orchards or gardens or anything suggesting agriculture as you know it; you have watched your horse pick his way painfully over trails often all but impassable; and now, quite without warning, you look out over acres of fruit and nut orchards, with turnpiked roads and well laid stone walls; and upon the side of the great range of hills overlooking the valley that surrounds Lake Huleh is a European town. For a moment you feel as if by some magic you had been transported to Italy or southern Germany. And then you learn that you are looking out on Jauneh, one of the Rothschild colonies for Jews. Like the other Jewish colonies in the Maritime Plain, it has hardly passed the experimental stage, but if it is never to do more than it has done, it will have demonstrated the fact that with proper tillage Palestine can become one of the fruit gardens of the world.

Lake Huleh is a small body of water, commonly, but probably incorrectly identified with the Waters of Merom. It is really an expansion of the Jordan river, unattractive, unhealthful, and surrounded by all but impassable marshes and thickets of papyrus plants. The Jewish colonists, however, may in time drain the marshes,



RUINS OF THE SHRINE OF PAN AT BANIAS

shut out the Bedaween whose clumsy buffaloes wallow in what might be rich fields, and thus make a garden of the entire valley.

From Jauneh to Banias the route is monotonous. The valley of the Jordan is hardly more than a great marsh, and it is often necessary to make wide detours in order to avoid being mired. Now and then one catches a glimpse of some crusader's castle on the hill; once the road crosses a small stream (the Dedara) over a really fine stone bridge of a single arch and further on another, the Hashbany, one of the three sources of the Jordan. At Tell el Kadi there is the great spring which is the second and most important source of the Jordan, and the Tell which marks the site of Dan, the border-city of Israel on the north, as Beersheba was on the south. From Tell el Kadi to Banias is

perhaps an hour's ride. The path crosses several brooks and winds among hills that are well covered with trees and shrubs. Banias itself, though beautifully situated, is a poor little place whose inhabitants in summer-time live in booths erected on the roofs of their houses; but during Roman times it was a celebrated city. Its name preserves that of the great god Pan whose sanctuary was in the large cave just back of the spot where the third source of the Jordan bursts, a full grown river, from the ground. On the side of the cliff may still be seen several votive niches. There Herod I built a temple to Augustus. Herod's son Philip greatly beautified the city and changed its name to Cæsarea, which, in order to distinguish it from the greater city built by his father on the shores of the Mediterranean, was known as Cæsarea Philippi. Thither once came

Jesus and his disciples, perhaps to enjoy the rights of asylum given the region by Philip, and somewhere in its vicinity Peter made his great confession. But the place has sadder memories. There Titus celebrated his capture of Jerusalem with gladiatorial games in which unfortunate Jews fought with each other and with wild beasts. During the Crusades the town with its huge castle, the walls of which still guard the bridge that crosses the deep wady Zaareh, was repeatedly captured and lost by the Christians until it came permanently into the hands of the Arabs in 1165.

High above the town are the ruins of the vast castle now called Kalat es Subeh. They are probably the best preserved of all the Crusaders' buildings in Syria and cover the entire summit of an exceedingly precipitous mountain. From there one may gain a view with few equals in the world. The ruins include fine walls, towers, reservoirs, gates, and rooms with fine carvings. When at its best in the

of the Hauran, with the black mysterious Mountains of the Druses off on the horizon, or that of Damascus hidden in what seems to be an almost interminable garden.

The route to Damascus via Baniyas is the one commonly taken by travelers, but one more interesting and less fatiguing lies across the Jordan and the hill country of the Ajlun. For this journey a guard is necessary, not so much as an actual protection, as a sort of guarantee of good in-



VALLEY OF THE YARMUK



LARGE THEATER, GADARA

twelfth century few castles in Europe could have been its equals.

From Baniyas to Damascus the road is monotonous and tiresome. It skirts the sides of Hermon and the traveler begins to fear lest he should never escape that mountain, noble as it is. Even the fatigue of the journey can not quite spoil the enjoyment of the view over the great plain

tentions. One man on good terms with the trans-Jordanic tribes is quite sufficient. The Turkish government, notwithstanding all its faults and weaknesses, has certainly succeeded in bringing order into the region east of the Jordan from Hermon to the Dead Sea.

South of Tiberias you pass the Hot Baths, as disagreeable a combination of steam, sulphurous water, and dirt as one could wish to see. Probably there have been travelers who have ventured in the little buildings which cover the springs but I never knew of any. Yet the springs are said to be really helpful in case of rheumatism.

Beyond the hot springs the path enters a desolate region in which the fellaheen dig for antiquities, and come at length to the Jordan. You would never recognize the muddy river of Jericho in the clear stream that flows from the lake.

There is no ford here, but a boat plies back and forth as a ferry. Whoever crosses here, however, must swim his horses, and it is better to follow along the western bank of the river until a ford is reached. On the way you will see the ruins of several bridges of Roman or Arab construction which stand as mute witnesses of the day when the land was overflowing with life. The best ford is several miles below the lake, and as this is likely to be impassable, it will likely happen that the river will not be crossed until the great stone bridge, Jishr Mejamia, is reached. Thence the road, not altogether free from robbers, crosses the great valley of the Jordan to the charming little wady Arab with its brook and trees and camping place.

Anyone who has camped at wady Arab has rolled the wheels of time back-



OLD ROMAN BRIDGE OVER THE JORDAN

ward. There is not a European for miles in any direction; out on the plains are Bedaween, who, except for their ancient muskets, would have been familiar to Moses. As the sun sets, a wandering soldier or horseman comes to the brook to bathe and pray. Across the valley of the Jordan the sombre ruins of the castle of Belvoir loom against the sky. As the moon rises the voices of the Bedaween women singing for the sword dance drift in faintly from the plains; the cry of

the jackal cuts the air from the town up on the side of the mountain; and you fall to sleep forgetting that you are a modern man and half-believe you are expecting next day to meet Abraham or Saladin.

Up above wady Arab, perhaps six or seven miles, at Um Kes, are the ruins of Gadara, once a city of reputation both as "fond of the Muses" and as a health resort. The city lies on the highlands commanding the Jordan valley and the Sea of Galilee, which on its northern side was bounded by the wild gorge of the Yarmuk. The ruins spread over acres and include those of temples, basilicas, tombs, sarcophagi, dwelling-houses and paved streets in which, as at Pompeii, are still to be seen the ruts of the chariots and carts. But more noteworthy than any of these are the two theaters cut in the rock. The stone seats are still well preserved, and it would take but comparatively few repairs to make the larger of the two usable. In the case of the smaller theater, the lobbies or passages are tunneled in the cliff.

The hot springs which were famous in the ancient world lie in the valley of the Yarmuk, at the foot of the hill on which Gadara was built. They still are used by the Arabs who have great confidence in their medicinal qualities. At present the pools, some of which are thirty feet across, are covered by insignificant sheds, but near them are a few marble seats, the remains of the elaborate baths of the Roman period. In the cañon which lies between the springs and the Jordan valley are the remains of a Roman road carried along the edge of the cliff with splendid engineering skill. One never feels the greatness of Rome more than when one meets these indestructible evidences of its rule in such desolation as now hangs over the beautiful region of the river Yarmuk and the Decapolis.

The road eastward from Gadara runs straight into the heart of the Decapolis. In all directions are the ruins of its cities. Always face to face with the Semitic



GENERAL VIEW OF DAMASCUS

world of the desert of Arabia, as long as the Roman Empire was healthy these cities although dependent upon Greek immigration thrived and grew rich. When the power of Rome weakened, the Arabian world again swept in and inundated the region. Yet even the fanaticism of the invaders could not utterly destroy the cities themselves. At Jerash the ancient Gerasa, are, among others, the ruins of a three arched gateway, a great pool for naval battles, several temples, two theaters, a forum with more than fifty columns still standing, colonnaded streets, a propylaea and various huge buildings. In fact it is one of the best preserved cities of the Roman period.

At other places like Amman, the ancient Philadelphia and the more ancient Rab-bath Ammon of King David's time, like Bosra, Abil, Kunawat, Heshbon, Derat,

are huge citadels, baths, basilicas, colonnades or other reminders of the former greatness of each city. The entire region is a paradise for the archæologist, but is likely to soon be ruined as the Turkish government does not favor excavation and does permit Arabs and Circassians to use the ruins as quarries for their miserable villages.

It is a two days' ride from Gadara to Mezerib, the terminus of the Damascus-Hauran railway. As a town it barely exists, but it reaches out to the saddle-weary traveler like civilization itself, for there one leaves his tents and returns to more conventional methods of travel. The railroad from el Mezerib has now a continuation in the line that runs south nearly to the Red Sea, and is intended to accommodate the great pilgrimage that each year goes to Mecca as well as to serve the





MOUNT HERMON

military plans of the Porte. Besides these two roads a third is being rapidly completed, which starting at Acco and Haifa on the Mediterranean runs through the plain of Esdraelon to the Jordan, crosses that river near the Mujamia bridge and thence ultimately winds its way up through the hills east of the Sea of Galilee through the Hauran. It is understood that it will then parallel the present track to Damascus.

There is every reason that the great highland plain of the Hauran should have good means of transportation. No territory of the world of equal extent—it is approximately fifty miles square—can surpass it as a wheat field. Look down in spring upon it from the heights east of el Mezerib and it looks like a vast lake, so brilliant and thick is its young grain. From the earliest times it has been noted

for its fertility and from some of the heights of its undulating surface the ruins of a score of towns may still be seen. These towns were built of stone and their houses were often half subterranean. At present the plain and the surrounding highlands contain many villages whose inhabitants raise a large, hard, half-transparent wheat that is noted throughout Syria. Formerly the only means of carrying this wheat to market were caravans of camels, and not infrequently much of a very exceptionally large harvest could not be disposed of and rotted in the field. With its new railroad the Hauran will undoubtedly find much its old prosperity returning.

From whatever point of the compass one approaches Damascus, the reasons for its extraordinary history are apparent. It may not literally be as it is commonly be-



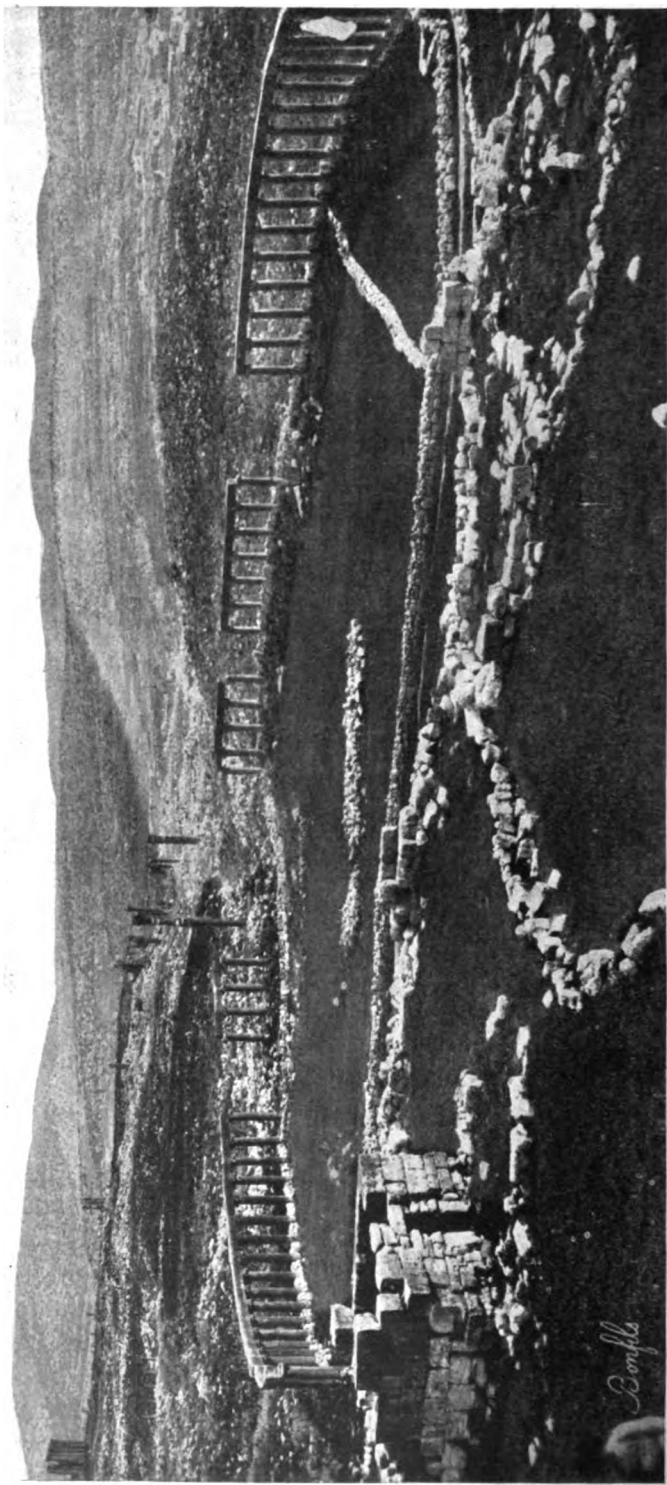
COURT IN THE HOUSE OF A WEALTHY DAMASCENE

lieved to be, the most ancient city in the world, but as far back as history is traceable it stands as serenely prosperous as today. Around it are miles of gardens. Through it runs the Barada (the ancient Abâna), all around it are other streams and canals which flow from the surrounding mountains and on it converge innumerable caravan routes from the great Arabian peninsula and the valley of the Euphrates. The new railroads which are gradually centering in it are certain to increase its already great commercial importance.

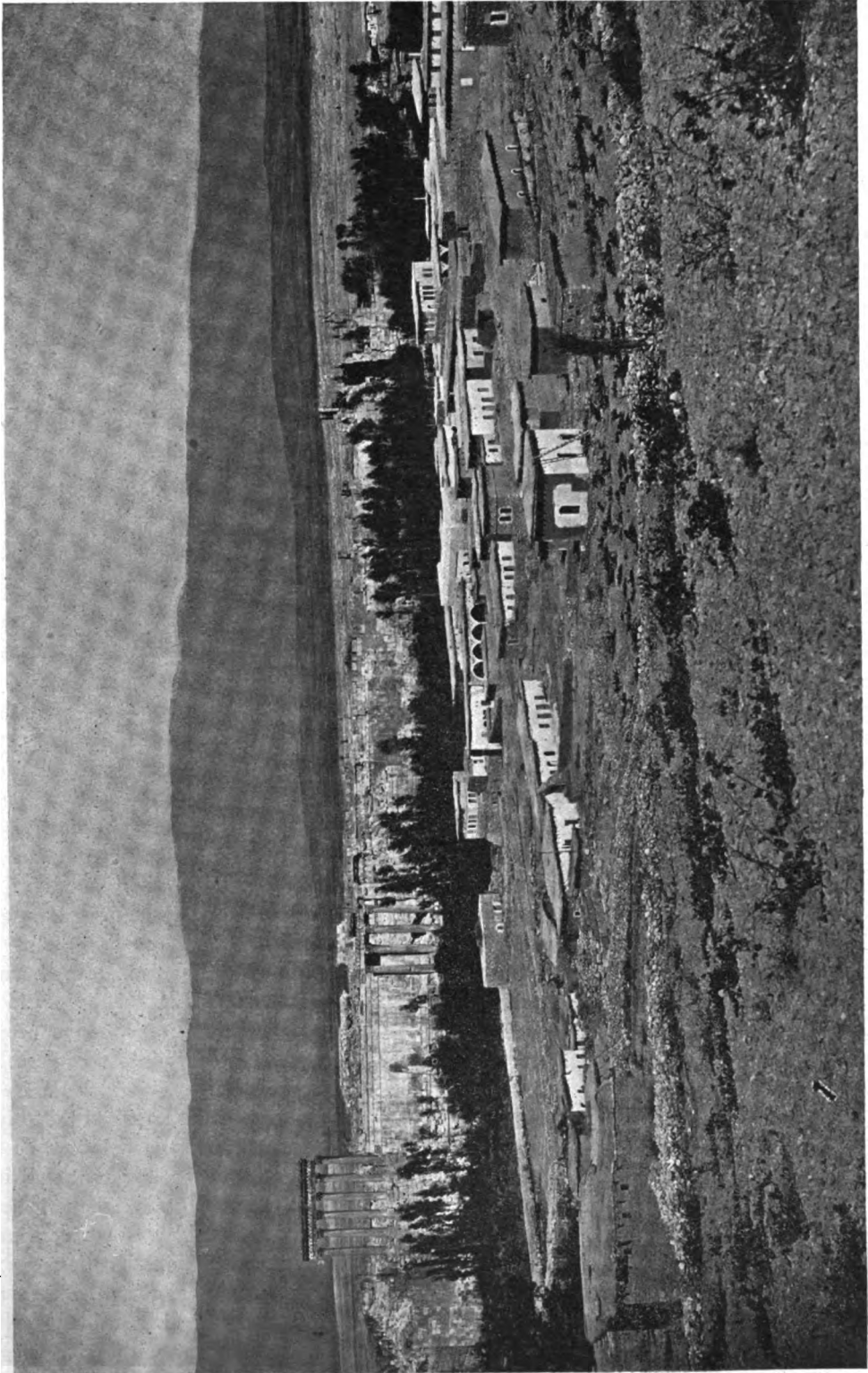
Like Jerusalem, Dâmascus is divided into quarters, Jewish, Christian and Mohammedan. There is no love lost between the representatives of the different religions, although there has been no massacre since that of 1860, when 6,000 Christians are said to have fallen victims

to the Druses and the Mohammedan fanatics.

After one has visited towns like Hebron and Jerusalem and Cairo, Damascus does seem particularly novel. Already European ways are coming into evidence, and the celebrated bazaars are not as fascinating as those of Cairo. At the same time they are well worth visiting. Thanks to some of the earlier governors they are now grouped under enormous roofs which give the city the appearance of a collection of exposition buildings. The shops themselves are mostly small rooms in which the proprietors sit cross legged on divans waiting customers. Trading is rather a serious affair, requiring no little time and patience, except in some of the larger establishments where the proprietors prefer to adopt European methods and give you a choice between endless bargaining



JERASH—A SEMI-CIRCULAR SPOT IN PERIBOLOS



BAALBEK



VIEW OF THE AMERICAN COLLEGE, BEIRUT

and an immediate "last price." He who is wise, however, never altogether abandons the habit of offering considerably less than the excessively polite tradesman demands.

Outside the bazaars and the swarming life of the streets, Damascus offers little to the traveler. It is best, however, to charter one of the nondescript cabs that haunt the public square of the hotels and drive through the long tunnel-like building that covers the ruins of the ancient Straight Street with its bazaar, stopping now and then to sample—cautiously—the wares of the sweetmeat peddler, and come at length to the remains of the great Roman Gate on the eastern wall. On the way there are a few other ruins, some of them very striking, to be visited, as well as some private houses, where, after crossing an exquisite court you will likely find some young Damascene putting on a starched shirt in a marble lined room with

cheap lace curtains at the windows and priceless rugs upon the wall and floor. Formerly there was also the Great Mosque to be visited and its beautiful old gateway with its incongruous but famous Christian inscription "Thy Kingdom, O Christ, is an everlasting Kingdom and Thy dominion endureth throughout all generations." But the mosque was burned in 1893 and the present building lacks much of the beauty its predecessor possessed. On the city walls you can see the identical window through which Paul was let down in a basket. But this time credulity balks, for the window is in Turkish masonry. So, too, at the house of Ananias. You would like to believe everything that is told you, but you have seen too many such identifications to be moved from your scepticism. You return to your shopping in the bazaars and to the final settlement with your dragoon. When you have finished that you

will probably have had experience enough for the day.

From Damascus to Beirut you travel by train. It is an interesting ride over two great mountain ranges and across the great plain of Cöle-Syria. If time permits—and time should be made to permit—the journey can be broken for a side trip to the imposing ruins at Baalbek. Even after one has seen the Acropolis at Athens Baalbek is impressive. Nowhere else are there to be seen just such ruins. The stupendous pillars and ancient temples are among the really remarkable sights of the world. And the astonishing fact about them is that no one knows certainly who built them or from what precise religious motive they were created. But there they stand, towering over the little village, silhouetted against the mountains and sky.

You wander among them in amazement. Columns 60 feet high, and  $7\frac{1}{2}$  feet in diameter, courts and peristyles, huge buildings in part well preserved, streets, and above all a great wall in which are built the largest monoliths in the world. Three of them are over 60 feet in length and about thirteen feet in their other dimensions. A mile away is the quarry whence they were in some unknown way brought, and there, all but ready for removal is a still larger monster of stone 71 feet long and weighing, it is estimated, 1,500 tons. Altogether Baalbek is a fitting climax to the succession of ruins left in Syria by the Graeco-Roman world of the early Christian centuries.

The adventurous traveler may reach Beirut on horseback by way of the Cedars of Lebanon, now unfortunately all too few. Most of us will prefer the railway. The approach to Beirut from the east will stand comparison in point of scenery even with that to Andermatt. In some ways it is even superior, for the train after slowly working its way to a height of more than 5,000 feet, slowly descends towards the Mediterranean. Above towers Lebanon, on each side are gorges and deep valleys, to the north as far as eye can

reach, are mountains lifting themselves from the sea and below is Beirut, with its olive groves, pushing itself out into the Mediterranean. It is a view worth traveling across the world to see, a landscape unlike that of any other country, in which the browns of the mountains, the rich greens of the valleys, the blue expanse of the sea stand out unblended in the brilliant sunlight.

Beirut is the most modern city in Syria. It is rapidly approaching occidental fashions, from gambling houses to a college which would make many a sister institution in America look poor and unequipped. But Beirut, for whoever has taken the cross-country trip from Jerusalem, is a port of departure. If time permits he can go a few miles up the coast to Dog River with its inscriptions dating from the days of Egypt and Assyria, or he can take an uneasy little steamer to Sidon. He certainly will visit the Syrian Protestant College, and the great printing establishment of the Presbyterian Mission. But most eagerly of all will he seek the tourist office to get his mail from home and reserve passage on the next steamer to Smyrna or Port Said. For at Beyrout he leaves the Holy Land.

Few travelers find the true impression of Palestine in the innumerable recollections with which their minds are filled as they come thus to the end of their trip. Time is needed to bring these recollections into their true perspective. Few persons leave Beirut for their western homes quite content with all they have seen and experienced; but if they could but learn the parable, they would know that, just as all the little houses and capes and hills sink back into the splendid range of Lebanon, so all the little annoyances and hardships, the continual wrangle of archæologist and dragoman, the unrelated fact and experience will fuse together into those lasting memories which make the Bible more than a literature and its prophets and its Master more than mere words or teachings.



# Bibliography on Palestine

This Bibliography does not attempt to be exhaustive, but it does include only works on Palestine which may be recommended. Some of these which are old and necessarily out of date in certain particulars are still of great value because of their scholarly character. In the programs on page 561 attention has been called to quite a number of authorities, and many of the books mentioned will doubtless be found in private libraries.

For the benefit of clubs and readers who want to purchase a few of the best books on Palestine, a limited number of those listed in the bibliography have been starred. The comment upon each book will indicate its general character. Inquiries regarding prices and orders should be addressed to The Chautauqua Press, Chautauqua, New York.

## GENERAL WORKS

*The Land of Israel.* H. B. Tristram (London, S. P. C. K., 1866). This is still a standard work though written many years ago. Narrative of personal travels throughout Palestine.

\**The Land and the Book.* William H. Thomson (Harper, 1885). The author was for forty-five years a missionary in Syria and Palestine. The three volumes discuss in most readable fashion "Southern Palestine and Jerusalem," "Central Palestine and Phoenicia," and "Lebanon, Damascus and Beyond Jordan."

\**East of the Jordan.* Selah Merrill (Scribner, 1883). A record of travel and observation in the countries of Moab, Gilead and Bashan. This book which has the advantage of a charming style is also the work of a trained archaeologist who has rendered conspicuous service to exploration.

*The Holy Land and the Bible.* Cunningham Geikie 2 vols. (James Pott, 1858). "A book of scripture illustrations gathered in Palestine." Very illuminating descriptions of manners and customs and natural history etc. in their relation to the Bible narrative.

*In Scripture Lands.* Edward L. Wilson (Scribner, 1890). Very fully illustrated. Both text and illustrations were prepared with the idea of portraying accurately the places made sacred by scripture history. A list of scripture references is appended.

*The Land of Gilead, with Excursions in the Lebanon.* Laurence Oliphant (Appleton, 1881). An interesting record by a discriminating traveler.

*The Land of Moab.* H. B. Tristram (Harper, 1873). Like all of this author's works on Palestine, interesting and valuable.

*The Rob Roy on the Jordan.* J. Mac Gregor (Harper, 1870). A very readable record of a traveler's experiences in a canoe cruise through Palestine, Egypt, and Damascus.

*Sinai and Palestine.* Dean Stanley. Still a standard work written with all the author's charm of style though necessarily somewhat out of date in view of recent discoveries.

*The Holy Land.* Tullylove and Kelman (Macmillan, 1902). The beautiful colored illustrations nearly one hundred in number, painted from sketches on the spot, alone give great value to this book which is in addition a sympathetic account by a discriminating traveler.

## GEOGRAPHY AND EXPLORATION

\**Baedeker's Palestine and Syria.* The standard guide book of the country.

\**Historical Geography of the Holy Land.* George Adam Smith (Armstrong, 1904). The most important book for an understanding of the relation between Palestinian History and Geography.

\**Palestine: Its Historical Geography.* Archibald Henderson, (Edinburgh, 1894). An excellent handbook, discussing the physical features and natural history of the land, and taking up in succession Palestine in the Days of the Patriarchs, Territory of the Twelve Tribes, Under the Judges, David and Solomon, and in New Testament times. Good maps.

\**The Holy Land in Geography and The Holy Land in History.* Townsend Mac Coun. Two very valuable and compact little books of maps accompanied with reliable text. The maps cover in detail every part of Palestine. Many of them are colored and all very clear and accurate. As suggested by the titles, one volume treats especially the physical features of the land, and the other the relation of these to its history.

*Palestine in Geography and in History.* Arthur William Cooke. 2 vols. (London, 1901). A cleverly arranged survey of the country by sections. Provided with excellent maps. A convenient hand book.

\**The Land of Israel.* R. L. Stewart (Revell, 1899). An admirable, compact volume presenting in well arranged chapters, the chief facts regarding the history, topography and Biblical Associations of Palestine. With numerous maps and charts.

*Old Testament History.* G. W. Wade (Dutton, 1901). A valuable hand book giving a connected account of the Hebrew people with constant references to the scripture narrative.

\**Life of Christ.* Edersheim.

*Thirty Years' Work in the Holy Land.* (1865-1895) (London). A very valuable record and summary of the work of the Palestine Exploration Fund, stating clearly the questions involved, and the views of leading archaeologists. Illustrated with maps and charts.

*Heth and Moab. Explorations in Syria in 1881 & 1882.* C. R. Conder (London, 1889). Popular account of a brief expedition under the Palestine Exploration Fund.

*The Jaulan, Across Jordan* and other volumes by G. Schumacher (London Pal. Ex. Fund), will be of value to students especially interested in late archaeological study of these regions.

*Excavations at Jerusalem (1894-1897).* F. J. Bliss. A report of archaeological researches illustrated with plans, measurements etc., by A. C. Dickie.

*The City and the Land.* P. E. F. (Macmillan, 1892.) Seven lectures on the work of the Society. Lecture four by Walter Besant particularly valuable.

*Robinson's Biblical Researches in the Holy Land.* (3 Volumes.) Edward Robinson. Professor Robinson is the greatest explorer America has produced. His work although half a

century old has been remarkably verified by subsequent explorations.

#### HISTORY AND CUSTOMS

*Studies of Oriental Social Life.* H. Clay Trumbull (Philadelphia). "A Classified Treatment of Certain phases of Oriental life and methods of thought, verified by personal experiences in the east."

\**Village Life in Palestine.* G. Robinson Lees (London, 1897). Excellent brief chapters on phases of present day peasant life in Palestine, Manners, Customs, Superstitions, etc., with reference to the Bible.

*Eastern Customs and Bible Lands.* H. B. Tristram. Very serviceable as a portrayal of accurate observations.

\**Bible Manners and Customs.* G. M. Mackie (Revell, 1898). A very successful attempt both in text and illustrations to supply "local coloring" to common objects and occupations referred to in the Bible.

*Pictured Palestine.* James Neil (A. D. F. Randolph). Description of manners and customs. Illustrated with very effective pen drawings by special artists.

*Tissot's "Life of Christ" and his "Old Testament"* contain a large number of remarkable illustrations of life in Palestine made from careful personal study of the country as it is today. The arrangement of the text can hardly be commended from a scholarly point of view, but the illustrations are well worth the attention of Bible students.

*Woman in Syria.* Jessup. A vivid description of social life.

*The Development of Palestine Exploration.* F. J. Bliss (Scribners, 1906). A readable account of the history of excavations in Palestine.

All the publications of these Palestine Exploration Funds are extremely valuable. Among them may be particularly mentioned the volume by Hull on the physical geography of the Holy Land and the volumes covering the survey of Western Palestine and the Quarterly Statement published four times a year.

There are many articles of importance in the *Biblical World*, University of Chicago Press. No index to the entire series has yet appeared, but each volume is fully indexed.

#### JERUSALEM

\**Jerusalem the Holy.* Wallace. An account

of modern Jerusalem and its institutions by the former consul of the United States.

\**Underground Jerusalem.* Charles Warren. (London, 1876.) "An account of some of the principal difficulties encountered in its exploration and the results obtained with a narrative of an expedition through the Jordan valley and a visit to the Samaritans."

*City of the Great King.* Barclay. An interesting description of Jerusalem.

*Recovery of Jerusalem.* Wilson. An old but important account of the ancient Jerusalem by one of the most competent of observers.

*Jerusalem, the City of Herod and Saladin.* Walter Besant and E. H. Palmer. (London, 1889.) An account of the principal events in the history of Jerusalem since the times of the Bible narrative.

#### DICTIONARIES AND ENCYCLOPEDIAS

*Hasting's Dictionary of the Bible.* (5 volumes, Scribners.) Hastings represents the conservative criticism. Its positions are likely to be those of pastors and Biblical teachers for the next generation. The book is indispensable for anyone who wishes to carry on serious Biblical study.

*Encyclopedia Biblica.* (4 volumes, Macmillan.) This very learned work represents the radical views of criticism. Although marked by acute scholarship most of its conclusions are negative rather than positive. It is not a work that will be useful for the ordinary Biblical student.

*Smith's Dictionary of the Bible.* (4 volumes, Houghton, Mifflin & Co.) This work has been the standard for almost two generations of Biblical students. Many of its articles are still valuable. It represents the scholarship of the period before historical and critical methods of study became dominant.

*Davis' Dictionary of the Bible.* (1 volume, Westminster.) This volume is beautifully printed and illustrated. It does not accept results of criticism and represents a theological tendency the precise opposite of that of the *Encyclopedia Biblica*.

It is expected that in the near future other one volume dictionaries will appear. Two are now in preparation, one to be edited by Professor Jacobus of Hartford Theological Seminary and Professor Zenos of McCormick Theological Seminary. The other volume will be edited by Dr. Hastings, the editor of the great work referred to above.

## Review Questions on a Reading Journey Through Palestine

#### GOING UP TO JERUSALEM

1. What are the possible routes for a trip through Palestine? 2. What is the nature of the port of Jaffa? 3. What is the character of the various "colonies" established in and near Jaffa? 4. Describe ten objects of interest in Jaffa. 5. What are the characteristics of railroad travel in Palestine? 6. What are the geographical and historic features of the great Maritime Plain? 7. What impression does the "atmosphere" of this region make upon the traveler?

#### JERUSALEM

1. Describe the location of Jerusalem. 2. What is the nature of its water supply? 3.

What theories are held as to its various walls? 4. How is the city divided among sects and races? 5. Describe the "Harem" 6. What interest have "Solomon's Stables"? 7. What interesting experiences does the Mount of Olives offer? 8. Describe the visit to the church of the Holy Sepulchre. 9. What is the "Miracle" of the Holy Fire. 10. What are the arguments in favor of "Gordon's Calvary"? 11. What other objects of interest may be seen in the City? 12. What significance has Megiddo? 13. What impressive view is to be seen from the hill above Nazareth? 14. What events are associated with the "Horns of Hattin"? 15. What is the general appearance of the Sea of Galilee from the high lands?



## Two New Bible Courses

### ROUND ABOUT JERUSALEM

1. What are the chief features of the drive to Bethlehem? 2. Describe the Church of the Nativity. 3. How extensive are the Pools of Solomon? 4. What does the visitor find at Hebron? 5. At Bethany? 6. Describe the Wady Kelt? 7. What interest has the region in and around Jericho? 8. Describe the Dead Sea. 9. What associations have Machaerus and Masada? 10. What importance for the traveler has the Jordan near Jericho? 11. Describe the Monastery of Mar Saba. 12. What view does one get from Mizpah?

### FROM JERUSALEM TO GALILEE

1. What are the chief advantages of a camping trip in Palestine? 2. What places of interest are passed on the ride to Sinjil? 3. What Scripture associations has Shiloh? 4. Describe the visit to Shechem. 5. What remains of interest are in the valley of Samaria? 6. Describe the great plain of Esdraelon. 7. What events are recalled by the view from Zerin?

### THE SEA OF GALILEE

1. Describe the Sea of Galilee. 2. What

striking features has the city of Tiberias? 3. How is the Sea of Galilee navigated? 4. What remains of ancient cities lie at the north end of the lake? 5. What are the characteristics of the plain of Gennesaret? 6. How does the eastern side of the lake compare with the western? 7. What conditions give the Sea of Galilee special charm?

### FROM GALILEE TO BEIRUT.

1. What was the Decapolis? 2. What is Jau-neh? By whom founded and for what purpose? 3. What are the noteworthy facts in the history of Caesarea Philippi. 4. What evidences of the Roman rule in Palestine are constantly to be met with? 5. For what is the plain of Hauran notable? 6. What is the nature of the country about Damascus? 7. Why has Damascus endured so many ages? 8. Where and what is Baalbek? What can you tell concerning it? 9. What is said of the scenery to the east of Beirut? 10. Give some facts about Beirut. 11. What is the ultimate value of a trip through Palestine?

## Two New Bible Courses

The C. L. S. C. has provided through its "special course" a variety of plans for the study of the Bible and literature relating to it. Two new courses, Numbers 8 (a) and 8 (b) are now announced which will be based upon the geography of Palestine considered as a background for study of the Bible.

*Course 8(a).* This course will require the "Reading Journey Through Palestine" contained in a special number of THE CHAUTAUQUAN magazine (August, 1906), also Wade's "Old Testament History," price \$1.62 post-paid, and The Four Gospels. (A harmonized edition of the four gospels entitled "His Life," has been prepared by Barton, Soares and Strong and can be secured, post-paid, for thirty cents, leather binding eighty cents, or the entire four gospels as given in the New Testament can be used if preferred.) A fee of fifty cents will entitle the reader to review questions and a seal will be awarded for reading the course and answering the questions. Address C. L. S. C. Office, Chautauqua, N. Y.

*Course 8(b).* This is the latest course issued by the American Institute of Sacred Literature and will also use as its background the "Reading Journey in Palestine" as published in THE CHAUTAUQUAN. It will require the reading of several books to be announced later and a considerable amount of the Bible itself. Students of this course will receive nine monthly lesson bulletins assigning the work and offering suggestions, and monthly reports will be required. The special object of this course is to give to ministers and Sunday school teachers the knowledge of Palestine and of Oriental life and customs which will enable them to interpret the Bible more accurately, and to give to pupils the appropriate setting for the events recorded. A Chautauquan Seal will be awarded to all C. L. S. C. members who do the work required by the Institute and receive its certificate. A fee of fifty cents is required for this course and may be sent to the Chautauqua Office, Chautauqua, New York.

# Reading Club Programs

## FIRST PROGRAM.

**Paper:** Survey of Jewish History from the times of Abraham until the death of Joshua. (See "The Land of Israel," Chap. VIII; Wade's "Old Testament History;" or summaries in Bible dictionaries).

**Map Review:** Trace journey from Jaffa to Jerusalem.

**Roll Call:** Reports on chief places mentioned in journeying from Jaffa to Jerusalem. (See Bible Concordance; "Historical Geography of the Holy Land," G. A. Smith; Baedeker's Palestine, and other books mentioned in bibliography).

**Reading:** Selections from Smith's "Historical Geography of the Holy Land" on Syria's place in history and on the climate of Palestine in its effect upon Jewish religion.

**Readings:** Description of a thunder-storm, Psalm 29; of Spring time, in Song of Songs, II, 11-13; VIII, 12; VI, 10-12; also Psalm 104, which contains a "more comprehensive view of the Holy Land than in any other Scripture, atmosphere and scenery, wind, water and light, summer and winter, mountains, valley and sea, man and the wild beasts."

**Reading:** From "The Holy Land and the Bible," Geikie; "The Philistine Plain and Samson's Country," or from "The Land and the Book," Thomson.

## SECOND PROGRAM.

**Roll Call:** Significant facts relating to modern Jerusalem. (See Warren's "Underground Jerusalem," chapter on "Resources of Palestine;" also other works in bibliography).

**Paper:** Jerusalem as Christ Saw It Compared with That of Solomon. (See "Jerusalem the Holy," Wallace.)

**Map Review** with study of illustrations and supplementary reports on points of interest.

**Reading:** From Warren's "Underground Jerusalem," accounts of his experience in excavating.

**Paper:** Moslem, Christian, and Jew in Modern Jerusalem. (See "Jerusalem the Holy," chapter 16-18; also other references in bibliography.)

**Oral Reports:** Scripture prophecies relating to Jerusalem. (See Bible concordance.)

**Reading:** Description of "The Holy Fire" in Warren's "Underground Jerusalem" or his chapter on "The Wailing Place;" or from Stanley's "Sinai and Palestine" description of the Mount of Olives. Geikie's "The Holy Land and the Bible" contains three very interesting chapters on Jerusalem.

## THIRD PROGRAM.

**Paper:** Survey of Jewish History from David's time to the fall of Jerusalem. (See Wade's "Old Testament History;" Smith's "Historical Geography;" Stewart's "The Land of Israel," etc.)

**Roll Call:** Reports on customs in Palestine today which illustrate this article. (See bibliography.)

**Reading:** Selections from "Memorable Places Among the Holy Hills," R. L. Stewart; and "Borders and Bulwarks of Judea" from Smith's "Historical Geography."

**Comparison** of Scripture references on all points of interest. (See Bible concordance.)

**Readings:** From Merrill's "East of the Jordan;" chapter on the "Lower Jordan Valley;" the Dead Sea in Smith's "Historical Geography;" Mar Saba in Geikie's "The Holy Land and the Bible;" the Jordan and the Dead Sea in Stanley's "Sinai and Palestine;" Masada in "Memorable Places Among the Holy Hills."

## FOURTH PROGRAM.

**Paper:** The Crusader in Palestine. (See "Jerusalem, the City of Herod and Palestine," Besant, also account in Hasting's Bible Dictionary, and other books on the Crusades.)

**Reading:** Selection from Scott's "The Talisman."

**Study** of Scripture references relating to places mentioned with maps. (See volumes by Townsend MacCoun, and others.)

**Roll Call:** Report on Palestine customs illustrating this article.

**Readings:** The Samaritan Passover in Trumbull's "Studies in Oriental Social Life;" Selection from Tristram's "Land of Israel;" Samaritans in Warren's "Underground Jerusalem;" Plain of Esdraelon in Stanley's "Sinai and Palestine." To Gerizim in Geikie's "The Holy Land and the Bible."

## FIFTH PROGRAM.

**Paper:** Work of the Palestine Exploration fund. (See bibliography.)

**Map Review:** The locations of the twelve tribes of Israel with distinctive characteristics of each inheritance. (See chapter IV in "The Land of Israel," Stewart; also in "Historical Geography" by Smith.)

**Reading:** The Sea of Galilee in Geikie's "The Holy Land and the Bible."

**Roll Call:** Reports on the Natural History of Palestine. (See geographical works in bibliography and encyclopedias.)

**Readings:** The Lake of Galilee in Smith's "Historical Geography;" Galilee, in Stanley's "Sinai and Palestine;" Selection from Tristram's "Land of Israel;" Around the Sea of Galilee in Merrill's "East of the Jordan;" Gennesaret in Stewart's "Memorable Places Among the Holy Hills."

## SIXTH PROGRAM.

**Paper:** History of the Greek Region Beyond Jordan. (See Greece over Jordan in Smith's "Historical Geography;" and in encyclopedias under Decapolis, Baalbek, Damascus, etc.)

**Map Review** of region described, noting carefully its geographic features, and its relation to the surrounding lands.

**Reading:** From "The Land and the Book," Thomson, Vol. III on Lebanon, Damascus and Beyond; from "Historical Geography," Smith, chapter on Damascus.

**Roll Call:** Supplementary facts regarding the towns discussed.

**Readings:** Arab Life in the Desert from "East of the Jordan," Merrill; The Pilgrimage idea from "Studies in Oriental Social Life," Trumbull; Baniyas from "The Land and the Book," Thomson; View from Hermon in "Land of Israel," Tristram; Northern Cities from "The Holy Land and the Bible," Geikie.

**Paper:** Future Possibilities of Palestine. (See bibliography.)

# The Academic Cap, Gown and Hood: Their Origin and Significance

By Alice Hill Chittenden

**W**ITHIN recent years the custom of wearing caps and gowns at the commencement exercises of the leading American Universities, or at any academic function or ceremony has been definitely established. The gowns add dignity to such an occasion, and the colored hoods worn by the doctors and masters appeal to the esthetic sense and give a touch of brightness to what would otherwise be a sombre scene.

To the uninitiated, these hoods of varied shapes and colors are devoid of any particular significance aside from the mere fact that they are an outward expression of an honor which some university has bestowed upon the wearer. There is, however, an established code of form and color which, when understood, will enable anyone attending an academic function in this country to distinguish at a glance, the doctors from the masters, and at the same time recognize the university which has given the degree. In adopting such a code or system, the American institutions for higher education have taken a step in advance of their sister universities in England, where uniformity of color for the hoods representing the respective degrees has never been established. Each British and Colonial institution of learning has its own authoritative hood for each degree. Consequently, at a gathering of university dignitaries in England, one would have to be conversant with all the hoods in order to determine where a graduate received his degree or which faculty it represented.

Before studying the recently established American code, or attempting to unravel the mysteries of the English hoods, let us trace the evolution of the academic degree, gown, and hood from an early age up to the present day. To do this we must cross the Channel and visit the old monastic or cathedral schools which were established in the seventh century, and were the precursors of those early universities, founded in the twelfth and thirteenth centuries to meet the increasing demand for instruction in the higher branches of knowledge.

These medieval universities at Paris and Bologna were the earliest institutions of learning to grant an academic degree, but the title of master in the twelfth century merely implied a license to teach. It is uncertain when the title of doctor was established as a degree superior to that of master, but in Bologna it was conferred in law in the twelfth century, and Paris gave the degree in divinity about the same time. The degree of bachelor was unknown until the thirteenth century, and then it merely signified that a student had passed certain tests.

In the early days of the University of Paris, the Chancellor of the Cathedral on the Ile de la Cité issued the licenses to teach, and when the student entered upon the performance of his duties as a duly licensed teacher, his emancipation from bachelorhood was symbolized by placing on his head a cap or biretta, which ceremony was performed by his former instructor. Then after a brief inaugural address, the new teacher took his seat in his master's chair. The present day custom of giving a hood when an honorary degree is conferred, is therefore but an outgrowth of this medieval ceremony.

It was but natural that the early universities should preserve as their academic dress an adaptation of the monk's robe with its cowl or hood. Such gowns were at first regarded as a mark of profound learning, and were only worn by the doctors of divinity and graduates; but later, undergraduates were entitled to wear them. The hoods were originally attached to the gowns like a cowl, and did not at first signify academic rank. In fact it was not until the fifteenth century, that the gowns worn by the men of higher and lower ranks became distinctive. Then in some instances the sombre black gave place to a color, and numerous differences of form began to appear. The master's dignity was enhanced by a longer gown than a bachelor was permitted to wear. Hoods were made separate, and sometimes had a border of a different color. The men of highest rank, the doctors, wore small, round caps with a pointed front, an evolution from the ecclesiastical cap worn over the tonsure. The familiar tassel on the mortar-board of the present day is supposed to be a development of this point.

At Oxford and Cambridge, where the old order of things does not change with each succeeding generation, the same types

of academic gowns have been worn since the beginning of the seventh century. The undergraduates' gowns differ slightly from those worn by the doctors and masters.

In America it has long been customary for eminent jurists, doctors of divinity, and presiding officers of universities to wear a black silk robe of ample dimensions, but the general movement in favor of uniform academic dress has only assumed importance within recent years. This movement, which was at first indefinite, originated among the students themselves—members of graduating classes in different universities or colleges, who elected, from time to time, to wear caps and gowns at their commencement exercises. The faculties were quick to recognize the utilitarian advantage of a uniform dress, as well as the added dignity the black gowns gave to an assemblage of students, and encouraged the custom, which has spread so rapidly, that now at the leading universities the students appear in cap and gown, not merely at commencement time, but throughout their senior year. The University of Chicago has gone even a step further and obliges students to wear the academic dress when appearing in any official capacity at university functions.

This movement although inaugurated with the students did not stop with them, for members of the faculty soon adopted the custom of wearing a gown on ceremonial occasions. But the occasional hood worn by some dignitary was fashioned after an arbitrary code, and until 1894 no definite form or pattern of gown was adhered to.

In that year an intercollegiate commission was appointed to consider the question of adopting a distinctive academic costume for the graduates of the American Universities and Colleges, and as a result of that commission's work a simple, adaptable code or system, regulating the shape of the gowns and colors of the hoods, was established. This code, which has now been adopted by all the leading universities and colleges in the country, provides for three types of gowns. Those worn by the bachelors are made of black worsted stuff and have a long pointed sleeve. Masters are entitled to wear silk gowns made with a long, closed sleeve, square at the end, with a slit for the arm. The doctor's gowns are silk with a full, round open sleeve. These may be faced with velvet, and have three bars of velvet on the

sleeve. The color of such trimming must correspond to the color which edges the hood. The Oxford cap is worn for all degrees, but a doctor can easily be distinguished by the gold tassel which he alone is entitled to wear.

The hood is the most important and distinctive feature of the American system, and the color scheme established by the Inter-collegiate Commission has been justly described as "a fine piece of constructive legislation;" but it is withal so simple, that "he that runs may read." The doctors' hoods are made with a panel, but the Oxford pattern has been adhered to for both master and bachelor the only distinction between them being, that the higher degree calls for a longer hood. The colored band, about five inches wide, around the outer edge of the hood always indicates the degree, while the lining is the official color of the university or college which has given the degree. For instance, a paneled hood edged with purple and lined with dark blue would indicate the degree of LL. D. given by Yale University. The colors which signify the respective faculties all have an historic association. The white border used for the departments of arts and letters is taken from the white fur trimming of the Oxford and Cambridge Bachelor of Arts hoods. Red, the traditional color of the church throughout all ages, indicates a degree in theology. The royal purple of kings' courts signifies the law. Green, the color of medicinal herbs, stands for the faculty of medicine. Blue, the color of wisdom and truth, signifies philosophy. Golden yellow indicates science, because through research untold wealth has been given to the world. The Oxford pink has been adhered to for a degree in the department of music, while olive was selected for pharmacy because it is closely allied with the green of medicine, and the russet brown of forestry is a tribute to the old-time dress of the English foresters.

A problem was at first presented to the commission regarding the lining of the hoods conferred by those universities or colleges having more than one official color. This difficulty was finally solved by making use of the chevron, an heraldic device. For example, the official Princeton colors are orange and black, so a Princeton hood would be lined with orange with a black chevron. The red and blue of the University of Pennsylvania are combined in similar fashion.

The simplicity of this uniform system of academic dress will

be more readily appreciated when it is contrasted with the arbitrary code adhered to by each separate English University. Take for instance the degree of Master of Arts: The Oxford hood for this degree is made of black silk lined with crimson silk, while the Cambridge hood is lined with white. The University of Durham prescribes a lining of palatinate purple; the University of London russet brown; Victoria University pale blue; Trinity College, Dublin, blue; while the University of St. Andrews uses the Oxford red, and the Universities of Aberdeen and Edinburgh the Cambridge white. The hoods for the degree of Doctor of Divinity are no less confusing. Oxford, Cambridge, and the University of Durham all prescribe hoods of scarlet cloth lined respectively with black silk, pink silk, and palatinate purple. Trinity College, Dublin, also uses a hood of scarlet cloth lined with black silk for a doctor of divinity, but the Universities of St. Andrews and Aberdeen use purple hoods lined with white silk or satin, while the University of Edinburgh clings to a black cloth hood lined with purple silk.

3 Still further confusion arises because some of the British Universities give the same hood for different degrees. The Oxford hood for D. C. L. and M. D. are identical—scarlet cloth with a crimson silk lining. A blue silk hood trimmed with white fur is given for the three degrees of B. C. L., M. B. and Mus. B. The familiar Cambridge hood of scarlet cloth lined with pink silk is by no means distinctive, for it may designate either D.D., LL. D., or M. D. At all the principal British universities, the Doctors of Divinity, Law, and Medicine are entitled to wear a gown of scarlet cloth faced and lined with the color of the lining of the hood of their respective degree. Occasionally at an academic function in this country some dignitary who has received a degree from an English University will appear in his scarlet gown. If it is faced with black we may know at once that Oxford has honored him with the degree of D. D., but if faced with pink we are unable to tell which of the three above mentioned degrees he has received from Cambridge.

It is a rather surprising fact, that in the German universities the academic hood is never used nor given when a degree is conferred. As there are many members of the faculty of the American universities who have received their degrees from the

German Universities, it has been customary, since the establishment of the intercollegiate code, for them to wear hoods lined with the official color of the university in Germany from which they received their degree, upon which color is laid a tri-chevron of black, white and red. A purple lining with a tri-chevron in the center indicates a degree from the University of Berlin; dark green is the official color of Freiburg; light blue of the University of Munich; yellow, the University of Göttingen; red the University of Heidelberg etc.

Anyone who has attended within recent years the installation exercises of a college president or any ceremonial academic function, will be impressed with the fact that the almost universal adoption of an academic costume is, after all, but a revival of the medieval sentiment which regarded a robe as an outward expression of the dignity of profound learning. But in the twentieth century it is not sufficient to know that a man has acquired a high degree of erudition. This is a specific age, and when a man has contributed to the world's knowledge through study and research along some specific line, and has received due recognition for his service from his alma mater or some other institution of learning, it is most fitting that at an academic ceremony he should wear a distinctive mark indicative of his special achievement.

Having traced the evolution of the scholastic hood from the monk's cowl, we find that it has reached the highest point of development here in America at the present day. There can be no doubt that the whole matter of academic dress has passed an experimental state and now rests upon an intelligent and permanent foundation.



# Chautauqua Special Courses\*

## For the Use of Study Clubs and Reading Circles

### A READING JOURNEY

#### THROUGH ENGLAND

Prepared by Miss Susan Hale.

Since much reading is necessarily required for this course, the books are arranged in five groups, for the reading of each of which a seal will be awarded. It is to be noted, however, that Section 1 must be taken first. Study pamphlet covering entire course, \$1.00.

Seal for written review work—Silver Octagon.

#### REQUIRED BOOKS:

##### Section 1.

Hand Book of Great Britain. Baedeker. (Routes included in lessons 1 and 2.) \$3.00.

†Medieval History. W. S. Dalgleish. (Periods of English History.) 80 cents.

Hand Book of English Cathedrals. Mrs. Schuyler Van Rensselaer. \$2.50.

Primer of English Literature. Brooke. 35 cents.

The A. B. C. of Gothic Architecture. Parker. \$1.25.

Encyclopedia article on Exeter.

The Idylls of the King. (Selections. See pamphlet of suggestions.) 35 cents.

##### Section 2.

Hand Book of Great Britain. Baedeker. (Routes in lessons 3, 4 and 5.) \$3.00.

King Lear.

Encyclopedia articles on Colchester and The Cinque Ports.

Walks in London. Hare. 2 Vol. \$2.50.

History of the University of Cambridge. Mullinger. 80 cents.

##### Section 3.

Hand Book of Great Britain. Baedeker. (Routes included in lessons 6, 7 and 8.) \$3.00.

Characteristics of English Poets. Minto. \$1.50.

†Any standard English History may be substituted for the one suggested.

Encyclopedia articles on York and Oxford.

Tom Brown's School Days. Hughes. 60 cents.

The following plays of Shakespeare: Richard II., Henry IV., Henry V., Henry VI., Richard III., Henry VIII. (Rolfe edition.) Each, 56 cents.

†Reformation and Revolution. Dalgleish. (Periods of English History..) 80 cents.

##### Section 4.

Hand Book of Great Britain. Baedeker. (Routes in lessons 9-12.) \$3.00.

History of England. Vol. I. Macaulay. (First five chapters required.)

Historical Memorials of Westminster Abbey. Stanley. (Out of print.)

London. Baedeker. \$1.80.

Encyclopedia article on Bristol.

†Great Britain and Ireland. Dalgleish. (Periods of English History.) 80 cents.

Macaulay's Essays: Milton; Burleigh. 35 cents.

##### Section 5.

Hand Book of Great Britain. Baedeker. (Routes in lessons 13-16.) \$3.00.

Macaulay's Essays: Addison; Madame D'Arblay. 35 cents.

Annals of an English Abbey.

Encyclopedia article on Carlisle.

The Four Georges. Thackeray.

\$1.25.

The Victorian Poets. Stedman.

\$2.25.

### A STUDY OF THE ENGLISH NOVEL

This new course prepared by Miss E. P. Hammond, instructor in the University of Chicago, will meet a want felt by many clubs and circles. Under the plan outlined by Miss Hammond, the student will take up in succession seven typical English novels, studying their structure, the author's treatment of characters.

\*For many of these courses study pamphlets are provided which outline the work in a series of lessons, giving review questions, topics and lists of recommended books. Full particulars as to fees, pamphlets, etc., will be found in connection with the announcement of each course. Graduates of the C. L. S. C. who pursue these courses receive seals to be added to their diplomas, in recognition of their work.

the setting of the story, etc. As the course progresses, frequent comparisons will be made between the methods of the different novelists, and the student will find his critical faculty stimulated and his appreciation of the fine qualities of really great literature largely increased. This course will be a helpful antidote to the present day literary distraction from which so many people suffer in their zeal to keep up with the newest books, regardless of their value. Price of the study pamphlet, \$1.00. Seal for written review work.

#### A READING JOURNEY

##### THROUGH JAPAN

By Miss A. C. Hartshorne, author of "Japan and Her People." A comprehensive series of illustrated studies covering the entire Empire. Programs based upon these studies are arranged for reading clubs and supplemented by very full references to books upon Japan. A carefully annotated bibliography forms an important feature of the study pamphlet which has met with the cordial appreciation of many literary societies. C. L. S. C. members can take this work as a seal course, the reading of two books selected from the bibliography being required. The price of the pamphlet alone is 25 cents; the readers wishing the memoranda and list of books required for the seal, 50 cents.

#### A READING JOURNEY

##### THROUGH KOREA

Special number of THE CHAUTAUQUAN for August, 1905. By Dr. Arthur Judson Brown, whose discriminating studies of Asiatic problems in the *Century* and *Review of Reviews* have attracted a wide circle of readers. As preparation for the Chautauqua "Reading Journey in China," to appear in THE CHAUTAUQUAN for 1905-6, these Korean studies will be most illuminating. Programs, bibliographies, review questions, etc., so successfully employed in other Chautauqua courses will form a feature of this Korean Reading Journey. Price 25 cents; with memoranda and book list for seal, 50 cents.

#### RUSSIAN HISTORY AND LITERATURE

Especially timely. Three courses, as follows:

1. A course prepared by Miss Isabel F. Hapgood, widely known as a

student and translator of Russian Literature. Studies based upon:

- History of Russia. Rambaud, \$2. Russia. D. Mackenzie Wallace, \$2.
2. The above books and in addition: Empire of the Tsars and the Russians.. A. Leroy-Beaulieu (in three vols. comprising, The Country and Its Inhabitants.) The Institutions, The Religion. \$9.00 (\$3.00 per vol.)

These two courses are published in a study pamphlet of 72 pages, in which Miss Hapgood has mapped out the work in lessons, giving topics, bibliographies, discriminating suggestions, etc., as to the value of present day books upon Russia, many of which are quite unreliable. This study pamphlet will be of greatest service to any club wishing to make a really intelligent study of Russia. Price \$1.00. Seal for written review work. Orange Circle.

3. An elementary course on Russia including a volume on Russian literature and two series of nine studies each, in THE CHAUTAUQUAN, supplied for \$2, as follows:

Saxon and Slav, by Frederic Austin Ogg, comprising:

British Imperial Foundations. The Making of Great Britain. The Rise of the Russian Nation. Russia's Quest of the Pacific. England and Russia in the Politics of Europe. The Danger Line in Western Asia. The Lion and the Bear in the Far East.. Two Imperial Creations.. The Civilization Battle.

A Reading Journey Through Russia, by the following well-known writers:

The Polish Threshold of Russia, L. E. Van Norman. The Cradle of the Russian Empire, Isabel F. Hapgood. The Crimea and the Caucasus, G. F. Wright. Up the Volga Isabel F. Hapgood. Russia's Holy City, Edmund Noble. A Visit to Tolstoy's Home, E. A. Steiner. The Capital of All the Russias, Edmund Noble. Western Siberia and Turkestan, G. F. Wright. Eastern Siberia and Manchuria, G. F. Wright.

A Survey of Russian Literature. Isabel F. Hapgood, 75 cents. This includes numerous selections from the works of leading Russian authors, many of them not otherwise accessible to the average reader.

THE CHAUTAUQUANS contain under the head of "Suggestive Programs for Local Circles," topics for papers and readings, special "Travel

Club Programs,' etc.—a wealth of material dealing with the very latest phases of Russian history. Seal for written review work. Orange Octagon.

#### A READING JOURNEY

##### THROUGH FRANCE

The study pamphlet for this course includes the following nine articles as well as the programs and other helps. Fee, \$1.00.

Seal for written review work. Violet Circle.

##### REQUIRED READINGS:

(a) Nine illustrated articles issued in pamphlet form by Chautauqua Institution comprising:

The Ocean Voyage. Mary E. Merington.

The Paris of Today. Madame Jeanne Marion.

Historic Architecture in Paris. Madame Jeanne Marion.

Art Life in Paris. Fanny Rowell.

The Suburbs of Paris. Frederick M. Warren.

The Paris Exposition. Thomas B. Preston.

Across Touraine. Irenaeus Prime-Stevenson.

In Normandy. Irenaeus Prime-Stevenson.

Around Brittany. Irenaeus Prime-Stevenson.

(b) Three books and three magazine articles selected from the bibliography given in the study pamphlet.

#### FRENCH HISTORY

Prepared by Miss E. S. Davison. Study Pamphlet. \$1.00.

Seal for written review work. Rose Star.

##### REQUIRED BOOKS:

The Growth of the French Nation. George B. Adams. \$1.25.

Louis XIV. Hassall. (Heroes of the Nations.) \$1.50.

The First Napoleon. John C. Ropes. \$2.00.

France in the Nineteenth Century. Mrs. E. W. Latimer. \$2.00.

#### FRENCH LITERATURE

Prepared by Miss Elizabeth Wallace, S. B. Study pamphlet, \$1.00.

Seal for written review work. Yellow Shield.

##### REQUIRED BOOKS:

French Literature. Kastner & Atkins. \$1.25.

The Song of Roland. Translated by Isabel Butler.

Molière. Trans. by K. P. Wormley. Vol. I. \$1.50.

Racine. Trans. by Boswell. Bohn Library. 2 vol. \$2.00.

Hernani. Victor Hugo. Bohn Library. \$1.00.

French Poets and Novelists. Henry James. \$1.50.

#### MODERN EUROPEAN HISTORY

Prepared by the late Prof. H. B. Adams and Mr. G. Briggs Lynes, Johns Hopkins University. Study pamphlet. \$1.00.

Seal for written review work. Light Blue Star.

##### Required Books:

History of Modern Times. Victor Duruy. \$1.60.

The Era of the Protestant Revolution. Seebohm. (Epoch Series.) \$1.00.

European History. Wakeman. (Periods of European History.) \$1.40.

Revolutionary and Napoleonic Era. Rose. (Cambridge Historical Series.) \$1.25.

#### AMERICAN HISTORY

Two courses prepared under the direction of the late Prof. H. B. and Prof. J. A. Woodburn, Indiana University.

FIRST COURSE—COLONIAL AND REVOLUTIONARY PERIODS.

Study Pamphlet. \$1.00.

Seal for written review work. Scarlet Octagon.

##### Required Books

The Colonies. Thwaites. \$1.25.

The War of Independence. John Fiske. 40 cents.

Patrick Henry. Moses Coit Tyler. \$1.25.

The Critical Period of American History. John Fiske. \$2.00.

Civil Government. John Fiske. \$1.00.

SECOND COURSE — CONSTITUTIONAL AND NATIONAL PERIOD.

Study pamphlet. \$1.00.

Seal for written review work. Scarlet Shield.

##### Required Books:

History of American Politics Johnston. 80 cents.

Henry Clay. Carl Schurz. \$2.50.

Abraham Lincoln. Carl Schurz. \$1.00.

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#### ENGLISH HISTORY AND LITERATURE

Three courses, prepared under the direction of the late Prof. H. B. Adams, Johns Hopkins University,

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Study pamphlet. \$1.00.

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Wycliffe and Movements for Reform. Poole. (Creighton's Epochs of Church History.) 80 cents.

English Poets. Ward. Vol. I. \$1. Typical selections from English Prose Writers. Vol. I. (Clarendon Press.) 90 cents.

Introduction to Manual English. Prose Literature. Minto. 15 cents.

Ivanhoe. Scott. Cheap edition. Cloth, 60 cents; illustrated, \$1.00.

**SECOND COURSE—REIGN OF HENRY VII. TO REVOLUTION OF 1688.**

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Puritan Revolution. Gardiner. (Epoch Series.) \$1.00.

English Poets. Ward. Vols. II. and III. Selections \$1.00 each.

Typical Selections from English Prose Writers. Vol. II. (Clarendon Press.) 90 cents.

Introduction to Manual of English Prose Literature. Minto. 15 cents. (This is the same book used in the first year.)

The Mill on the Floss. George Eliot. 60 cents.

**THIRD COURSE—REVOLUTION OF 1688 TO THE PRESENT TIME.**

Study pamphlet. \$1.00.

Seal for written review work. Blue Star.

**Required Books:**

Short History of the English People. (Concluded.) Green. \$1.50.

The Settlement of the Constitution. Rowley. (Epochs of English History Series.) 30 cents.

England during the American and European Wars. Tancock. (Epochs of English History Series.) 30 cents.

Modern England. Oscar Brown-ing. (Epochs of English History Series.) 30 cents.

English Poets. Ward. Vols. III. and IV. Selections. \$1.00 each. Representative essays. \$1.25. Macbeth. (Rolfe edition.) 56 cents.

**GREEK HISTORY AND LITERATURE**

Prepared by Prof. Martin L. D'Ooge, University of Michigan. Study pamphlet. \$1.00.

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Students' History of Greece. Smith. \$1.25.

A Primer of Greek Literature. Jebb. 35 cents.

A History of Greek Literature. Jevons. \$2.50.

The Odyssey. An English Translation in Rhythmic Prose. Palmer. \$1.00.

A Day in Athens with Socrates. (Select Dialogues of Plato.) Cloth, \$1.00.

The Tragedies of Sophocles. Translated by Jebb. \$1.50.

**NATURE STUDY**

Prepared by Miss Julia E. Rogers. Study pamphlet. \$1.00.

Seal for written review work. Green Circle.

**REQUIRED BOOKS:**

Bound volume of Cornell Leaflets and Quarterlies. \$1.50.

Among Green Trees. Julia Ellen Rogers. \$3.00.

Bird Neighbors. Neltje Blanchan. \$2.00.

The Brook Book. Mary Rogers Miller. \$1.50.

**BIBLE STUDY AND**

**RELIGIOUS EDUCATION**

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I. The Reading of the Entire Bible.

Study pamphlet and review questions. Fee, 50 cents.

Seal for written review work, Gold Crown.

Courses 2-7 following are given in coöperation with *The American Institute of Sacred Literature*. The material for study (sent free to all who pay the course fee) is presented in a book of seventy-two pages containing: (1) An outline of the biblical material for each month; (2) specific directions for study for each day of each month; (3) review questions with space for written answers; (4) an open letter from the INSTITUTE introducing the work of each month, a letter calculated to give stimulus and incentive

to the student. Seals for these courses are given upon presentation of the certificate of the institute. A fee of fifty cents is required for each course.

2. The Life of Christ, a study of the material of the four Gospels.

3. The Foreshadowings of Christ, a study of the Old Testament History and Prophecy, with special reference to the development of the Messianic idea.

4. The Founding of the Christian Church, a study of the Acts and the Epistles upon the basis of this historical relation.

5. The Work of the Old Testament Sages, a simple study of the Ethics and Philosophy of the Sages, as presented in the work of the prophets, and the books of Proverbs, Job, Song of Songs and Ecclesiastes.

6. The Work of the Old Testament Priests, a study of the ideals concerning worship in the old Testament period.

7. Social and Ethical Teaching of Jesus, a study of the teaching of Jesus and its translation in terms of modern life and thought.

#### RELIGIOUS EDUCATION

8. (a) This course will require the "Reading Journey Through Palestine" contained in a special number of THE CHAUTAUQUAN magazine (August, 1906), also Wade's "Old Testament History," price \$1.62 postpaid, and the Four Gospels. (A harmonized edition of the four gospels entitled "His Life" has been prepared by Barton, Soares and Strong and can be secured postpaid for thirty cents, leather binding eighty cents, or the entire four gospels as given in the New Testament can be used if preferred.) A fee of fifty cents will entitle the reader to review questions and a seal will be awarded for reading the course and answering the questions.

Courses 8 (b) and 9 following are given in cooperation with The American Institute of Sacred Literature. They are especially designed to bring parents and teachers in the Sunday School into touch with material which will assist them in teaching the Bible according to modern pedagogical principles and in the light of modern knowledge of Oriental life and thought.

Preceding the reading of each biblical or other book, the reader will be furnished with a series of suggestions, cautious, questions for consideration, and with an estimate

of the book, prepared by specialists in the same field. A special topic or series of questions will be assigned, upon which the student may submit a paper for credit. Seals for these courses are given upon presentation of the certificate of the Institute.

8. (b) This course is based upon A Reading Journey in Palestine the same as course 8(a) but requires in addition the study of the monthly postal bulletin of the Institute and the reading of three or four books. (Titles to be announced.) The work for the 2nd, 4th, 6th, 7th and 9th months below is based upon the Bible itself.

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Second Month—Judea and Je-Prophecy.

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Fourth Month—With Jesus and the Apostles in Jerusalem and Judea.

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Seventh Month—The Galilean Region with Jesus and the Apostles.

Eighth Month—Beyond Jordan and Damascus.

Ninth Month—The Mountains and Streams of the North in Hebrew Literature.

9. The Bible and Religious Education.

First Month—Dods: The Bible, Its Origin and Nature. \$1.00.

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Third Month—Hyde: Jesus' Way. \$1.00.

Fourth Month—The Gospel According to Matthew.

Fifth Month—Coe: Education in Religion and Morals. \$1.35.

Sixth Month—The Book of Genesis.

Seventh Month—Burton and Mathews: Principles and Ideals for the Sunday School. \$1.00.

Eighth Month—The Gospel According to John.

Ninth Month—Dawson: The Life of Christ. \$1.50.

#### VESPER READING CIRCLE

The following courses offer a series of books of an ethical and

spiritual character in harmony with the aim and spirit of the Chautauqua Sunday Vesper Hour.

1. The review questions upon any one course will be furnished for a fee of 25 cents, and a seal awarded to any C. L. S. C. graduate for the work of each course.

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The Still Hour. Phelps. 60 cents.

Culture and Religion. Shairp. \$1.25.

Ecce Coelum. Burr. \$1.00.

The Life of Christ. Stalker. 60 cents.

Who Wrote the Bible? Glad- den. \$1.25.

David Livingston. Hughes. 75 cents.

II.

Jesus, the Carpenter of Naza- reth. Bird. \$1.50.

The Appeal to Life. Munger. \$1.50.

The Greatest Thing in the World. Drummond. 35 cents.

The Mind of the Master. Mac- Laren. \$1.50.

The Lily Among Thorns. Griffis. \$1.25.

The Faith that Makes Faithful. Gannett. 75 cents.

III.

Pilgrim's Progress. Bunyan. 60 cents.

The Ministry of the Spirit. A. J. Gordon. \$1.00.

The Character of Jesus. Bush- nell. 60 cents.

In Memoriam. Tennyson. 40 cents.

The New Era. Strong. 75 cents.

IV.

Ecce Homo. \$1.00.

Frederick Robertson's Life and Letters. \$2.00.

Epic of Saul. Wilkinson. \$1.50.

Saul. Robert Browning. 25 cents.

The Life of Paul. Stalker. 60 cents.

V.

Gates into the Psalm Country. M. R. Vincent. \$1.00.

The Unseen Friend. Lucy Lar- com. \$1.00.

The Vision of Sir Launfal. Lowell. 15 cents.

The Epistle. Browning. 25 cents.

Belief in God. Schurman. \$1.25.

The Higher Criticism and the Monuments. Savce. \$3.00.

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Sermons for the New Life. Bush- nell. \$1.25.

The Ascent of Man. Drummond. \$1.00.

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Isaiah. Driver. 75 cents.

St. Francis of Assisi. Oliphant. \$1.75.

VII.

Isaiah. Driver. 75 cents.

St. Francis of Assisi. Oliphant. \$1.75.

The Christ of Today. George A. Gordon. \$1.50.

The Upper Room. MacLaren. 50 cents.

Christian Teaching and Life. Hovey. \$1.25.

VIII.

The Story of Jesus. E.S. Phelps. \$1.25.

The Influence of Jesus. Phillips Brooks. \$1.20.

Life of John Wesley. Telford. \$1.35.

The Tongue of Fire. Arthur. 60 cents.

Alexander Mackay, by his Sister. \$1.00.

Thoughts on Personal Religion. Goulburn. \$1.00.

SHAKESPEARE

COURSE I.

Prepared by Prof. W. D. Mc- Clintock, University of Chicago.

Seal for written review work. Violet Shield.

A short sketch of the life of Shakespeare, twenty-five sonnets and twenty-four plays. The review paper sent for the fifty-cent fee gives a list of plays and suggestions as to editions.

ADDITIONAL COURSES.

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Persons desiring to take up these plays will, for the fee of fifty cents, receive a list of recommended books and fifty questions on each of any two plays. A seal will be awarded for answers to the questions on any two plays.

**GARNET SEAL COURSES**

The following series were prepared to supplement the work of the American year of the regular C. L. S. C. course. There is no study pamphlet for these courses, but review questions and the seal are covered by a fee of twenty-five cents for each course.

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**COURSE 6.**

Literary Leaders of America. Burton. \$1.00.

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My Study Windows. Lowell. \$2.00.

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**SUMMER COURSES**

The Summer courses of the C. L. S. C. are, as the name indicates, lighter in character than the special courses already announced. They are designed to give readers a closer acquaintance with standard works of biography and fiction. The following courses have been arranged by Prof. Henry A. Beers of Yale University and others, who have also prepared for each course a leaflet of suggestions which will enable the student to read with care and observation.

1. A fee of twenty-five cents for each course will entitle the student to suggestions and a short review paper on the books of the course.

2. A seal will be awarded for Course 5, and for any three of the other short courses.

**1. THACKERAY**

Life of Thackeray. Merivale and Marzials. (Great Writers Series.) 40 cents.

The History of Pendennis. Vanity Fair. 60 cents each.

**2. DICKENS**

Life of Dickens. Frank T. Marzials. (Great Writers Series.) 40 cents.

David Copperfield. Bleak House. \$1.00 each.

[For students wishing a larger life of the author, Forster's "Life of Dickens" \$1.75 is recommended.]

**3. GEORGE ELIOT**

Life of George Eliot. O. Browning. (Great Writers Series.) 40 cents.

Silas Marner. Adam Bede. 60 cents each.

[The great life of George Eliot is that by J. W. Cross, in 3 vols. \$1.25.]

**4. HAWTHORNE**

Life of Hawthorne. Moncure D. Conway. (Great Writers Series.) 40 cents.

The Scarlet Letter. 60 cents. The House of the Seven Gables. 60 cents.

[For students who prefer a larger work we recommend "Nathaniel Hawthorne and His Wife," by Julian Hawthorne, as being the fullest and most authoritative life of the author. It is published in 2 volumes, price \$3.00.]

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Old Creole Days. George W. Cable. \$1.25.

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#### NEW ENGLAND

Deephaven. Sarah Orne Jewett. \$1.25.

A Humble Romance, and Other Stories. Mary E. Wilkins. \$1.25.

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The Luck or Roaring Camp, and Other Sketches. Bret Harte. \$1.00.

#### NORTHWESTERN STATES

Castle Nowhere and Lake Country Sketches. Miss Woolson. \$1.00.

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Life of Charlotte Bronte. Mrs. Gaskell. \$1.00. Jane Eyre. 60 cents. Shirley. 60 cents.

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### 9. EMERSON

Life of Emerson. Oliver Wendell Holmes. \$1.25.

Essays. Second Series. 30 cents.

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[A larger life of Emerson will be found in "A Memoir of Emerson," by James Eliot Cabot, in 2 vols., \$3.50.]

### 10. CHARLES LAMB

Life of Charles Lamb. Alfred Ainger. 75 cents.

Essays of Elia. 60 cents.

Charles Lamb's Letters. Vol. I. \$1.50.

[Any complete edition of the Essays of Elia will be accepted, but we especially recommend both the Essays and the Letters edited with notes by Rev. Alfred Ainger.]

### 11. SIDNEY LANIER

The Poems of Sidney Lanier, edited by his wife, with biography by Wm. Hayes Ward. \$2.00.

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Life of Jane Austen, by Goodwin Smith. 40 cents.

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Life of Fanny Burney with selections from her Diary, by L. B. Seeley. \$1.25. Evelina. \$1.00.

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All graduates of the C. L. S. C. are members of the Society of the Hall in the Grove. Four seals give membership in the Order of the White Seal. Seven seals, the League of the Round Table. Fourteen seals, the Guild of the Seven Seals.

Special course study pamphlets will be furnished in lots of ten or more at club rates. The prices quoted are for standard editions. Cheaper editions are in some cases available. Send cash with order.

CHAUTAUQUA INSTITUTION.

Chautauqua, New York.





**FORMS OF PUBLIC ADDRESS.** Edited by George P. Baker. xxiii and 472 pp. New York: Henry Holt & Co. 1904.

Believing that the very conditions of American life require that our youth be able to expound with clearness their ideas, and that the highly specialized courses in argumentation, for instance, do not aid the average student when after his school days he needs to persuade an audience, Prof. Baker of Harvard has wrought out in his classes a course which supplies to great extent this deficiency. The present book, which contains an interesting introduction and a useful appendix of suggested exercises, is the body of material used in Mr. Baker's course—letters private and open, editorials, commemorative addresses, dedications, speeches of welcome and farewell, addresses on academic, social, legislative and political occasions, and after dinner speeches. The materials, which include efforts by Lincoln, Pres. Eliot, Phillips Brooks, Booker Washington, Norman Hapgood, Carl Schurz, Lord Salisbury, Mazzini, Emile Zola, and President Roosevelt, are fresh, interesting, and well chosen to show that the secret of public address today is: Have something to say; something you wish to say; something you wish to say so that those who hear you shall understand and act as you desire.

**THE OUTLOOK TO NATURE.** L. H. Bailey. 296 pp. \$1.25. New York: The Macmillan Co.

This book has a charm as distinct from the ordinary "nature" book as can be; rare and wholesome. While antagonistic to prevalent artificiality, its attitude is not iconoclastic but positive in suggestion for living that counts for something more than either show or grubbing. Mr. Bailey believes that from a knowledge of nature are to come the main correctives of an overlaid civilization, and gains from the study of nature is increasing the efficiency of our schools (to speak of but one of the essays) are convincingly presented in this book from the standpoint not only of pedagogy but vital American citizenship. F. C. B.

**THE SCHOOL OF LIFE.** By Henry Van Dyke. 38 pp. 50c. New York: Charles Scribner's Sons.

An admirable essay in the author's best vein, particularly suggestive to Chautauqua home readers and others who wish to see clearly, think largely and live wisely. For example, "There is no less virtue, but rather more, in events, tasks, duties, obligations, than there is in books. Work itself has a singular power to unfold and develop our nature. The difference is not between working people and thinking people; but between people who work without thinking and people who think while they work." F. C. B.

**RICHARD BRINSLEY SHERIDAN.** Edited by Arthur D. Hall. Price \$1.00. Boston: H. M. Caldwell Co.

This little book containing selections from Sheridan's writings is to be highly commended for the good taste and attractiveness with which it has been compiled. Artistically bound and illustrated, this little classic would make a charming gift.

**THE CLERK OF THE WOODS.** By Bradford Torrey. Price \$1.00. Boston: Houghton, Mifflin Co.

"The Clerk of the Woods" is the appropriate title of one of the most inspiring of recent nature books. The author does not state as facts, speculations, or theories concerning nature, but we are given the record of his personal observation of the woods and fields for one year. Among the subjects of these charming sketches are birds of a fresh water marsh, nesting red headed wood peckers, a day with the wading birds, and the wood cocks' song. Equally interesting are the descriptions of squirrels and frogs. To all who desire reliable as well as entertaining nature literature, Mr. Torrey's book will particularly appeal.

**THE LIGHTNING CONDUCTOR.** By C. N. & A. M. Williamson. Illustrated. pp. 344. 5x7½. \$1.50. New York: Henry Holt & Co.

**THE PRINCESS PASSES.** By C. N. and A. M. Williamson. Illustrated. pp. 369. 5x7½. \$1.50. New York: Henry Holt & Co.

These two works of fiction bear a remarkable resemblance to one another. A passionate devotion to automobiling, lovers in disguise and rich heiresses who spend their money in the prodigal fashion expected by foreigners. The *Lightning Conductor*, perhaps because it appeared first, seems more spirited and original than its successor, and Miss Holly Randolph, the American heroine, is quite as much a unique creation as are the situations in the book. Historical sketches or bits of description are interesting occasionally in a work of fiction. "The Princess Passes," however, is decidedly too much of a combination of guide book and extreme imaginative fiction.

**CHILDREN'S GARDENS.** By Louise Klein Miller. Illustrated. pp. 235. 5x7½. New York: D. Appleton & Co.

This is a most interesting contribution regarding one of the great educational movements of the present time. The history of agricultural instruction in the public schools is briefly reviewed with inspiring descriptions of the influence of the school garden movement upon the yards and homes of the children who have been benefited in this branch of instruction. The book tells not merely what children are accomplishing in the city and country schools, but gives practical directions for planning and making the garden: The tools that should be used, the best flowers and vegetables to grow and how they should be cared for. Miss Miller draws particular attention to the ignorance of the country as well as city children concerning flowers and the pitifully bare and bleak surroundings of the majority of rural schools. The author gives helpful suggestions for designs in planting both home and school grounds and especially advises the use, when appropriate, of our beautiful wild flowers and shrubbery.

**DRAMATISTS OF TODAY.** By Edward Everett Hale, Jr. Price \$1.25. New York: Henry Holt & Co.

Every thoughtful student of the drama will find these essays to be a source of inspiration and delight. Perhaps the greatest charm of the book lies in the fact that we are not conscious of reading a collection of essays but rather of listening to an informal discussion by the author. The conversational style, however, does not detract from the excellent literary merit of the book. Mr. Hale's talks on the Drama are not so profound but that even the indifferent theater goer will find them of exceeding interest and replete with excellent sug-

gestions as to what we may find in the play. The author's views on prominent dramatists of today and their best plays are entertaining and original. The last chapter on tragedy is decidedly suggestive in presenting the subject from many points of view.

**WOMANHOOD IN ART.** Phebe Estelle Spalding. pp. 34. 10½x7½. San Francisco: Paul Elder & Co.

This volume is simply but artistically bound and contains six photographs of famous women in painting and sculpture. Miss Spalding has written interesting interpretations of the photographs. A delightful little book for children is *Teddy Sunbeam*, another Elder publication, price \$1.00. These stories will be sure to interest and instruct as the familiar objects about the house are quaintly personified and will strongly appeal to the children. The complete *Cynics Calendar of Revised Wisdom* is with us again for 1906 in the same bright and showy plaid garb with which we are familiar. There are, however, brand new cynicisms—the majority very clever.

Fun for grown people may be found in the disguise of "A Child's Book of Abridged Wisdom." This collection of burlesque advice in catchy rhymes and jingles grotesquely illustrated, will furnish much amusement.

**MATRIMONIAL PRIMER.** V. B. Ames. 7¼x4¾. \$1.50 net. San Francisco: Paul Elder & Co. The *Matrimonial Primer* issued by Paul Elder & Co. cannot claim the distinction of either humor or cleverness.

**THE RED ROMANCE BOOK.** Andrew Lang. pp. 366. 7½x5¼. \$1.60 net. New York, London and Bombay: Longmans, Green & Co. 1905.

The preface of the book gives credit to Mrs. Lang for these beautiful stories which she did out of old romances, the editing being the work of Andrew Lang. Which ever one may deserve the "lion's share" of the authorship we welcome this charming collection of tales which are worthy the author from whom we have been accustomed, for many years, to expect the most beautiful of modern fairy tales. There is no danger of being forced to take the editor's advice: if we do not like one story to try another. From the moment we fell under the spell of William and the Werwolf there was not a doubt in our minds that every one of these classic romances must be read in regular order from beginning to end. A book of such rare literary merit, so exquisitely bound and illustrated is a valuable addition to young people's libraries.

**DOUBLEDARLING AND THE DREAM SPINNER.** Candace Wheeler. pp. 167. 8¼x5¾. \$1.50. New York: Fox, Duffield & Co. 1905.

A group of natural and charming stories by a writer whose experiences in kindergarten work have taught her just what to say to children. The covering alone is an inducement to open the pages and know more of the picturesque child adorning the outside of the book. The book is excellently illustrated by Dora Wheeler Keith.

**VERSES FOR JOCK AND JOAN.** Helen Hay. Pictures by Charlotte Harding. pp. 32. 12x11. \$1.50. New York: Fox, Duffield & Co.

A charming collection of sunshiny verses for very little children expressed in language of a very little child. The opinions of a small boy are expressed in rhyme on such varied themes as Grandmas, bathing, the circus, policemen, cats, visitors, and dancing school. The author's well known ability assures these little poems of being worthy a place upon the nursery shelf. The book is beautifully illustrated by Charlotte Harding.

**ROMAN SOCIETY FROM NERO TO MARCUS AURELIUS.** By Samuel Dill. Cloth 8vo, pp. 639. London: Macmillan & Co. 1904.

It is within bounds to say that not since the publication of Friedländer's *Sittengeschichte Roms* (Leipzig, 1888) has so illuminating a volume on the social life of the Romans been produced. It does not cover the ground of Friedländer either in time or in detail of treatment, nor does it profess to be an exhaustive presentation of Roman life in all its phases; but, within its chosen bounds, it is a genuine and welcome contribution to our literature of this subject.

The work is divided into four books. The first presents the dark side of Roman society under the suggestive caption, *Infesta virtutibus tempora*, and portrays the times under the "bad emperors" as reflected by Seneca and Tacitus, Juvenal, Martial and Petronius. We feel, as we read, the utter rottenness of Roman society, and wonder how the state could have lived out the century.

But in the second book, whose title is *Rara temporum felicitas*, we find that, notwithstanding the undoubted corruption in high places and low alike, there was always a "saving remnant" of the good old Roman stock. It is a pleasure to turn from the pessimistic historian and the righteously indignant but ranting satirist to the quiet sanity of the younger Pliny, and to the humble but most illuminating testimony of the countless inscriptions, and to gain from these a more hopeful view of Roman life as a whole. In the words of Dill: "A book like the *Cæsars* of

Suetonius, concentrating attention on the life of the emperor and his immediate circle, is apt to suggest misleading conclusions as to the condition of society at large. The old Roman character, perhaps the strongest and toughest national character ever developed, was an enduring type, and its true home was in the atmosphere of quiet country places in northern or central Italy, where the round of rural labor and simple pleasures reproduced the environment in which it first took form." The most illuminating chapters of the second book are those on "municipal life," showing the state of society in the scores of Roman towns scattered throughout the empire, and on "The Colleges and Plebian Life." Here we are introduced to the life among the lowly wage earners and tradesmen, whose very existence was ignored by the nobles. The most valuable part of this chapter is its detailed picture of the workmen's "Colleges," corresponding roughly to the more modern guilds and trades-unions.

The third and fourth books are devoted to a discussion of the philosophic and religious beliefs of the time.

This volume will be found of great incidental value to the student of Roman literature because of its excellent recapitulation and characterizations of the works of the writers of the period under discussion, which, together with the inscriptions, form the original sources of Mr. Dill's work.

F. J. M.

## Books Received

**THE AMERICAN CONSTITUTIONAL SYSTEM.** By Westel Woodbury Willoughby. pp. 318. 4¾x7¾. \$1.25, net. New York: The Century Co.

**INCENSE OF SANDALWOOD.** By William L. Armstrong. 4½x10½. \$2.25, net. Los Angeles, Cal.: Baumgart Publishing Co.

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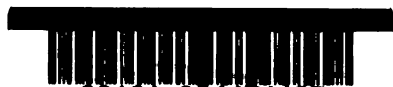












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